

5611
A
C O M M E N T A R Y,
W I T H
N O T E S,
O N T H E
F O U R E V A N G E L I S T S
A N D T H E
A C T S O F T H E A P O S T L E S, &c.
V O L. II.

COMMENCEMENT

COMMENCEMENT

OF THE

OF THE

FOUR EVANGELISTS

AND THE

ACTS OF THE APOSTLES

VOLUME I

OF THE

VOLUME I

FOR T. CADELL IN THE STRAND
MDCCLXXIII

A
C O M M E N T A R Y,
W I T H
N O T E S,
O N T H E
F O U R E V A N G E L I S T S
A N D T H E
A C T S O F T H E A P O S T L E S;
T O G E T H E R W I T H A N E W T R A N S L A T I O N O F
S T. P A U L ' S F I R S T E P I S T L E T O T H E C O R I N T H I A N S,
W I T H A
P A R A P H R A S E A N D N O T E S.
T O W H I C H A R E A D D E D O T H E R
T H E O L O G I C A L P I E C E S.
B Y Z A C H A R Y P E A R C E, D.D.
L A T E L O R D B I S H O P O F R O C H E S T E R.
T O T H E W H O L E I S P R E F I X E D,
S O M E A C C O U N T O F H I S L O R D S H I P ' S L I F E A N D C H A R A C T E R,
W R I T T E N B Y H I M S E L F.

PUBLISHED FROM THE ORIGINAL MANUSCRIPTS,
B Y J O H N D E R B Y, A.M.
H I S L O R D S H I P ' S C H A P L A I N, A N D R E C T O R O F S O U T H F L E E T A N D L O N G F I E L D.

—Πολλῆς πείρας τελευταῖον ἐπιγένημα.

Longinus de Sublim. cap. 6.

Tanta inchoata res est; ut penè vitio mentis tantum opus ingressus mihi videar.

Ex Epist. Virgillii ad Augustum de Æneide sua.

V O L. II.

LONDON: PRINTED BY E. COX;
FOR T. CADELL, IN THE STRAND.
MDCCCLXXVII.

COMMUNITARIAN
WITH

FOUR

ACTS

ST. PAUL'S FIRST EPISTLE TO THE ROMANS

BY ALEXANDER

THEOLOGICAL

BY N. A. C. H. A. M. A. M.



SOME ACCOUNT OF THE

PUBLISHED

THE

THE

THE

VOL. II

THE

LONDON: PRINTED BY A. & C. CO.

FOR T. C. ADAMS, IN THE STRAND.

MILNER

T H E

ACTS of the APOSTLES.

C H A P. I.

THE TEXT.

1 **T**HE former treatise have I made,
O Theophilus, of all (a) that Jesus
began both to do and teach,

2 Until the day in which he was (b)
taken up, after that he (c) through the
holy Ghost (d) had given commandments
unto the apostles whom he had chosen;

3 (e) To whom also he shewed himself
alive after his passion, (f) by many infal-
lible proofs, being seen of them forty days,
and (g) speaking of the things pertaining
to the kingdom of God:

THE COMMENTARY.

1 (a) Rather, *which Jesus did and taught.*
See note on Luke iii. 23.

2 (b) Or, *taken back; i. e. to heaven,*
from whence he came, as is said in John
i. 18. and iii. 13. and vi. 62. See also
Greek here in ch. xx. 13, 14. and com. and
note on Mark xvi. 19.

Ib. (c) Jesus is every where almost re-
presented as acting and speaking by the
spirit of God, which (as John says in ch.
iii. 34.) was *not given by measure unto him.*

Ib. (d) Or, *had given a commandment.*
See note (A).

3 (e) Rather, *To whom he had also
shewed, &c.*

Ib. (f) Or, *by many infallible proofs
during forty days, being seen of them, &c.*
*i. e. during forty days he had given them
many full proofs of his being risen; such
were his being seen by them at several times,
and his giving them instructions about
things relating to his spiritual kingdom.*
See note (B).

Ib. (g) See com. on ch. x. 42.

N O T E S.

(A) V. 2. *Had given commandments*] If by ἐνελάμβανος more than one commandment was meant, it was probably a command for his disciples to follow him to Galilee, as it is said in Matthew xxviii. 10, 16. another commandment, which is most probably what was chiefly meant here, was that they should not depart from Jerusalem (Acts i. 4.) but wait for the promise of the Father.

(B) V. 3. *By many infallible proofs, &c.*] The several appearances of Jesus to his disciples, during the forty days between his resurrection and ascension, are (as far as I can collect them from

THE TEXT.

4 And (b) being assembled together with them, (i) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, (k) which, *saith he*, ye have heard of me.

THE COMMENTARY.

4 (b) Rather, *assembling them together*. See note (C). He gave them, probably, the following command, when he appeared to them the last time, and had led them out as far as Bethany. See Luke xxiv. 49, 50.

Ib. (i) Or, *commanded them, saying, Depart not from Jerusalem, but wait, &c.* See note (D).

Ib. (k) Rather, *which ye have heard from me*. See Luke xxiv. 49. and John xiv. 16, 26. and xv. 26. and xvi. 7. See also note (E) here.

N O T E S.

the N. Test.) the following ones. The first was to Mary Magdalene and the other Mary, Matthew xxviii. 1, 9. The second to the two disciples on their way to Emmaus, Luke xxiv. 15. The third to Simon Peter, Luke xxiv. 34. The fourth to ten of the apostles (Thomas being absent) Luke xxiv. 36. and John xx. 19. Note, that all these four appearances were on the day of his resurrection. The fifth was to the eleven apostles, Thomas being then with them, John xx. 26. The sixth to seven of the apostles in Galilee at the sea of Tiberias, John xxi. 4. The seventh to James, (1 Cor. xv. 7.) most probably in Jerusalem, and when Jesus gave an order for all his apostles to *assemble themselves together*, as in Acts i. 4. The eighth, when they were assembled together, and when Jesus led them out as far as to Bethany (Luke xxiv. 50.) from whence he ascended into heaven: at which time it seems to have been, that he was *seen by above five hundred brethren at once* (1 Cor. xv. 6.) in the number of whom Joses and Matthias seem to have been; because, if they were to be *witnesses of Jesus's resurrection*, as is said here in ver. 22. they must have seen him, when risen.

(C) V. 4. *Being assembled together with them*] The word συναλιζόμενος may be here a participle of the middle voice, but used in an active sense, with the word αὐτοῖς to be supplied in the sense: perhaps Luke wrote συναλιζομένοις, to be joined with the word αὐτοῖς, which follows: and this Wetstein mentions in his N. Test. as the conjecture of T. Hemsterhusius also.

(D) *Ib.* *Commanded them, that, &c.*] The infinitive mood is often used for the imperative. Luke uses it so in this place, and likewise in ch. xxiii. 22. 24. and in ch. xxi. 4. Nor is it unusual with other Greek writers. Homer (for instance) in Iliad. ε'. x. has

Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, (for ἀγορευε) ὡς ἐπιτέλλω.

Omnia valdè accuratè nuncia, sicut mando.

And Hecatæus is cited by Longinus (de Sublim. ch. xxvii.) as using ἀποίχεσθαι in the sense of *abite, depart*. Herodotus likewise uses καλέειν for *πάλει*. And it seems necessary to suppose, that there is here this analogy of the moods, because in the end of the verse we read, *which ye have heard of me*. I have inserted the word *saying* in my translation, as the words *and said* are supplied in ch. xv. 1. and the word *saying* in Ps. ii. 2. and *say they* in Ps. xli. 8. The word *saying* ought (I think) to have

THE TEXT.

5 (*l*) For John truly baptized with water; but ye shall be baptized with the holy Ghost, not many days hence.

6 (*m*) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time (*n*) restore again the kingdom to Israel?

7 And he said unto them, (*o*) It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive (*p*) power after that the holy Ghost is come upon you: and ye shall be (*q*) witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part (*r*) of the earth.

THE COMMENTARY.

5 (*l*) See Matthew iii. 11. and Luke iii. 16. That they should be baptized with the holy Ghost, was the promise, which they had heard from Jesus, as is here said in ver. 4. Luke in his gospel, ch. iii. 16. adds, *and with fire.*

6 (*m*) Rather, *They therefore, who had come together, asked of him, i. e. come together upon Jesus's assembling them, ver. 4.*

Ib. (n) i. e. take the Jews from under the Roman yoke, and give to them a king and kingdom of their own. They expected still that Jesus was to be a temporal king. See note on ch. iii. 21.

7 (*o*) He gives them no direct answer to their question: but his words seem to imply, that, when the holy Ghost was come upon them, they should then know the nature of his kingdom: and till that time they appear not to have known it.

8 (*p*) *i. e. of working miracles.*

Ib. (q) i. e. of all that I have said and done; but especially of my resurrection.

Ib. (r) Or, of the land, meaning perhaps Galilee, which was not before named.

N O T E S.

have been inserted in Italics for the better expressing the sense in the following texts, Acts xiv. 22. and xvii. 3. and xxiii. 22. John xviii. 14. and Ps. cxxxii. 3, 11.

(E) V. 4. *Which, saith he, ye have heard of me*] The reason, why I leave out the words *saith he*, (for which there is nothing in the original) appears from the last note, where the insertion of the word *saying* in the former part of the verse is justified. What I would now remark is the use of the words *ἐκασαλέ μὲν*, which signify in this place, *ye have heard of (or from) me*, not *ye have heard me*. The latter is the more common use of the words; but the former has its authorities to justify it. For so Josephus in Antiq. iii. 6. 1. expresses himself in the following words, *οἱ δὲ χεῖροντες οἷς τε ἑωρων, καὶ οἷς ἤκουον στρατηγῶν*, *they (the Israelites) rejoicing for what they had seen, and what they had heard from the General, i. e. Moses.* So again in his treatise against Appion, ii. 19. he says, *ὅτι δεῖ πάντα τὰ ἄλλα τέλος ἔχειν τὴν εὐσέβειαν, καὶ γυναικῶν ἀκρόσειεν ἂν τις καὶ τῶν οἰκετῶν*, *One may hear from (Jewish) women and servants, that all other things ought to have the right worship of God for their end and view.* In the same manner Xenophon often speaks, as in his Cyri Anab. (p. 80. Ed. Hutch.) *ἀκούων Κύρου*, *hearing from Cyrus*: and elsewhere (as Grotius observes) *τοῦτο πολλῶν ἔφη ἀκούειν*, *he said, that he heard this from many persons.* More instances may be found in Wetstein's N. Test. and in Palaiet's Observations on N. Test. and in Elfner's.

THE TEXT.

9 And when he had spoken these things, while they beheld, he was (s) taken up, and a cloud received him out of their sight:

10 And while they looked stedfastly toward heaven, as he went up, behold, (t) two men stood by them in (u) white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is (x) taken up from you into heaven, shall so (y) come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the (z) mount called Olivet, which is from Jerusalem (a) a sabbath-days journey.

13 And when they were (b) come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alpheus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued (c) with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his (d) brethren.

THE COMMENTARY.

9 (s) Rather, *lifted up, and a cloud supported him, out of their sight*. The cloud going under him and bearing him up, he was in this manner lifted up out of their sight.

10 (t) Angels, in the appearance of men, seem here to be meant, as it is said in John xx. 12. *two angels in white*.

Ib. (u) Probably this was a supernatural whiteness, such as discovered them not to be *men*, and such as Mark speaks of in ch. ix. 3.

11 (x) Or, *taken back from you thus, shall come, &c.* See the Greek in ch. iii. 18. for the like use of $\alpha\lambda\omega$; and for the words *taken back* see com. and note on Mark xvi. 19.

Ib. (y) *i. e.* with marks of divine power; though not the same marks, yet as strong ones. It is not said, that they should *see* him come, but that he should come in like manner, as they saw him go: we may therefore suppose, that only Jesus's coming to visit the Jewish nation in their destruction is here meant by the angels.

12 (z) *i. e.* from that part of the mount on which Bethany stood. See Luke xxiv. 50.

Ib. (a) *i. e.* (as John says in ch. xi. 18.) about fifteen furlongs, or near two of our miles.

13 (b) *i. e.* into Jerusalem.

14 (c) See ch. ii. 1, 46. and com. and note on ver. 44. of that chapter.

Ib. (d) Rather, *cousins*. See note on Matthew xiii. 55.

16 ¶ And

THE TEXT.

15 ¶ And (e) in those days Peter stood up in the midst of the disciples, and said (the number (f) of the names together were about an hundred and twenty)

16 (g) Men and brethren, (h) This scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 (i) For he was numbered with us, and had obtained part of this ministry.

18 (k) Now this man (l) purchased a field with the reward of iniquity; and (m) falling headlong, he burst asunder in the midst, and all his bowels gushed out.

THE COMMENTARY.

15 (e) i. e. on one of the ten days between Jesus's ascension and the day of Pentecost.

Ib. (f) i. e. of the persons. So the word *names* is used in Rev. iii. 4. and xi. 13. See note (F) here.

16 (g) Rather, *brethren*. See note on ch. vii. 2.

Ib. (h) Or, *It was necessary, that this scripture should have been fulfilled, &c.*

17 (i) Rather, *That he was numbered with us, &c.* i. e. his being numbered with us was a part of David's prediction. This, though not expressed in David's words quoted in ver. 20. is yet implied in them; for another could not take his bishoprick, unless he had been numbered with the other eleven, and had obtained part of the ministry.

18 (k) This and the following verse are manifestly (I think) a parenthesis, because what Peter refers to in ver. 16, 17. is quoted in ver. 20. See note (G).

Ib. (l) i. e. he was the occasion of its being purchased by the chief priests, as in Matthew xxvii. 7, &c. See note (H).

Ib. (m) Rather, *flat: viz. on his face, stomach and belly.* See note (I).

N O T E S.

(F) V. 15. *Of the names*] See also Numb. i. 2. where *names* is put for persons: and so it is used in other authors, as quoted by Wetstein in loc. To which I add what Virgil says in *Æn.* xii. 514.

—— *mæstum mittit Onythen*

Nomen Echionium;

and what Livy says in his Roman History, i. 10. *Nomen Cæninum (i. e. Cæninenses) in agrum Romanum impetum facit.*

(G) V. 18. *Now this man, &c.*] These seem not to be the words of Peter, and perhaps they were not the words of Luke the writer of the Acts of the Apostles. But if Luke wrote them, it seems, from what he has said here about Judas's death, that he had not seen Matthew's account of his death; which is different from this, and more likely to be the true one, as Matthew was then at Jerusalem, when the fact happened. And therefore it is probable from this passage, as well as from other circumstances, that Luke wrote his Gospel before Matthew wrote his.

(H) Ib. *Purchased a field*] The author of the Five Letters upon Inspiration (p. 33. &c. Eng. Edit.) thinks, that Luke's account is contradictory to Matthew's; as if Luke had represented

THE TEXT.

THE COMMENTARY.

19 And it was known unto all the dwellers at Jerusalem; infomuch as that field (*n*) is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written (*o*) in the book of psalms, Let his habitation be desolate, and let no man dwell therein: and, (*p*) His bishoprick let another take.

21 (*q*) Wherefore of these men which have companied with us, all the time that

19 (*n*) Rather, *was called*.

20 (*o*) In Pf. lxix. 25. and cix. 8.

Ib. (*p*) *i. e.* his office of overseeing the disciples, called his ministry and apostleship in ver. 17, 25.

21 (*q*) Rather, *It is necessary therefore, that one of these men, who have companied*

N O T E S.

Judas to have bought the field before he hanged himself: but it is very frequent in sacred, as well as other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing. Instances of which are found in 1 Kings xiv. 16. and 1 Cor. vii. 16. and Rom. xv. 16. So likewise in Acts ch. ii. 23. the Jews are said to have *crucified Jesus with wicked hands*, though the Roman soldiers crucified him, and the Jews were only the cause of it. In the same way of speaking, Virgil (Georg. i. 122.) says of Jupiter,

— *primusq; per artem*

Movit agros, i. e. He taught men to plough their grounds.

(I) V. 18. *Falling headlong*] Matthew in ch. xxvii. 5. says, that Judas *hanged himself*; which account differs from this. But, if they can be reconciled, it must (I think) be in some such manner as the following one. We must suppose, that when Judas had hanged himself, the rope, or that to which the rope was fastened, breaking or giving way, he fell, not *headlong*, but *flat, i. e.* on his face, stomach and belly; and that by such a fall as this his belly burst, so that his bowels came out. The words *πρηνὴς γενόμενος* are rendered by Ambrose *in faciem prostratus*, and by Austin *dejectus in faciem*: and that *πρηνὴς* signifies *flat*, or *on his face*, appears from Homer's Il. ii. 418.

Πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζόμαιο γαῖαν.

Proni in pulvere mordicūs prehendant terram.

And in Aristot. lib. iv. de part. Anim. τὰ πρηνῆ τῷ σώματι signifies *partes corporis pronæ, the fore-parts of the body*; which is meant likewise by Virgil, when he says in Æn. v. 147.

— *proniq; in verbera pendent.*

And in Georg. iii. 107.

— *proni dant lora.*

Elsner in loc. cites Apollonius Rhodius in Argonaut. iii. 1393.

Πίπλον δ', οἱ μὲν ὁδᾶξ τε τρηχότα βῶλον ὁδᾶσι

Λαζόμενοι πρηνεῖς, οἱ δ' ἐμπαλιν, οἱ δ' ἐπ' ἀγῶσφι

Καὶ πλευροῖς.

Alii itaq; sic cadebant, ut asperam glebam dentibus corripere proni; alii supini, alii in cubitum & latera. He quotes also Jos. de B. Judaico. lib. i. 32. 1. (Edit. Hudson) *Ἀντιπατὴρ εἰσέρχεται καὶ πεσὼν πρηνὴς πρὸ τῶν ποδῶν τοῦ πατρὸς, &c.* *Antipater entered, and fell down flat before his father's feet, &c.*

the

THE TEXT.

the Lord Jesus went in and out among us.

22 Beginning (*r*) from the baptism of John, unto that same day that he was (*s*) taken up from us, must one be ordained to be a (*t*) witness with us of his resurrection.

23 And (*u*) they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed and said, Thou, Lord, which (*x*) knowest the hearts of all men, (*y*) shew whether of these two thou hast chosen,

25 That he (*z*) may take part of this ministry and apostleship, (*a*) from which Judas by transgression fell, that he might go to his own place.

THE COMMENTARY.

with us all the time that the Lord Jesus went in and out among us, beginning from John's baptizing, to the day when he was taken back from us, should be a witness with us of his resurrection. See ch. ii, 32. and iii. 15.

22 (*r*) *i. e.* from the time of his being baptized by John.

Ib. (*s*) Rather, *taken back.* See com. on ch. i. 2. and note on Mark xvi. 19.

Ib. (*t*) See John xv. 27. Therefore Joseph and Matthias had been present, when Jesus had made some of his appearances to his apostles.

23 (*u*) Probably the whole number of the 120 appointed them; for Peter spake to them all, ver. 15.

24 (*x*) See ch. xv. 8.

Ib. (*y*) Rather, *shew, whom thou hast chosen out of these two.* Shew it by directing the lots mentioned in ver. 26.

25 (*z*) Rather, *may take one place of this, &c.* See note (K).

Ib. (*a*) Rather, *from which Judas passed, that he might go to his own place; i. e. the grave.* See note (L). By *that he might go* is meant, the event of which passing of Judas from the apostleship was, that he went to the grave: he put an end to his life out of remorse for his wicked desertion of that office.

N O T E S.

(K) V. 25. *May take part of this, &c.*] The best and most of the Greek MSS. and Versions place *ἐνα*, which is in the foregoing verse, in this after the following manner, *ὃν ἐξελέξατο ἐκ τῶν τῶν δύο ἐνα λαβεῖν*, &c. and, if this is the right order of the words, then I think, that my translation of them is preferable to our Eng. Transl. in this place: for then *ἐνα* may refer to *κλήρον*, or rather to *τόπον*, which is the reading (instead of *κλήρον*) found in the Alex. and one other Greek MS. Besides this, the sense of *τόπον* is expressed in the Vulg. and Copt. Versions, and Austin appears to have read the same or *locum* in his copies.

(L) *Ib.* *From which Judas fell, &c.*] The Greek word *παρέβη*, which is here rendered *fell by transgression*, seems rather to signify *passed, or came forth, and out of it.* Judas quitted the apostleship (this seems to be Luke's meaning) to do that wicked thing, the reflection upon which made him afterwards hang himself, and thereby brought him *to his own place*, the grave. He did not quit the apostleship,

THE TEXT.

THE COMMENTARY.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

N O T E S.

apostleship, *that he might go*; but the consequence was, *that he went to the grave*. See Bull's Serm. in loc. vol. i. p. 39. and Hammond's N. Test. Grotius seems to have well explained the sense of παρέει by saying, *cujus officii* (sc. apostolatûs) *desertor fuit*. That the phrase *to his own place* means the *grave*, may appear from what is said in Ecclus. xlvi. 12. and xlix. 10. where that writer, when pronouncing blessings upon the twelve prophets, and upon the judges who governed Israel, says, *let their bones flourish* (ἐκ τῶ τόπου αὐτῶν) *out of their place*; i. e. out of the *grave*, where their bones had been deposited. Clemens Epist. i. sect. 5. says of Peter that after his martyrdom, ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης.



C H A P. II.

THE TEXT.

1 **A**ND when (a) the day of Pentecost was fully come, they (b) were all (c) with one accord (d) in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty (e) wind, and it filled all (f) the house where they were sitting.

THE COMMENTARY.

1 (a) Or, *the days of Pentecost were accomplished*; i. e. the fiftieth day after the pass-over was come, which fiftieth-day was counted from the day after the pass-over. See note (A).

Ib. (b) i. e. all the apostles, and they only, as is probable from ver. 14.

Ib. (c) i. e. with one heart and one soul, as is said in ch. iv. 32.

Ib. (d) Probably in one of the chambers of the temple, of which there were several in the court of the Gentiles. See note (B).

2 (e) See ch. iv. 31. and John xx. 22. See also com. on John iii. 8. and note (C) here.

Ib. (f) Rather, *the room*. See note (D) here, and on ver. 1.

N O T E S.

(A) V. 1. *The day of pentecost, &c.*] The Vulg. and Syr. Versions give the sense of a plural, of *ἡμέρας* to *ἡμέραν*, *the days*, not *the day*: and both Grotius on the place, and Jos. Scaliger in Can. Mag. p. 213. have declared in favour of this reading. I think that the word *συμπληρῶσθαι* here seems of necessity to require a substantive of the plural number: and it is no sufficient objection to this, to say, that only one day was the day of pentecost or the fiftieth day. For, though this is true, yet it is as true, that in the sacred writings the day particularly meant is often spoken of in conjunction with the days preceding it. Thus, though among the Jews a male child was to be circumcised only on the eighth day after his birth, yet in Luke ii. 21. we read, *when eight days were accomplished for the circumcising of the child*, &c. i. e. when the eighth day, the day of circumcision, was come. So again in Luke's Gospel, when it is said (ch. ix. 51.) *ἐν τῷ συμπληρῶσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ*, *when the days of his (Jesus's) retiring were completed*, the meaning is, when the last day of it was come. Both which instances sufficiently shew, as they come from the same pen which wrote the Acts of the Apostles, what the sense of the phrase is, if he wrote *ἡμέρας* and not *ἡμέραν*. For the feast of pentecost see Lev. xxiii. 15. &c. Deut. xvi. 9. &c. and Jos. Antiq. iii. 10. 6.

(B) *Ib.* *In one place*] There is no certainty about the place: but it is probable, that the apostles were in the temple; because it was then *the third hour of the day* (ver. 15.), which was the Jewish hour of morning prayer in the temple, as *the ninth hour* was that of the evening prayer there (ch. iii. 1.); and because it is said, that the apostles *were daily in the temple*, ver. 46. and that Peter and John *went up to the temple*, ch. iii. 1. For these reasons they were the more likely to have been in this temple at this *third hour* (an hour of prayer), especially on such a solemn festival, as the pentecost was.

THE TEXT.

3 And there appeared unto them, (*g*) cloven tongues, like as of fire, and (*b*) it sat upon each of them;

4 And they were all filled with the holy Ghost, and began to speak (*i*) with other tongues, (*k*) as the Spirit gave them utterance.

5 And there were (*l*) dwelling at Jerusalem, Jews; devout men, (*m*) out of every nation under heaven.

THE COMMENTARY.

3 (*g*) Or, as it were tongues of fire cloven; *i. e.* something which resembled flames of fire, so distinct and divided, that one of this kind was seen over the head of each apostle. See note (E).

Ib. (*b*) *i. e.* the fire sat; or, they sat; *i. e.* the tongues sat. See note (F).

4 (*i*) *i. e.* with such languages, as were not their native ones. See ver. 6, 8. and 1 Cor. xiv. 21.

Ib. (*k*) *i. e.* each of them spake that foreign language, which the holy Ghost enabled him to speak. Probably no one of them spake all languages. See 1 Cor. xiv. 18.

5 (*l*) Some perhaps constantly, but the greater part occasionally only, and chiefly on account of this feast of pentecost, and the pass-over which preceded it.

Ib. (*m*) See note (G).

N O T E S.

(C) V. 2. *Wind*] Thus the divine presence is represented as attended by a great wind in Ezek. xliii. 2. and in 1 Kings xix. 11. And Wetstein has quoted several passages from other authors to shew, that the notion of a wind on such occasions was agreeable to the Heathen theology. To these I shall only add what I meet with in Justin's History, xxiv. 26. where describing the oracle at *Delphi* he says, that there was a deep hole in the earth, *ex quo frigidus spiritus vi quâdam, velut vento, in sublime expulsus mentes vatum in vecordiam vertit*. Luke here represents the wind as coming from above, and Justin as from beneath; but this latter sufficiently shews, that this circumstance in inspiration was agreeable to the notions of the Heathens.

(D) *Ib.* *The house*] The apostles most probably were at that time in one of the rooms, or chambers, of which there were many, and which Josephus calls *οικοι* in Antiq. vii. 14. 10. viii. 3. 2. and elsewhere, in the outer court, or court of the Gentiles. The word *οικος* therefore here used seems to be used in a restrained sense, as the word *οικία* seems to be used in Matthew v. 15. (where see the Comment), and the word *οικημα* in Acts xii. 7. where see the note.

(E) V. 3. *Cloven tongues, like as of fire*] The word *ὡσεὶ*, though placed after *γλῶσσαι*, may yet be in sense and construction before it: and many instances may be given, from Gr. and Lat. writers of their putting *ὡσεὶ* and *quasi* after the words, which they are intended to soften and qualify. In the Hebrew language a flame is called a tongue of fire (see the margin of Is. v. 24); because of the resemblance, which a flame has to a tongue, both ending in a narrow part.

(F) *Ib.* *It sat*] Wetstein tells us, that the Greek MSS. Cant. had, before it was altered, *καὶ ἐκάθισαν τε*, instead of the present reading in our printed books *ἐκάθισε τε*: and he adds, that in the two Syr. Versions, and in the Arab. and Copt. ones the reading is agreeable to that of the MS. Cant.

6 Now

THE TEXT.

6 Now (n) when this was noised abroad, the multitude came together, and were confounded, because that every man (o) heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And (p) how hear we every man in our own tongue, wherein we were born?

9 (q) Parthians, and Medes, and (r) Elamites, (s) and the dwellers in Mesopo-

THE COMMENTARY.

6 (n) Or, *when this sound was*; i. e. this sound of the tongues with which the apostles spake, or the sound of what came from heaven like a rushing mighty wind, ver. 2. See Matthew xxiv. 31. and 1 Cor. xiv. 7, 8.

Ib. (o) It may be concluded from hence, that the tongues of fire had disappeared, before the multitude came into the chamber, or room.

8 (p) Rather, *how do every one of us hear them speaking in our language*. See note (H).

9 (q) Rather, *we Parthians*. See ver. 11. Ib. (r) i. e. Persians.

N O T E S.

(G) V. 5. *Out of every nation, &c.*] This appears from what follows in ver. 9, 10, 11. and it is confirmed by what Josephus says in Antiq. xiv. 7. 2. that Lucullus came to Cyrene to quell an insurrection of the Jews there, ὃν ἡ οἰκουμένη πεπλήρωται, of which (Jews) the world is full: and in Bell. Jud. ii. 16. 4. he makes King Agrippa the younger say to the Jews, ὅτι γὰρ ἐστὶν ἐπὶ τῆς οἰκουμένης δῆμος, ὃ μὴ μοῖραν ὑμετέραν ἔχων, there is no nation of the world, where a part of you is not to be found. But Philo in his account of the Jewish embassy to Caligula makes King Agrippa the elder speak more largely on this subject in the following words, (vol. ii. p. 587, Ed. Mang.) Αἴτη ἐμὴ μὲν ἐστὶ παλρὶς· μητρόπολις δὲ ἡ μίας χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείων, &c. Hæc quidem (sc. Hierosolyma) est patria mea; est verò metropolis non unius regionis Judææ, sed et multarum, propter colonias inde variis temporibus emissas in regiones finitimas: in Ægyptum, Phœnicen. Syriam, tum reliquam, tum eam, quam Cælo-Syriam vocant; tum in longius diffitas, Pamphyliam, Ciliciam plerasq; Asiæ partes usq; ad Bithyniam & Ponti sinus intimos. Pari modo in Europâ Thessaliam, Bœotiam, Macedoniam, Ætoliam, Atticam, Argos, Corinthum, Peloponnesi partes plurimas & præcipuas. Nec tantum continentis provinciæ plenæ sunt coloniis Judaicis, sed & insularum celeberrimæ, Eubœa, Cyprus & Creta. Taceo de provinciis Transæphratis; omnes enim istæ, exceptâ parvâ parte (Babylone reliquisq; præfecturis quæ agro feraci gaudent) à Judæis incoluntur. See also what Philo says to the same purpose in vol. ii. p. 524. and p. 577, Edit. Mangey; and what Cunæus says in lib. i. c. 8. and lib. ii. c. 23. of his Resp. Judaica.

(H) V. 8. *How hear we every man, &c.*] The word λαλέων seems to be necessary in this place, as well as in ver. 6. and 11. in both which it is found; for λαλεῖν τῇ διαλέκτῳ or γλώσσῃ is good Greek, but not (I think) ἀκούειν τῇ διαλέκτῳ. It seems therefore, that the word λαλέων was very anciently dropt here, and taken by mistake into the foregoing verse, where, though changed to λαλῶντες, it is not at all necessary to the sense.

T H E T E X T.

tamia, and in Judea, and Cappadocia, in Pontus, and (t) Asia,

10 (u) Phrygia, and Pamphylia, in Egypt, and in the parts of (x) Libya about Cyrene, and (y) strangers of Rome, Jews and proselytes,

T H E C O M M E N T A R Y.

9 (s) Or, *and the dwellers in Jewish Mesopotamia and in Cappadocia.* See note (I).

Ib. (t) *i. e.* Asia minor. See note on ch. xvi. 6.

10 (u) Rather, *In Phrygia.*

Ib. (x) See com. on ch. xi. 20. and note (K) here.

Ib. (y) Rather, *Romans which dwell among them; i. e.* among the Jews at Jerusalem: some of which Romans were Jews by extraction and religion, and others only proselytes of the gate.

N O T E S.

(I) V. 9. *And the dwellers in, &c.*] I think, that *Judea*, (meaning the country properly so called) cannot be the true reading here; because what is said in ver. 5, 6, 8, 11. seems plainly to point out such as were not natives of Judea. Others have been of this opinion, and have therefore proposed other readings instead of *Ισδαίαν*. Schmidius thinks, that Luke wrote *Ινδαίαν*, Barthius prefers *Ιδεμαίαν*, Mangey in his Philo. (vol. ii. p. 587.) proposes to read *Κιλικίαν*, and Wettstein mentions *Βιθυνίαν*, which I suppose to be his own conjecture. I differ from all these, and think, that *Ισδαίαν* is the true reading, but that it is used here as an adjective and ought to be joined in construction with *Μεσοποταμίαν*, and be rendered *Jewish Mesopotamia; i. e.* that part of Mesopotamia, which was chiefly inhabited by Jews. To justify this translation, it is proper to desire the reader to look back to the latter part of the quotation from Philo (vol. ii. p. 587.) in note on ver. 5. and to inform him further, that such very large numbers of the Jews were settled in *Mesopotamia*, that Josephus frequently calls them *a nation*. See Antiq. xv. 2. 2. and Bell. Jud. i. 1. 2. He says in Antiq. xi. v. 2. *αἱ δέκα φυλαὶ πέραν εἰσὶν Ἐυφράτης ἕως δέουρο, μυριάδες ἀπειροί, καὶ ἀριθμῶ γνωστῆναι μὴ δυνάμεναι*, that *the ten tribes remained beyond the Euphrates to the time of his writing, that there were infinite myriads of them there, and that it was not possible to know their number.* See also Antiq. xv. 3. 1. where he speaks of large numbers of Jews about Babylon, between which and the Euphrates the whole country was called Mesopotamia, but that, which lay nearest to Babylon, including the whole province of it (called *Babylonia*), is, as I suppose, that which is here called the *Jewish* part of it. Prid. vol. ii. p. 67. says, that *Babylonia*, or the province of Babylon, was a part of Mesopotamia. But see *ib.* p. 359. Agreeably to this way of speaking, which I suppose Luke to have used here, we meet with *Μεσοποταμία Συρία* in LXX. (Ed. Grabe) Gen. xxv. 20. and xxxiii. 18. and xxxv. 9. and xlviii. 7. *i. e.* that part of Mesopotamia which was Syrian, either as to the territory or the inhabitants. I shall only add here, that *τε* after *Ισδαίαν*, which is left out by the MS. Cant. before it was corrected, is not taken notice of in my translation.

(K) V. 10. *Libya about Cyrene*] Josephus in his treatise against Appion, ii. 4. says, that Ptolemy Lagus sent a part of the Jews, whom he had carried away captives out of Judea, to dwell in Cyrene and other cities of Libya: and he speaks of multitudes of Jews there in Antiq. xiv. 7. 2. and xvi. 6. 1. 5. and Bell. Jud. vii. 11. 1. Philo adv. Flaccum (p. 523. Edit. Mang.) *ἐκ ὑποδέξαι μυριάδων*

THE TEXT.

11 (z) Cretes and Arabians, (a) we do hear them speak in our tongues (b) the wonderful works of God.

12 And they were all amazed, and were in doubt, saying, one to another, What meaneth this?

13 (c) Others mocking, said, These men are full of new wine.

14 ¶ But Peter standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all (d) ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but (e) the third hour of the day.

16 But this is that which was (f) spoken by the prophet Joel,

17 And it shall come to pass in the last days (faith God) I will pour out of my Spirit (g) upon all flesh: and your sons and (h) your daughters shall (i) prophecy, and your young men shall see visions, and your old men shall dream dreams:

THE COMMENTARY.

11 (z) Rather, *Cretans*, or, *Cretians*, as in Tit. i. 12. *i. e.* the inhabitants of the island called *Crete*. See note (L).

Ib. (a) Rather, *do hear them*. See ver. 9.

Ib. (b) Probably the apostles had discoursed to them about Jesus's resurrection and ascension into heaven.

13 (c) *i. e.* the Jews of Jerusalem, as is most likely, who understood none of those foreign languages.

14 (d) *i. e.* ye, who are inhabitants of it. To the Jews at Jerusalem he spake (and in their own language) all that follows to ver. 40.

15 (e.) *i. e.* nine of the clock in the morning, as we call it. The Jews divided the day into four parts (Nehem. ix. 3.) and this third hour was the time of the morning prayers at the temple. See note on ver. 1.

16 (f) In ch. ii. 28, &c.

17 (g) *i. e.* upon some of all sexes and ages.

Ib. (h) See ch. xxi. 9.

Ib. (i) Or, *teach*. See note on ch. xv. 32.

N O T E S.

μυριάδων ἑκατὸν οἱ τὴν Ἀλεξάνδρειαν καὶ τὴν χώραν Ἰουδαίῳ καλοῦντες ἀπὸ τῆ πρὸς Λιβύην κατὰ θαμὺς μέχρι τῶν ὁρίων Ἀιθιοπίας. But see Mangey's note there, and see what Philo says, p. 524.

(L) V. 11. *Cretes*] Unless the Grecians in general are meant by these inhabitants of the island of Crete, who were Grecians, and probably the first who peopled Greece properly so called, no mention is here made of those, who spake the Greek language. Erasmus (upon ch. x. 38.) thinks, that the apostles had not the Greek language by this miraculous gift, but learned it by conversation; to which Le Clerc adds, that Paul may be supposed to have learned it from his infancy. See his second Letter concerning the Inspir. of SS.

T H E T E X T.

T H E C O M M E N T A R Y.

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall (k) prophecy:

19 And I will (l) shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that (m) great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord, (n) shall be saved.

22 Ye men of Israel, hear these words; (o) Jesus of Nazareth, (p) a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, (q) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having (r) loosed the pains of death: because it was not possible that he should be holden of it.

25 For David (s) speaketh concerning him, (t) I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

18 (k) Or, *teach*.

19 (l) See Matthew xxiv. 29. and compare and note upon it.

20 (m) Meaning the time of the destruction of the Jewish state.

21 (n) See note on Matthew xxiv. 13.

22 (o) *i. e.* Jesus, whom ye call by that title. He was (truly speaking) Jesus of Bethlehem; but, having been educated at Nazareth, he was best known to the Jews by that name.

Ib. (p) Rather, *a man from God, manifested among you by miracles, &c. i. e.* manifested by them to have come from God.

23 (q) Greek, *having been given forth; i. e.* sent into the world, and manifested by being made flesh and dwelling among you, as it is said in John i. 14. See also Acts iv. 28.

24 (r) Rather, *loosed the bonds of the grave; i. e.* of death. See note (M).

25 (s) In Ps. xvi. 8.

Ib. (t) Rather, *I saw the Lord always before my face; i. e.* I have set the Lord always before me, as it is there in our Eng. Transl. See note (N) here.

N O T E S.

(M) V. 24. *Loosed the pains of death*] The Hebrew word חבלים signifies both *bonds* and *pains*; and therefore the LXX. in Ps. xvii. 5. have made use of the word ὀδίνες, *pains*, though it is plain from what follows, that *bonds* are meant. The words there are (according to our Eng. Transl. Ps. xviii. 5.) *the sorrows (marg. cords) of hell compassed me about, the snares of death prevented me.* And the same is found in Ps. cxvi. 3. or (according to Bots's LXX.) cxiv. 3. The MS. Cant. has ᾠδὴ, *the grave*, instead of θάνατος, *death*; with which agree the Versions Vulg. Syr. and Copt. and also Polycarp and Irenæus. See Hammond in loc. and Dr. South's Sermons, vol. iii. p. 373, 374.

(N) V. 25. *I foresaw the Lord, &c.*] The preposition πρὸ in the word προωρόμην is (I think) redundant; as it is not unfrequently; particularly in προελέυσεν, Luke i. 17. (see note on ch. iii. 20.) as in προγινώσκοντες, Acts xxvi. 5. where see note.

26 Therefore

T H E T E X T.

T H E C O M M E N T A R Y.

26 Therefore did my heart rejoice, and my tongue was glad : moreover also, my flesh shall rest in hope :

27 Because thou wilt not leave my soul (u) in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you, of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God (x) had sworn with an oath to him, that (y) of the fruit of his loins, (z) according to the flesh, he would raise up Christ, to sit on his throne ;

27 (u) Rather, *in the grave*. See note on ver. 24.

30 (x) See Ps. cxxxii. 10, 11, 17.

Ib. (y) See note (O).

Ib. (z) See note (P).

N O T E S.

(O) V. 30. *Of the fruit of his loins*] It seems plain, that Matthew's genealogy of Jesus in ch. i. is that of Joseph only, his legal father. As to Luke's genealogy of Jesus in ch. iii. so very different from Matthew's, and supposed to have been his by his mother's side, I cannot say, that any of the arguments used by learned men to shew this, appear satisfactory to me. I am of opinion however, that Mary was descended from David, as Joseph was ; because Jesus her son is said by Paul in ch. xiii. 23. and in 2 Tim. ii. 8. to have been of *the seed* of David ; and because Peter here uses a much stronger expression, and says, that Jesus was *of the fruit of his loins*.

(P) Ib. *According to the flesh*] The words τὸ κατὰ σὰρκα ἀναστήσειν τὸν χριστὸν, are no part of what God swore unto David, as represented in Ps. cxxxii. 11, 12. where the words are, *of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, &c.* And therefore it is scarcely to be supposed, that Peter expressed himself in such a manner as to include the *raising up of Christ according to the flesh*, within the oath. The Greek MSS. Alex. and Ephrem. and the MS. Cant. (ex emendatione), with the Vulg. Syr. Copt. Armen. and Æthiop. Versions (see Zegerus and Mills, 753. Prolog.) take no notice of the words τὸ κατὰ σὰρκα ἀναστήσειν τὸν χριστὸν. Some of the ancient Fathers do the same, and so do two of the first printed editions of the N. Test. viz. Erasmus's and Aldus's. This omission is (I think) a right one : and the whole passage may be translated after the following manner ; *being a prophet, and knowing, that God had sworn with an oath to him, of the fruit of his loins to set upon his throne ; and foreseeing, that he (God) would raise up Christ, he spake of the resurrection of Christ, &c.* In this translation the words, which Peter quotes for David's are exactly the same with what we read in the Psalm above-mentioned : and the circumstance of David's foreseeing that *Christ* was to be raised up, and was the person meant, is not represented as a part of the oath ; but is only made to be Peter's assertion, that David, as a prophet, did foresee it and mean it.

THE TEXT.

31 He seeing this before, (a) spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being (b) by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he (c) hath shed forth this, which ye now see and hear.

34 For David (d) is not ascended into the heavens: but he saith himself, (e) The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath (f) made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, (g) Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and (h) ye shall receive the gift of the holy Ghost.

THE COMMENTARY.

31 (a) See ch. xiii. 35, 36, 37. where the same conclusion is drawn from the same words.

33 (b) Rather, *exalted to the right hand of God; i. e.* to sit at it, as in ver. 34. See ch. vii. 55, 56. and com. on Mark xvi. 19.

Ib. (c) Rather, *poured out*, as in ver. 17. and ch. x. 45. By a metaphor, taken from the pouring out of water, the gift of the holy Spirit is here represented; the effects of which they saw and heard.

34 (d) Rather, *did not ascend*: and yet he said, *The Lord, &c.* The argument is this: David spake of a Lord, who was to be at God's right hand; but David was not at God's right hand: and therefore he must have meant this of some other person, and that person was Jesus the Christ; for of him only it is true, that *his flesh did not see corruption, &c.*

Ib. (e) Rather, *Jehovah said unto my Lord, i. e.* unto the Christ. See Ps. cx. 1.

36 (f) Rather, *made him both Lord and Christ*, even *this Jesus, whom ye have crucified*.

37 (g) Rather, *Brethren*. See note on ch. vii. 2.

38 (h) Not the extraordinary gifts of the holy Ghost seem to be here meant; but the ordinary ones, which all believers may expect to receive (John iii. 5. Gal. iii. 14.) though some of them receive the extraordinary ones likewise, as in ch. xix. 6. and as may be gathered from ch. viii. 17, 18.

THE TEXT.

THE COMMENTARY.

39 For the promise is unto you, and to your children, and to all (i) that are afar off, even as many as the Lord our God shall call.

40 And with many other words (k) did he testify and exhort, saying, (l) Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word (m) were baptized: and the same day there were (n) added *unto them* about three thousand souls.

42 And they continued stedfastly in the (o) apostles and doctrine (p) and fellowship, and in breaking of bread, and in prayers.

39 (i) *i. e.* such as are wholly ignorant of Jesus and his gospel. See ch. xxii. 21. and Ephes. ii. 13, 17. See also a like expression in Mark xii. 34. and see note (Q) here.

40 (k) Rather, *he declared, and he exhorted them, saying, &c.* The testimony or declaration is in what went before, and the exhortation in what follows. That by *testifying* here is meant *declaring* or *preaching*, see ch. viii. 25. and x. 42.

Ib. (l) *i. e.* so as not to be involved in the destruction of it by the Romans. This salvation was to be the benefit which those were to receive, who were found Christians. See ver. 21. and see note on Matth. xxiv. 13.

41 (m) Not immediately, nor in the temple, where the apostles then were; but at some time afterwards, and perhaps in the upper room at Jerusalem, mentioned in ch. i. 13.

Ib. (n) *i. e.* to the 120 mentioned in ch. i. 15. By *souls* is meant persons here, as in ch. vii. 14.

42 (o) Perhaps, in learning farther from the mouths of the apostles, what Jesus's doctrine was.

Ib. (p) Or, *and fellowship, in breaking of bread, and in prayers.* The fellowship, in which they continued stedfast, compre-

N O T E S.

(Q) V. 39. *That are afar off*] It may be, that Peter meant this of such Jews only as lived out of Judea, and were dispersed among the Gentiles, and of whom mention is made in John vii. 35. But his notions were enlarged afterwards, and he was taught, that the holy Ghost would be given likewise to the Gentiles. See Acts x. 45.

(R) V. 42. *And fellowship, and in, &c.*] By *κοινωνία* here is usually understood a communion or community of goods: but this, I believe, was not meant, because the mention of it follows afterwards in ver. 44, 45. In the Greek MSS. Alex. and Cant. *καὶ* is left out before *την χάσιν ἁπλῆς*, as it is in the Vulg. Version: and upon this authority I leave out the sense of it in my translation.

THE TEXT.

43 And (q) fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed (r) were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they (s) continuing daily with one accord in the temple, and breaking bread (t) from house to house, did eat their meat with gladness and (u) singleness of heart:

47 Praising God, and having favour with all the People. And the Lord added to the church daily (x) such as should be saved.

THE COMMENTARY.

hended both those things. See note (R). For the sense of *breaking bread* see note on ch. xx. 7.

43 (q) *i. e.* upon all those who believed. This fear was a religious one, mixed with reverence and admiration. See ch. v. 12. Such a fear is mentioned by Luke in ch. i. 12, 65. and v. 26. and vii. 16.

44 (r) *i. e.* were *with one accord*, as in ch. ii. 1. were *of one heart and one soul*, as in ch. iv. 32. They were united in one thing, having all the same belief. See note (S).

46 (s) *i. e.* at the hours of prayer, ch. iii. 1. See also com. on ch. ii. 36.

Ib. (t) Rather, *in the house, or at home* (as in margin of Eng. Transl.) *i. e.* in select companies meeting together in private houses to *break bread* and *eat their meat*. Or, *in the house*, where the upper room was, mentioned in ch. i. 13. See Greek in Rom. xvi. 5. and 1 Cor. xvi. 19. and Coloss. iv. 15.

Ib. (u) *i. e.* with a heart open and free from all bad designs.

47 (x) Rather, *such as were saved: i. e.* whose baptism upon their repentance and belief in Jesus had saved them from eternal misery. See note (T).

N O T E S.

(S) V. 44. *Were together*] The words *ἐν τῷ αὐτῷ* signify either *in one time*, as in ch. iii. 1. or, *in one place*, as in ch. ii. 1, or *in one thing*; and in which of these three senses the Greek words are to be taken in any passage, the context must determine. The last of the three seems to be the properest sense here; for it is not probable, that the believers, who were then three thousand in number (ver. 41.) besides the one hundred and twenty spoken of in ch. i. 15. were all used to meet *at one time* or *in one place* in Jerusalem.

(T) V. 47. *Such as should be saved*] In the original we have *τὰς σωζόμενας*, which may be rendered *such as are saved*, or *such as were saved*; but cannot with any propriety be rendered *such as should*

N O T E S.

should be saved. I think, that here the words signify *such as were saved*: for I find the converts, who upon their repentance towards God and faith in Jesus Christ were baptized, often spoken of in the N. Test. as persons already saved, *i. e.* rescued from that eternal misery, to which they stood exposed till they were baptized. For instance, Paul in Ephes. ii. 8. says, *By grace ye are saved* (ἐστε σεσωσμένοι) or rather, *ye are those who have been saved.* So in Titus iii. 5. the same apostle says, *according to his mercy he saved us* (ἔσωσεν ἡμᾶς) *by the washing of regeneration.* See also 1 Cor. i. 18. and xv. 2. But it should be here remembered, that this description of the Christian converts only considers the state, which baptism put them into; and does not here (though it does elsewhere) point out to them, that, when they were added to the church, eternal life was not to be obtained without the practise of all manner of good works.



C H A P. III.

T H E T E X T.

¹ **N**OW Peter and John went up together into the temple, at the hour of prayer, *being (a)* the ninth hour.

² And a certain man lame from his mother's womb was carried, *(b)* whom they laid daily *(c)* at the gate of the temple which is *(d)* called Beautiful, to ask alms of them that entered into the temple :

³ Who seeing Peter and John about to go into the temple, asked an alms.

⁴ And Peter fastning his eyes upon him, with John, said, Look on us.

⁵ And he gave heed unto them, expecting to receive something of them.

⁶ Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth, rise up and walk.

⁷ And he took him by the right hand, and lift *him* up : and immediately his feet and ankle-bones received strength.

⁸ And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

⁹ And all the people saw him walking and praising God.

¹⁰ And they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

N O T E S.

(A) V. 2. *Called Beautiful*] Josephus in Bell. Jud. v. 5. 3. says, that this gate was on the eastern side of the temple, and in the outer part of it ; that the gate *πύλη* (by which he seems to have meant the gate-way, or arch, in which the doors were fixed) was fifty cubits in height, and that the doors (*θύραι*) were forty cubits high : and that they exceeded in beauty and cost all the other doors, being covered with thicker plates of gold and silver. See note on John x. 23.

11 And

T H E C O M M E N T A R Y.

¹ (a) *i. e.* three of the clock in the afternoon, as the third hour was our nine in the morning. See com. on ch. ii. 15.

² (b) Rather, *whom they placed* ; for he sat there, ver. 10.

Ib. (c) Rather, *at the door*. See the next note.

Ib. (d) See note (A).

THE TEXT.

THE COMMENTARY.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them (e) in the porch that is called Solomons, greatly wondering.

12 ¶ And when Peter saw *it*, he (f) answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and (g) denied him in the presence of Pilate, when he (h) was determined to let him go.

14 But ye denied the holy One, and the Just, and desired a murderer to be granted unto you,

15 And killed (i) the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, (k) through faith in his name, hath made this man strong, whom ye see and know: yea, the faith (l) which is by him hath given him this perfect soundness in the presence of you all.

11 (e) Rather, *in the portico*. See note on John x. 23.

12 (f) *i. e.* spake unto them. See note on Matthew xi. 25.

13 (g) *i. e.* would not be persuaded by Pilate, who was willing to let him go; saying, *not this man, but Barabbas*, John xviii. 40. See also Luke xxiii. 21.

Ib. (h) Rather, *had determined to let him go; i. e.* to release him. See Luke xxiii. 20, 22. and see note (B) here.

15 (i) Rather, *the leader of life; i. e.* of the way to eternal life. The word in the original signifies one who leads the van or front of an army in a march or a battle.

16 (k) *i. e.* through this lame man's faith in Jesus. See note (C).

Ib. (l) Or, *which is by it; i. e.* this man's faith by the name of Jesus.

N O T E S.

(B) V. 13. *Was determined to let him go*] In the Greek we have Πιλάτος, κρίναντος ἐκεῖνος ἀπολύειν, for which I think that Luke wrote Πιλάτος κρίναντος ἐκέεινον ἀπολύειν, as it is found in the second of Archbishop Wake's MSS. and the reading of the uncorrected MS. Cant. is favourable to this: for in the old Latin Version (the Greek being lost) of Irenæus contra Hæres, iii. 3. p. 194. Ed. Massuet, we have, *cum remittere eum vellet*. See Mills Prol. 150.

(C) V. 16. *Through faith in his name*] Peter had said in ver. 6. *in the name of Jesus Christ of Nazareth rise up and walk*, and the lame man upon this had, probably, a strong faith in this name, believing that Jesus came from God: and therefore it was through the lame man's faith in Jesus, that he was made strong. See ch. xiv. 9. We find it frequently said, that the faith of the person, who was to be healed, had made him whole, as in Mark v. 34. and x. 52. Luke viii. 48. and xvii. 19.

17 And

THE TEXT.

17 And now, brethren, (*m*) I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, (*n*) that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 (*o*) And he shall send Jesus Christ, (*p*) which before was preached unto you:

21 Whom the heaven (*q*) must receive, until the times (*r*) of restitution of all things, which God hath spoken by the mouth of all his holy prophets, (*s*) since the world began.

THE COMMENTARY.

17 (*m*) *i. e.* I know. By ignorance here is not meant a blameless one; for it is said, that they did it *by wicked hands*, ch. ii. 23. See ch. xiii. 27. and 1 Cor. ii. 8.

19 (*n*) Rather, *for the blotting out of your sins, that the times of refreshing may come to you, &c.* The times of refreshing here spoken of, and the times of restitution of all things (in ver. 21.) seem to mean the same thing. See note (D) here, and com. and note on ver. 21.

20 (*o*) Rather, *And that he (the Lord) may send forth.*

Ib. (*p*) Rather, *who was appointed for you; i. e.* to be the prince of life, and the Saviour. See ver. 15. and ch. v. 31. See also note (E) here.

21 (*q*) There to dwell at the right hand of God, ch. vii. 56.

Ib. (*r*) *i. e.* till the completion of all things, till all things shall be set to rights, and changed from a bad state to a good one. See note (F).

Ib. (*s*) Greek, *from the age; i. e.* from the time when God began to speak by the mouths of his prophets, one of which

N O T E S.

(D) V. 19. *That your sins may, &c.*] Our Eng. Transl. renders ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, by *when the times of refreshing shall come*; but I prefer to this translation the following one, *that the times of refreshing may come to you*: where I add *to you*, because it certainly is meant in the sentence, and the Greek MS. Ephrem has ὑμῖν after ἀναψύξεως, and the Syr. Version, with Irenæus (iii. 3. contra Hæref. p. 194. Ed. Massuet.) have what answers to ὑμῖν after ἔλθωσι.

(E) V. 20. *Which was before preached, &c.*] Instead of the common reading in the original προκεκηρυγμένον, four of the ancientest Greek MSS. with thirty-four others, most of the old Versions, many of the Fathers (particularly Irenæus contra Hæref. iii. 3. p. 194. Ed. Massuet), and several of the first printed copies, have προεχειρισμένον. This last reading, Hammond, Mills, Bengelius and Wetstein prefer before the other, and I agree with them in this matter. The word προχειρῆσαι is met with, in the same sense given to it here, in ch. xxii. 12. and xxvi. 16. and Lxx. Exod. iv. 13. in all which places our Eng. Transl. takes no notice very rightly of προ as signifying *before*.

number

THE TEXT.

22 For (t) Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, (u) like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel (x) and those that follow after, as many as have spoken, have likewise foretold of these days.

25 (y) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying (z) unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, (a) in turning away every one of you from his iniquities.

THE COMMENTARY.

number Moses was, ver. 22. See com. on Luke i. 70. and John ix. 32.

22 (t) Rather, *Moses said, viz.* in Deut. xviii. 15, &c. And upon the word *prophet* here, see the com. on ch. vii. 37.

Ib. (u) Rather, *as me; i. e.* as he hath raised up me.

24 (x) Rather, *and as many of those, who followed after him as have spoken, &c.* See note (G).

25 (y) *i. e.* Ye are those, to whom their prophecies were directed, and do more immediately belong.

Ib. (z) In Gen. xii. 3. and xxii. 18.

26 (a) Or, *upon your turning away, every one of you, from your sins.* See ver. 19, 20.

N O T E S.

(F) V. 21. *Of restitution of all things*] The sense of the word ἀποκατάστασις and its verb ἀποκαθίσταειν is not (I think) often enough well considered. Καθίσταειν or καθιστάναι signifies *to establish and settle any thing in a good state*: and when ἀπὸ is added to it, then this preposition implies, that this good state in which it is settled, was preceded by a bad one, from which the change is made to a good one. This seems to be the sense of ἀποκατάστασις here, and is the same with what Peter (the speaker here) expresses in 2 Ephes. iii. 13. *by a new heaven, and a new earth, wherein dwelleth righteousness.* So in Acts i. 6. when the disciples said to Jesus, *Wilt thou at this time restore again (ἀπὸ καθιστάναις) the kingdom to Israel?* The Greek word implies the taking it from the Romans and giving it to the Jews: and in the same sense Elias was to *restore all things*, ἀποκαταστήσει πάντα. Matthew xvii. 11. where see com. and note.

(G) V. 24. *And those that follow after, as many, &c.*] If. Casaubon conjectured, that the reading should be, καὶ ὅσοι τῶν καθεξῆς; but I think, that there is no need of this change of order in the words. They produce the same sense, as they now stand in the printed copies. ὅσοι will admit of a genitive case, and, that case is often placed before it in the order of the words; as in Aristoph. Plut. Act. iv. sc. 5. v. 1052. we read, *Εν τῷ προσώπῳ τῶν πρώτων ὅσας ἔχει; in facie quot rugas habet?* And in Euripid. Med. Act. iii. v. 476.

ὡς ἴσασιν, Ἑλλήνων ὅσοι
Ταυτὸν συνεσέβησαν Ἀργῶν σκάφας.

ut sciunt, quotquot Græci
Conscenderunt eandem navem Argo.

C H A P. IV.

T H E T E X T.

1 **A**ND (a) as they spake unto the people, the priests and the (b) captain of the temple, (c) and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached (d) through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And (e) Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were (f) of the kindred of the high priest, were gathered together (g) at Jerusalem.

T H E C O M M E N T A R Y.

1 (a) *i. e.* Peter and John. See ver. 19. and ch. iii. 1.

Ib. (b) See note on Luke xxii. 4. The priests, who were with him, were his *band*, as they are called in John xviii. 3.

Ib. (c) Or, *who were also Sadducees*. See note (A).

2 (d) Rather, *the resurrection from the dead in Jesus: i. e.* that Jesus had risen from the dead, and that an instance of such a resurrection had been exhibited in him. See ch. xxvi. 23. and note (B) here.

6 (e) Caiaphas was then high priest (as in John xi. 49, 51, and xviii. 13, 24.) and Annas was his father-in-law. For the reason why he is here called the high priest, see note on Luke iii. 2.

N O T E S.

(A) V. 1. *And the Sadducees*] Perhaps, instead of *καὶ οἱ Σαδδουκαῖοι*, we should read *οἱ καὶ Σαδδουκαῖοι*, understanding by the words, that the chief priests and captain of the temple were Sadducees. See note on ver. 2.

(B) V. 2. *Through Jesus the, &c.*] The Sadducees who are here said to have been grieved that they taught, denied, that there is to be any resurrection (ch. xxiii. 8.), and for the most part the chief priests and other leading men among the Jews were at that time Sadducees in their hearts, though they were forced to conceal it from the people, on account of the unpopularity of their opinions. That the great men among the Jews were generally Sadducees seems implied in ch. v. 17. and Josephus in Antiq. xviii. 1. 4. has expressly told us so. And in Antiq. xx. 8. 1. he says, that the high-priest *Ananus* the younger, *αἵρεσιν μελήει τῶν Σαδδουκαίων*, followed the sect of the Sadducees. See note on Matthew iii. 7. where a large account is given of the Sadducees.

THE TEXT.

THE COMMENTARY.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, (b) filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of (i) the good deed done to the impotent man, (k) by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, (l) even by him doth this man stand here before you whole.

11 (m) This is the stone which was set at nought of you builders, which is become the (n) head of the corner.

12 (o) Neither is there salvation in any other: for there is none other name under heaven given among men (p) whereby we must be saved.

6 (f) Rather, of the race of the high priests; i. e. of the family, out of which the high priests were chosen. See note on Luke iii. 2.

Ib. (g) Rather, to Jerusalem. They may have come from other places to that city, in order to hold the assembly.

8 (b) One principal effect of which was boldness in speaking. See ver. 13, 29, 31.

9 (i) Or, the good state of the impotent man; i. e. his recovering the use of his limbs. See note (C).

Ib. (k) Rather, by what; i. e. by what name. See ver. 7, 10.

10 (l) Rather, even by this; i. e. this name.

11 (m) i. e. this man Jesus is the stone, &c. See Ps. cxviii. 22.

Ib. (n) See com. and note on Matthew xxi. 42.

12 (o) Rather, Neither is there a cure by any other name. So the exorcists seem to have thought in ch. xix. 13. The salvation meant here was a temporal one, ver. 10.

Ib. (p) Rather, whereby we must be healed, or made whole, as in ver. 10. i. e. by which such, as want help for their recovery, may obtain it. We; i. e. mankind in general.

N O T E S.

(C) V. 9. *The good deed done to, &c.*] The Greek words are *εὐεργεσία ἀνθρώπου ἀσθενέως*, which seem to mean something belonging to the impotent man, not merely something done to him: *Εὐεργεσία* therefore must here (I think) signify *felix rerum successus*, as *εὐεργεῖν* is sometimes used for *benè rem gerere*.

THE TEXT.

13 ¶ Now when they saw the boldness of Peter and John, (q) and perceived that they were unlearned and (r) ignorant men, they marvelled, and they (s) took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them (t) to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed (u) a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that (x) it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man (y) in this name.

18 And they called them, and commanded them not to speak at all, nor teach in (z) the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, (a) finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

THE COMMENTARY.

13 (q) Rather, *and had discovered*; i. e. by information from others, who knew them to have been fishermen.

Ib. (r) Or, *private men*; such as had no office of teaching committed to them, as the scribes had.

Ib. (s) See John xviii. 15.

15 (t) i. e. to withdraw themselves out of the council.

16 (u) i. e. a known miracle; one not only known but allowed to be such.

17 (x) i. e. the report of it spread no farther.

Ib. (y) Or, *about this name*; viz. the name of Jesus, by which is meant Jesus himself. See com. and note on ch. i. 15. and see note (D) here.

18. (z) Or, *about the name of Jesus*. See com. on ver. 17.

21 (a) Rather, *not finding how they might punish them*; i. e. that is, being at a loss to find out a manner, in which they might punish them, because of the people. See note (E).

N O T E S.

(D) V. 17. *In this name*] In the Greek we have ἐπὶ τῷ ὀνόματι τοῦ κυρίου, which I translate *about this name* or *concerning this name*; because the preposition ἐπὶ is used in this sense in ver. 21. and in ch. v. 35.

22 For

THE TEXT.

22 For the man was above forty years old, on whom this miracle of healing (b) was shewed.

23 ¶ And being let go, they went to their own company, and reported (c) all that the chief priests and elders had said unto them.

24 And (d) when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant David (e) hast said, Why did the heathen rage, and the people imagine vain things ?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against (f) his Christ.

27 For of a truth against (g) thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, (h) with the Gentiles, and the people of Israel were gathered together,

THE COMMENTARY.

22 (b) Rather, *had been*; i. e. had been wrought.

23 (c) Rather, *how great things the chief priests and elders had said unto them*; i. e. their commands and threatnings mentioned in ver. 17, 18, 21.

24 (d) Rather, *when they heard*; i. e. the commands and threatnings.

25 (e) In Pf. ii. 1.

26 (f) Rather, *his anointed*. The word *Christ* signifies *the anointed*, and ought to be so translated here, because the words, *whom thou hast anointed*, in ver. 27. refer to it.

27 (g) Rather, *thy holy Son*, as in ch. iii. 13, 26.

Ib. (h) Rather, *with the Gentiles the people also of Israel was gathered together*, i. e. the Jews as well as the heathens. See note (F).

N O T E S.

(E) V. 21. *Finding nothing how, &c.*] The common reading in the original is μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτὸς : but it is better sense and better Greek (I think) to read μὴ εὐρίσκοντες τὸ πῶς, &c. And this last is what the MS. Cant. gives us, with which the Vulg. and Syr. Versions agree.

(F) V. 27. *With the Gentiles, and the, &c.*] For λαῶς I choose to read λαός, in which I follow three of Wetstein's Greek MSS. and Theophylact's Commentary, with which the Syr. Version agrees. And Erasmus on this place says, *nonnulli codices habebant, καὶ λαός*. The Jews are never (as far as I can find) called in N. Test. λαὶ Ἰσραὴλ, but λαός Ἰσραὴλ, as in ch. xxvi. 17, 23. we have τῷ λαῷ καὶ τοῖς ἔθνεσι. They were but one people, and therefore the plural number would have been improper, as I apprehend. In the O. Test. indeed I find the words λαὶ Ἰσραὴλ used in LXX. 2 Chron. xviii. 27. but perhaps that expression is used, because at that time the Israelites were divided into two kingdoms, that of Judah, and that which was then called the kingdom of Israel. By *the Gentiles* here is meant Pontius Pilate, who was a *Heathen*, and a *ruler*; and by *the people of Israel* is meant Herod, who was a *King* over a part of the Jews, and with whom other Jews joined

THE TEXT.

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that (i) with all boldness they may speak thy word,

30 (k) By stretching forth thine hand to heal: (l) and that signs and wonders may be done by the name of (m) thy holy child Jesus.

31 ¶ And when they had prayed, the place (n) was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake the word of God (o) with boldness.

32 And the multitude of them that believed (p) were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed (q) was his own, but they had all things common.

33 And (r) with great power gave the apostles witness of the resurrection of the Lord Jesus: and (s) great grace was upon them all.

THE COMMENTARY.

29 (i) Or, *with freedom: i. e. openly* and without fear of what they threaten. See com. on ver. 31.

30 (k) Rather, *By thy stretching forth thy hand.*

Ib. (l) Rather, *and by signs and wonders being done.*

Ib. (m) Or, *thy holy Son.*

31 (n) As with a mighty wind. See ch. ii. 2.

Ib. (o) Or, *with freedom.* This relates to their speaking from that time forward, and was an effect of their being filled with the holy Ghost, for which they had prayed in ver. 29. See also ver. 13. and com. on ver. 8.

32 (p) See 2 Chron. xxx. 12. and see note (G).

Ib. (q) *i. e. his own only, or so much his own, as not to be at the service of other believers, who stood in need of relief out of them.* See ch. ii. 45. and a like way of speaking in 1 Macc. xii. 23. See also 1 Cor. xiii. 5.

33 (r) *i. e. with powerful signs and wonders.* See ver. 30. Luke xxiv. 49. and Acts. i. 8.

Ib. (s) Rather, *great favour was towards them all, as in ch. vii. 10. i. e. all the believers were in high esteem among the common people.* See ch. ii. 47.

N O T E S.

themselves against Jesus. So that the prophetic words of David concerning the *Heathens* and *the people*, the *kings of the earth*, and *the rulers* (in Ps. ii. 1, 2.) were accomplished in the case of Jesus, as is said here in ver. 25, 26.

(G) V. 32. *Were of one heart and of one soul*] Much after the same manner Ovid says in Trist. iv. 4, 72. *Qui duo corporibus, mentibus unus erant.*

34 Neither

THE TEXT.

THE COMMENTARY.

34 Neither was there any among them (t) that lacked : for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

34 (t) See note (H).

35 And laid *them* down at the apostles feet : and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of (u) Cyprus,

36 (u) This was an island situated in the most eastern part of the Mediterranean sea, and near to Phœnicia.

37 (x) Having land, (y) sold *it*, and brought the money, and laid *it* at the apostles feet.

37 (x) See note (I).

Ib. (y) Perhaps he was the first, who did so, or his land was the most valuable ; or, because he was a Levite, he is thus distinguished by name from the rest for what he did. See note (K).

N O T E S.

(H) V. 34. *That lacked*] The poorer sort of Jews, who were converts, were not called (as we may reasonably suppose) to eat a part of the Jewish sacrifices ; and for this reason, as well as on account of their poverty, this sort of community of goods, which was temporary and suitable to these circumstances only, was a provision made for them very wisely and seasonably.

(I) V. 37. *Having land*] This land must have belonged to his wife (say some of the Commentators) ; because according to the law mentioned in Numb. xviii. 20, 23, 24. *a Levite could have no inheritance in Israel*. But they seem to have mistaken the sense of that law, which means only, that the Levites, as a tribe, were not to have a share in the division of Canaan among the other tribes. This did not hinder any Levite from possessing lands in Judea either by purchase, or by gift, as well as in right of his wife. Josephus was a Levite, and a priest too, and yet in his Life, ch. lxxvi. he speaks of *lands which he had lying about Jerusalem*, and in exchange of which Vespasian gave him others for his greater benefit and advantage. After all, I see no reason, why we may not suppose, that this land, which Barnabas had and sold, was not land in Judea ; and, if so, the words of the law, *no inheritance in Israel*, did not (however understood) affect this case. His land might have been in his own country, Cyprus, an island at no great distance from Judea : and he might have sold it at Jerusalem to some purchaser there, perhaps to one of his own countrymen.

(K) *Ib.* *Sold it*] It seems to have been owing to the good example, which Barnabas gave in this matter, that the apostles gave to him the name of *Barnabas*, or *son of consolation*.

C H A P. V.

T H E T E X T.

1 **B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and (*a*) brought a certain part, and laid *it* at the apostles feet.

3 But Peter said, Ananias, why hath Satan (*b*) filled thine heart (*c*) to lie to the holy Ghost, and to keep back *part* of the price of the land?

4 Whiles (*d*) it remained, was it not thine own? and after it was sold, was it not (*e*) in thine own power? why hast thou conceived this thing in thine heart? thou hast (*f*) not lied unto men, but unto God.

T H E C O M M E N T A R Y.

2 (*a*) See note (A).

3 (*b*) *i. e.* made thee dare. See note (B).

Ib. (*c*) Or, *to deceive the holy Ghost*, as in margin of Eng. Transl. *i. e.* to try to deceive him. See note (C).

4 (*d*) *i. e.* the possession remained unfold.

Ib. (*e*) *i. e.* to give the price of it in this manner to the poor, or not to give it.

Ib. (*f*) Rather, *not so much lied unto men, as unto God; or, not lied unto men*

N O T E S.

(A) V. 2. *Brought a certain part*] The case of Ananias seems to have been this. He sold his possession, as others did, and brought only a part of the money, for which he sold it, to the apostles: but this part he brought as if it had been the whole. It is not mentioned here, that he said in express words, that it was the whole, as his wife afterwards did; but it is likely that he did so. Or, if he did not thus lie in express words, yet we may suppose, that by his coming among others who brought the whole of the money, for which they sold their possessions, and by his not declaring the contrary, but desiring that what he brought might be understood to be the whole, he was virtually guilty of a lie; his actions lying, though his words did not.

(B) V. 3. *Filled thine heart*] The filling of the heart, or the heart being filled, is a Hebrew phrase found in Esther vii. 5. and Eccles. viii. 11. according to the original: in both which places it signifies the daring to do a thing, and is so expressed by the LXX. in the first of those places, and by Aquila in the last of them.

(C) *Ib.* *To lie to the holy Ghost*] That the word *ψεύσασθαι* with an accusative case after it may signify *to deceive*, appears from the following passages. Josephus says in Antiq. iii. 11. 6. *ψευσαμένη τὸν ἄνδρα ἐπὶ τοῖς γάμοις, καὶ τὸν Θεὸν ἐπὶ τοῖς ὅμοις*, *she (the adulterous woman) having deceived her husband in her marriage, and God in her vows.* So Xenophon in Cyri Anabasis, p. 26. (Ed. 4to. Hutch.) says, *πάντα ἐψευσμένος ἄνθρωπον*, *having deceived him in all things*: and in the same author, p. 129. *τέτοιοι μὲν ἐκ ἐψεύσθησαν*, *in this they were not deceived.* To which may be added what Plutarch in Vit. Coriol. says, *καὶ μὴ ψεύσῃσθε τὴν βουλὴν*, *and do not deceive the senate,*

THE TEXT.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, (g) wound him up, and carried *him* out, and (h) buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land (i) for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together (k) to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought

THE COMMENTARY.

only, but unto God also. See note on John xii. 44. The same person seems to be called God here, who in ver. 3. is called the holy Ghost.

6 (g) *viz.* in linen clothes for the burial of him, as in John xix. 40. See also John xi. 44. and xx. 6, 7.

Ib. (h) They did so on the same day, that he died, as appears from comparing ver. 7. with ver. 9. See com. on John xi. 39. and xix. 42.

8 (i) *i. e.* for so much as, and no more than, your husband brought to us. See note (D).

9 (k) *i. e.* to try, whether the holy Ghost, with which we are filled, knows the truth of things or not.

N O T E S.

(D) V. 8. *For so much*] The Greek word is *τοσούτου*, which being a relative word must have something to answer to it; and which (if not expressed, as here) must be supplied in the sentence. So in 1 Cor. xiv. 10. we read, *τοσαύτα γένη φωνῶν ἐστὶν ἐν κόσμῳ*, *there are so many kinds of voices (i. e. languages) in the world*; where we are to supply the sense in some such manner as this, *as there are nations*. Again in John xiv. 9. when it is said, *τοσῶτον χρόνον μεθ' ὑμῶν εἰμι*; *Have I been so long time with you, supply, as I have been?*

among

THE TEXT.

among the people; (and they were all with one accord in (l) Solomons porch.

13 And (m) of the rest durst no man join himself to them; but the people (n) magnified them.

14 And (o) believers were the more added to the Lord, multitudes both of men and women)

15 (p) Infomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing (q) sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him (r) (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands (s) on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth; and said,

20 Go, stand and speak in the temple to the people, all the words (t) of this life.

THE COMMENTARY.

12 (l) Rather, *Solomon's portico*. See note on John x. 23.

13 (m) Rather, *no one of the rest joined himself to them; i. e.* no one of those, who were converts, mixed himself with the apostles, when they were walking in Solomon's portico. See note on John xxi. 12.

Ib. (n) *i. e.* praised them and held them in high esteem. See ver. 26. and ch. ii. 47. and ch. iii. 33.

14 (o) *i. e.* there was a great addition made to the number of believers. *To the Lord; i. e.* to Jesus, and his church or society of Christians. See ch. ii. 47. and xi. 24.

15 (p) This verse depends upon the first part of the twelfth, the intermediate words being rightly made a parenthesis in our Eng. Transl.

16 (q) Observe, that here the *sick* are distinguished from such as had *unclean spirits*; as in Matthew iv. 24. and x. 1. Mark i. 32, 34. and xvi. 17, 18. and Luke iv. 40, 41. and vii. 21.

17 (r) See note on ch. iv. 2.

18 (s) *i. e.* on all of them, ver. 12.

20 (t) *i. e.* of this way to eternal life, which Jesus brought to light through his gospel, and which ye teach by his command. See com. on ch. iii. 15. and see John xii. 50. and xvii. 3. Or, perhaps this alludes to their preaching through Jesus the resurrection of the dead, as is said in ch. iv. 2.

21 And

THE TEXT.

THE COMMENTARY.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, (u) and all the senate of the children of Israel, and sent to the prison to have them brought.

21 (u) See note (E).

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly we found shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now (x) when the high priest, and the captain of the temple, and the chief priests (y) heard these things, they doubted of them (z) whereunto this would grow.

24 (x) Rather, *when the priest, &c.* See note on Luke xxiv. 4.

Ib. (y) Rather, *heard these words, i. e.* this account, which the officers gave in ver. 23. of what they had found.

Ib. (z) Rather, *what this would be, i. e.* what would be the end and issue of it. See Greek in ch. x. 17.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain, with the officers, and brought them (a) without violence: (for they feared the people, lest they should have been stoned.)

26 (a) *i. e.* without binding them (as was usual, see Matthew xiv. 3. and xxvii. 2.) and perhaps without laying hold of them.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

N O T E S.

(E) V. 21. *And all the senate*] I do not find the word *γενοσία*, senate, used any where in the N. Test. except here. But Josephus in Antiq. xii. 3. 3. uses it, as follows, in Antiochus's letter to Ptolemy, ἀπολύσω ἢ γενοσία, καὶ οἱ ἱερεῖς, καὶ οἱ γραμματεῖς τῶ ἱεροῦ, ὧν ὑπὲρ τῆς κεφαλῆς τελέσων, *let the senate, and the priests and the scribes of the temple be discharged from the capitation tax.* And so in Judith xi. 4. mention is made of *γενοσία*, *the senate*. What the difference was (if any) between this *γενοσία* and the *πρεσβυτέρων* spoken of in ch. xxii. 5. and Luke xxii. 66. is perhaps not to be now determined. Selden in his book *De Synedriis Jud.* i. cap. 14. has written largely on these words, but if the reader can find out his meaning amidst the obscurities with which he expresses his opinion, he will be more fortunate in this respect than I have been.

THE TEXT.

28 Saying, Did not we straitly command you, that you should not teach (b) in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, (c) whom ye slew, and hanged on a tree.

31 (d) Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses (e) of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and (f) took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, (g) a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

THE COMMENTARY.

28 (b) Or, *about this name*. See com. and note on ch. iv. 17.

30 (c) Or, *whom ye slew, having hanged him on a tree; i. e. whom ye crucified, and by that means caused to die*. See note (F).

31 (d) Rather, *Him hath God exalted to his right hand, to be a leader and saviour, that he may give to Israel repentance, &c. i. e. a leader to bring them to repentance, and a saviour to procure for them forgiveness of sins*. See note (G).

32 (e) viz. that, though ye slew him, God hath raised him from the dead, and given the holy Ghost to the believers. See ch. iii. 33, 38. and ch. iv. 31.

33 (f) i. e. to get them condemned by the governour. See note on John xviii. 31.

34 (g) i. e. a scribe. See note on Matthew ii. 4.

N O T E S.

(F) V. 30. *Whom ye slew and hanged, &c.* Crucifixion is here called a *hanging on a tree*, as in ch. x. 39. and Luke xxiii. 39. and the translation, which I have given above, is the same with what we read in ch. ii. 23. *have crucified and slain*: and Cicero in Orat. Verr. V. 70. says, *cives Romani cruciati & necati impune*. And this is the natural order not only of the Greek words here, but of the things themselves; for crucifixion preceded death. All, who were crucified, did not die, if they were soon taken down from the cross: an instance of which is recorded by Herodotus in Polyphy. c. 194. (edit. Gronov.) and another by Josephus in his account of his life, ch. lxxv. where he tells us, that he saved the life of one who had been crucified.

(G) V. 31. *Him hath God exalted, &c.* For the sense of ἀρχηγός, *leader*, rather than *prince*, see com. on ch. iii. 15. and for the translation, *exalted to his right hand*, rather than *exalted with his right hand*, see com. on ch. ii. 33.

THE TEXT.

THE COMMENTARY.

35 And said unto them, Ye men of Israel, take heed to yourselves (*b*) what ye intend to do as touching these men.

36 For before these days rose up (*i*) Theudas, (*k*) boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as (*l*) obeyed him, were scattered, and brought to nought.

35 (*b*) Rather, *what ye are about to do*. They had resolved in the council to put them to death, ver. 33.

36 (*i*) See note (H).

Ib. (*k*) *i. e.* setting himself up for king of the Jews. See the last note.

Ib. (*l*) Rather, *were persuaded by him; i. e.* drawn into the insurrection.

N O T E S.

(H) V. 36. *Theudas*] Josephus in Antiq. xx. 4. 1. mentions one *Theudas* as having been the author of an insurrection: but this was ten years after the time, when Gamaliel is said to have spoken this to the council. In favour therefore of Luke's account it has been generally said, that Josephus must have been mistaken in placing Theudas's insurrection so late, as when Festus was governor of Judea; and that it must have happened before the insurrection caused by Judas of Galilee, as Luke has placed it. But surely Josephus could not have been mistaken in this point, when he lived in Judea under Festus's government; and therefore must have known what happened in his own time, and what not. All the difficulty will be removed, and Josephus's account be made consistent with Luke's, if we follow the opinion of Archbishop Usher in his Annals A. M. 4001. He thinks, that Luke's *Theudas* is the same with that *Judas*, of whom Josephus gives this account (in Antiq. xvii. 12. 5. and Bell. Jud. ii. 4. 1.) "a little after the death of Herod the Great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea:" and that he was defeated and put to death, is implied in sect. x. of the same chapter. Now to prove, that this *Theudas* of Luke is the same with that *Judas* of Josephus, the following considerations are laid before the reader. The same apostle, who is called *Judas* in John xiv. 22. and Luke vi. 16. and called *Jude* in Jude i. is in Mark iii. 18. called *Thaddeus*, and in Matthew x. 3. called *Lebbeus*, whose surname was *Thaddeus*: which last evangelist has (I think) given him the name also of *Judas* in ch. xiii. 55. for he, as is said there, was *the brother of James* (Luke vi. 16.) and as such, *the son of Alphaeus*, whose son James was, Mark iii. 18. and Luke vi. 15. This apostle therefore having the names of *Judas* and *Thaddeus*, and *Lebbeus* given to him, two of those names must have been one and the same; because no Jew had more than two names, unless when a patronymick name was given to him, as when *Joseph surnamed Justus* was called also *Barsabas*, *i. e.* the son of Sabas, in Acts i. 23. See note on Matthew x. 3. It is no unreasonable thing to suppose that *Thaddeus* and *Theudas* are the same name, and therefore it may be concluded with probability from what has been said, that Josephus's *Judas* mentioned as is before noted in Antiq. xvii. 12. 5. and in Bell. Jud. ii. 4. 1. is no other person than he whom Luke speaks of under the name of *Theudas*. To which I add, that Archbishop Usher in the place of his Annals before referred to says, that יהודה of the Hebrews is the same with יהודה of the Syrians, which, if true, strengthens this solution of the difficulty arising from the seeming contrariety of the two writers. In the following verse another *Judas* is mentioned by Luke, but he is distinguished by the name of *Judas of Galilee*, a title given to him by Josephus in Antiq. xviii. 1. 6. and in Bell. Jud. ii. 8. 1.

THE TEXT.

37 After this man rose up Judas of Galilee, (*m*) in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as (*n*) obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; (*o*) lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and (*p*) beaten them, they commanded that they should not speak (*q*) in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and (*r*) in every house, they ceased not to teach and preach (*s*) Jesus Christ.

THE COMMENTARY.

37 (*m*) See note (I).

Ib. (*n*) Rather, *were persuaded by him*, as in ver. 36.

39 (*o*) This is Gamaliel's reason for the advice, which he gave in ver. 38. of letting the apostles alone; the intermediate words being a parenthesis.

40 (*p*) *i. e.* Peter and John with rods, or, scourged them, as was foretold in Matthew x. 17. and xxiii. 34. See ch. xvi. 22. and 2 Cor. xi. 25.

Ib. (*q*) Or, *about the name*. See com. and note on ch. iv. 17.

42 (*r*) *i. e.* in the house where they lived; or, *at home*, as in margin of Eng. Transl. ch. ii. 46. See com. there.

Ib. (*s*) *i. e.* that Jesus is the Christ, as in ch. xviii. 5, 28. and in Matthew xvi. 20.

N O T E S.

(I) V. 37. *In the days of taxing*] Luke's word here is ἀπογραφὴ, the same which he used in his Gospel, ch. ii. 1, 2. but the ἀπογραφὴ, during which Judas of Galilee stirred up the people to an insurrection, and concerning which Luke here speaks, was ten years after that, which he speaks of in the other place. The truth of the case seems to be, that there were two enrollments ἀπογραφαί; the one, when Jesus was born and when nothing followed upon it; the other, which is here spoken of, which was ten years after the first, and was followed by an ἀποτίμισις, a taxing laid on the Jewish nation, whereby it became a tributary province to the Romans. There must (I think) have been a second ἀπογραφὴ, enrollment, if an exact account was to be taken, because in the compass of ten years, which passed between what Luke speaks of in Luke ii. 2. and what he speaks of here, such a change was made by death and other circumstances, that without the help of a new enrollment no judgment could be sufficiently made for the ἀποτίμισις, the taxing which followed it. See note on Luke ii. 2. Let it be noted farther here, that the pretence of this Judas of Galilee for rising in arms was different from that of Theudas before mentioned: the latter (as is said in the foregoing note) aimed at getting the sovereignty of Judea: but the former (Judas of Galilee) encouraged his followers to an insurrection by saying, that "it was a mark of slavery to pay tribute to the Romans, and to acknowledge any mortals for their masters, when God alone was their Master." See Jos. Antiq. xviii. 1. 6. and Bell. Jud. ii. 8. 1.

C H A P. VI.

THE TEXT.

1 **A**ND (a) in those days, when the number of the disciples was multiplied, there arose a murmuring of the (b) Grecians against the Hebrews, (c) because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, (d) It is not reason that we should leave the word of God, and (e) serve tables.

3 Wherefore, brethren, look ye out among you, seven men of honest report, full of the holy Ghost and wisdom, (f) whom we may appoint (g) over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas (h) a proselyte of Antioch:

THE COMMENTARY.

1 (a) Rather, *in these days*; i. e. the early days of the gospel, of which Luke had been speaking in the foregoing chapter.

Ib. (b) Rather, *the Hellenists*, or Grecian Jews; i. e. the Jews then being at Jerusalem, but natives of those countries, where the Greek language and customs were used. See note on John vii. 35.

Ib. (c) Or, *that their widows*. This was their complaint; but it is not here said, that their complaint was well grounded.

2 (d) Rather, *It is not pleasing*, as in ch. xii. 3. They meant, that it did not please them, and perhaps that it did not please God.

Ib. (e) i. e. provide victuals for them daily.

3 (f) See note (A).

Ib. (g) Rather, *over this want*, i. e. the want, under which the widows and other poor are said to have laboured.

5 (h) i. e. of righteousness; one, who had caused himself to be circumcised and who observed the whole law of Moses. See note (B).

N O T E S.

(A) V. 3. *Whom we may appoint*] In some of the English Bibles printed a few years before 1660, and for a short time afterwards, the words are, *whom ye may appoint*; for which translation there is no authority (that I know of) in any Greek MS. But it is easily seen with what view, if not by mere mistake, this change was made; and I mention it, only because copies of those Bibles may be still in the hands of some readers, as one of them is in mine.

6 Whom

THE TEXT.

6 Whom they set before the apostles :
(i) and when they had prayed, they laid
their hands on them.

7 And the word of God increased ; and
the number of the disciples multiplied in
Jerusalem greatly ; and a great company of
the priests (k) were obedient to the faith.

8 And Stephen full of faith and power,
did great wonders and miracles among the
people.

9 ¶ Then there arose certain of the sy-
nagogue, which is called *the synagogue* of
the (l) Libertines, and Cyrenians, and
Alexandrians, (m) and of them of Cilicia,
and of Asia, disputing with Stephen.

THE COMMENTARY.

6 (i) *i. e.* when the twelve apostles had
prayed. See note (C).

7 (k) Rather, *hearkened to the faith ;*
i. e. received and embraced the gospel which
taught faith in Jesus.

9 (l) See note (D).

Ib. (m) Rather, *and certain of them of*
Cilicia and Asia. It is probable, that the
natives of these two countries, if they had
any synagogue (which is not said here) had
one different from that, which the Liber-
tines and Cyrenians, and Alexandrians made
use of, their languages being different.

N O T E S.

(B) V. 5. *A profelyte*] The other sort of profelytes, called *profelytes of the gate*, could not be
meant here, because the Jews had no communication with them, as appears from what is said in
ch. x. 2, 28.

(C) V. 6. *And when they had prayed, &c.*] In the original we have καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
τὰς χεῖρας, instead of which Luke seems to have written οἱ τινες προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς
χεῖρας, *who having prayed laid their hands on them* : this is the reading of the MS. Cant. and οἱ τινες
signifies *qui* as well as *quicumq;* as may be seen in ch. v. 16. and vii. 53. and elsewhere. In this
reading οἱ τινες relates to ἀποστόλων the word immediately preceding it, and so all ambiguity is removed.

(D) V. 9. *Libertines*] It is commonly thought, that by this name is meant the sons of such
Jews, as had been slaves, and obtained their freedom by the favour of their masters. But it is to
be observed, that with these *Libertines*, the *Cyrenians* and *Alexandrians* are here joined, as having
one and the same synagogue for their public worship. And it being known, that the *Cyrenians*
(ch. ii. 10.) lived in Libya, and the *Alexandrians* in the neighbourhood of it, it is most natural to
look for the *Libertines* too in that part of the world. Accordingly we find Suidas in his Lexicon
saying upon the word Λιβερτῖνοι, that it is ὄνομα τῷ ἔθνει, *the name of a people* : and in *Gest. Collationis*
Carthagini habitæ inter Catholicos & Donatistas, published with Optatus's works, Paris. 1679.
(No. 201. and p. 57.) we have these words, *Victor Episcopus Ecclesiæ Catholicæ Libertinensis dixit, Unitas*
est illic ; publicam non latet conscientiam. Unity is there : all the world knows it. From these two passages
it appears, that there was in Libya a town or district called *Libertina*, whose inhabitants bore the

name

T H E T E X T.

T H E C O M M E N T A R Y.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth (*n*) shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face (*o*) as it had been the face of an angel.

14 (*n*) He had probably spoken of the destruction of the temple, which Jesus had foretold to his disciples ; a necessary consequence of which was, that some of the customs and rites (particularly that of sacrifices) were to be changed.

15 (*o*) *i. e.* full of sweetness, or gracefulness, or majesty. See note (E).

N O T E S.

name of *Λιβερτινοι*, *Libertines*, when Christianity prevailed there. They had an episcopal see among them, and the above-mentioned *Vicior* was their Bishop at the Council of Carthage in the reign of the Roman Emperour Honorius. And from hence it seems probable, that the town or district, and the people existed in the days of which Luke is here speaking. They were Jews (no doubt), and came up as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem and to worship God in the temple there : Cunaeus in his Rep. Hebr. ii. 23. says, that the Jews, who lived in Alexandria and Libya, and all other Jews who lived out of the holy land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea ; partly on account of their quitting their proper country, and partly on account of their using the Greek language and being quite ignorant of the Jewish. For these reasons it seems probable, that the *Libertines*, *Cyrenians* and *Alexandrians* had a separate synagogue, (as perhaps the Cilicians and those of Asia had) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their publick service in synagogues, where a language was made use of, which they did not understand.

(E) V. 15. *As it had been, &c.*] This is a Jewish phrase, to express something more than ordinarily sweet, graceful or majestic. So in Apocryph. Esther xv. 13. we read, *I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.*

C H A P. VII.

THE TEXT.

1 **T**HEN said the high priest, (a)
Are these things so?

2 And he said, (b) Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was (c) in Mesopotamia, (d) before he dwelt in Charran,

3 And said unto him, (e) Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

THE COMMENTARY.

1 (a) *i. e.* hath he spoken blasphemous things against Moses and God? See ch. vi. 11, 13.

2 (b) Rather, *Brethren and fathers*. See note (A). The elders and scribes he called *fathers*, and the common people *brethren*.

Ib. (c) *viz.* in that part of it, where Ur of the Chaldees was situated, near to Babel, and among the rivers, which gave the name of Mesopotamia to the country. See Gen. xi. 28, 31.

Ib. (d) This is called Haran in Gen. xi. 31. and was a part of Mesopotamia, as well as Ur; but it lay to the west of it, and near to the river Euphrates. See note (B).

3 (e) See Gen. xii. 1.

N O T E S.

(A) V. 2. *Men, brethren, and fathers*] The word *Men* here ought to be left out in an Eng. Transl. for *ἄνδρες* signifies here (as in ch. ii. 37. and xiii. 15, 28. and elsewhere) Ye men, who are my brethren as Jews, as *of the stock of Abraham* (ch. xiii. 26.) or *according to the flesh*, Rom. ix. 3. Agreeably to this the words *men and brethren* in ch. i. 16. signify, Ye men, who are my brethren as believers in Jesus. In the Greek tongue the word *ἄνδρες* is properly used, when joined to another, as *ἄνδρες Ἀθηναῖοι*, ye Athenians, or ye men of Athens is found in Acts xvii. 22. but *Men brethren* (which is the literal translation here, is not agreeable to the idiom of our language, and to divide the words into *Men, brethren*, as in our Eng. Transl. is a fault scarcely excusable. In the same sort of phrase Luke says in ch. ii. 15. *ἄνθρωποι ποιμένες*, *shepherds*; and Matthew in ch. xviii. 23. has *ἄνθρωπος βασιλεὺς*, a king; and Paul in 1 Cor. ix. 5. uses *ἀδελφὴν γυναῖκα* (or rather according to the order of the words in the Vulg. *γυναῖκα ἀδελφὴν* for a sister, *i. e.* a Christian woman. Among the best Greek authors we often meet with *ἄνδρες Ἀθηναῖοι*, *ἄνδρες Πέρσαι*, &c. and in Theocr. Idyl. xxvii. 65. we read *γυνὴ μήτηρ* for a mother.

(B) *Ib.* *Before he dwelt in Charran*] Judith in ch. v. 8, 9. seems to say, that God gave the command, mentioned here in ver. 3. to Abraham, when he was in that part of Mesopotamia, where Charran (or Haran) was: but what Stephen here asserts, seems justified by Gen. xv. 7. and Nehem. ix. 7. *viz.* that the command was given to Abraham in Ur, before he came to Charran. The reason why he stopped at Charran, and did not come immediately into Canaan, we do not certainly know: but by all that follows in Moses's history of Abraham it appears, that God was not displeased with him for it.

THE TEXT.

THE COMMENTARY.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran : and from thence, (*f*) when his father was dead, (*g*) he removed him into this land wherein ye now dwell.

5 And he (*b*) gave him none inheritance in it, no not *so much as* to set his foot on : yet he promised (*i*) that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, (*k*) that his seed should sojourn in a strange land, (*l*) and that they should bring them into bondage, and intreat *them* evil, (*m*) four hundred years.

4 (*f*) Stephen here follows the account, which Moses seems to give in Gen. xi. 31, 32. But see note (C) here.

Ib. (*g*) *i. e.* God removed him. The latter part of this verse is to be connected with ver. 3. and the former part of it to be made a parenthesis.

5 (*b*) The small parcels of land, which Abraham and Jacob enjoyed in Canaan, were purchased by them, and are therefore reckoned no part of God's gift.

Ib. (*i*) See Gen. xii. 17. and xiii. 15.

6 (*k*) See Gen. xv. 13, 14.

Ib. (*l*) *i. e.* the inhabitants of that strange land, the Egyptians.

Ib. (*m*) They were not evil intreated 400 years, but they were for so long a time sojourners in a strange land, first in Canaan and afterwards in Egypt. See note (D).

N O T E S.

(C) V. 4. *When his father was dead*] The Chronologers, by comparing what Moses says in Gen. xii. 4. about Abraham's being then seventy-five years old, with what he says in Gen. xi. 26, 32. about Terah's being seventy years old, when he begat his son Abraham, &c. and about his being aged two hundred and five when he died, have concluded, that Terah was not dead, when Abraham left *Charran* (or *Haran*) to go to Canaan ; but that he left his father Terah behind him at the place, where he afterwards died in the two hundred and fifth year of his age. They think therefore, that Moses anticipated the time of Terah's death, when he mentioned it in Gen. xi. 32. before he mentioned (as he does in ch. xii. 1.) the command given to Abraham. But Bp. Lloyd, in his Chronological Index to the Holy Bible, is of opinion, that what is said in Gen. xi. 26. of Terah's being seventy years old, relates only to the birth of Nahor or Haran ; and that Terah was 130 years old when he begat Abraham. If so, then Abraham was seventy-five years old, and Terah (who died at 205) might have been dead, when Abraham left Charran.

(D) V. 6. *Four hundred years*] The children of Israel were in Egypt only about 215 years : but from the time when Isaac was born (in whom the promise began to take place, which God made to Abraham Gen. xv. 13.) to the time, when the Israelites left Egypt are computed 405 years ; which for the sake of a round number are called here and in Gen. xv. 13. 400 years. In Exod. xii. 40. and Gal. iii. 17. mention is made of 430 years : but then the reckoning begins, not at the birth of Isaac, but at the time when Abraham first went down into Egypt, *viz.* twenty-five years before the birth of Isaac ; and this sum added to 405 makes up the 430 years.

THE TEXT.

7 And the nation to whom they shall be in bondage, will (n) I judge, saith God : and after that shall they come forth, and serve me in this place.

8 And he gave him (o) the covenant of circumcision : (p) and so *Abraham* begat *Isaac*, and circumcised him the eighth day ; and *Isaac* begat *Jacob*, and *Jacob* begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph into Egypt : but God was with him,

10 And delivered him out of all his afflictions, and gave him (q) favour and wisdom in the sight of Pharaoh king of Egypt ; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction ; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren ; and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and (r) all his kindred, (s) threescore and fifteen souls.

THE COMMENTARY.

7 (n) Rather, *I will punish* ; as God did the Egyptians in the ten plagues. See note (E).

8 (o) See Gen. xvii. 10, &c.

Ib. (p) *i. e.* under, or in virtue of this covenant.

10 (q) *i. e.* wisdom, and, in consequence of that, favour.

14 (r) Rather, *all of the same race* ; *i. e.* all his children, and grand-children, his wives likewise being included.

Ib. (s) Greek, *in threescore and fifteen souls* ; *i. e.* consisting of so many persons. See com. on ch. ii. 41. and see note (F) here.

N O T E S.

(E) V. 7. *Will I judge*] When a malefactor is brought before a judge, the judge does three things. He tries or judges him ; he then gives his judgment or sentence ; and lastly he puts the law in execution and punishes him. Hence *κρίνω*, at different times, signifies each of these things, and the sense of the word is to be determined by the context. Here it signifies *to punish*, as *κρίμα* is used for *punishment* in Rom. xiii. 2. and 1 Cor. xi. 29. compared with ver. 30, 31. See com. on Matthew x. 28. and note on Mark i. 24. where it is shewn, that *ἀπολέσει* has the same sense of *punishing*.

(F) V. 14. *Threescore and fifteen souls*] In Gen. xvi. 27. and Deut. x. 22. their number is said to be threescore and ten ; and Josephus in Antiq. ii. 7. 4. and 9. 3. agrees with this last account of

THE TEXT.

THE COMMENTARY.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And (t) were carried over into Sychem, and laid in the sepulchre, (u) that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when (x) the time of the promise drew nigh, which God (y) had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

16 (t) See note (G).

Ib. (u) Rather, *which he bought; i. e.* which Jacob bought. See note (H).

17 (x) *i. e.* the promise of God's judging or punishing the Egyptians, and of bringing forth the Israelites, ver. 7.

Ib. (y) *i. e.* had made to Abraham and confirmed with an oath. See Gen. xv. 13, 14. and xxii. 16, &c. and xxvi. 3. Ps. cv. 9. Ecclus. xlv. 21. Luke i. 72, 73. Gal. iii. 18. and Heb. vi. 13.

N O T E S.

of their being only seventy in number : but the Greek version of the LXX. (which Stephen here follows) makes them to be seventy-five in both those places of our Eng. Transl. above referred to, The reason is this, that in Gen. xlv. 20. that Greek version has added a sentence to the text, in which five children of Ephraim and Manasseh are named, though the Hebrew copies say nothing about them.

(G) V. 16. *Were carried over, &c.*] It is said in Gen. 1. 13. that *Jacob was buried in the cave of the field of Machpelah before Mamre (the same is Hebron in the land of Canaan, Gen. xxiii. 19.) which cave with the field Abraham bought, for a burying place, of the children of Heth, ver. 17, 18, 20. And in Josh. xxiv. 32. and Exod. xiii. 19. it is said, that the bones of Joseph were carried out of Egypt by the Israelites, and buried in Sichem (or Shechem) which Jacob bought of the sons of Hamor (or Emmor) the father of Shechem. As for the eleven brethren of Joseph we are told by Josephus in Antiq. ii. 8. 2. that they were buried in Hebron, where their father had been buried. But since the books of the O. Test. say nothing about this, the authority of Stephen (or of Luke) here for their being buried in Sichem is at least as good as Josephus's for their being buried in Hebron.*

(H) *Ib.* *That Abraham bought, &c.*] What Abraham bought was *the cave and field of Ephron, which was in the field of Machpelah*, and it was bought of the children of Heth, Gen. xxiii. 3, 10, 17, &c. but that sepulchre, which was bought by Jacob, and in which the bones of Joseph were laid, was in *Sichem or Shechem*, and *bought of the sons of Hamor (or Emmor)* Gen. xxxiii. 19. and Josh. xxiv. 32. (see also John iv. 5.) It seems plain therefore, that the name of Abraham ought not to have been here. Luke wrote (I believe) *ὁ ὠνόμαστο τιμὴν ἀργυρίου*, *which he bought for a sum of money; i. e.* which Jacob bought, who is the last person of the singular number spoken of in the preceding verse. Those who saw, that *ὠνόμαστο* had no nominative case joined to it, and did not know where to find the proper one, seem to have inserted *Ἀβραάμ* into the text for that purpose, without sufficiently attending to the different circumstances of his purchase from that of Jacob's.

THE TEXT.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, (z) so that they cast out their young children, (a) to the end they might not live.

20 In which time Moses was born, and was (b) exceeding fair, and nourished up in his father's house three months :

21 And when he was cast out, Pharaoh's daughter took him up, and (c) nourished him for her own son.

22 And Moses was learned (d) in all the wisdom of the Egyptians, and was mighty in words and (e) in deeds.

23 And when he was full (f) forty years old, it came into his heart (g) to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and (h) smote the Egyptian :

25 For he supposed his brethren would have understood, how that God by his hand would deliver them ; but they understood not.

N O T E S.

(I) V. 20. *Exceeding fair*] Josephus in Antiq. ii. 9. 6, 7. speaks of him as *μορφῇ θεῖος*, *having something divine in his form*, and says, *Πρὸς δὲ κάλλος ἔδειξ ἀφιλότιμος ἦν ἔτις, ὡς Μωϋσῆν θεασάμενος μὴ ἐκπλαγῆναι τῆς εὐμορφίας· πολλοῖς τε συνέβαινε, &c.* that nobody could look at him without being struck with his beauty, and unable to take his eyes off from him.

(K) V. 22. *In deeds*] Josephus in Antiq. ii. 10, 1, &c. tells us (but upon what authority is unknown) that the Ethiopians having over-run a great part of Egypt, and advanced as far as Memphis, the Egyptian king made Moses general of an army, with which Moses gained a complete victory over the Ethiopians, drove them back into their own country, and there besieged and took Saba the capital of the country, called afterwards *Meroe*.

THE COMMENTARY.

19 (z) Rather, *in (or by) casting out i. e. exposing them in the open air to be devoured by wild beasts.* So in ver. 21. See note on Luke i. 77.

Ib. (a) Rather, that they might not propagate; i. e. might not multiply and increase in number by means of living children.

20 (b) Greek, *fair to God; i. e. very beautiful.* See note on Mark xi. 22. and note (I) here and on ch. xxii. 3.

21 (c) Exod. ii. 1, &c.

22 (d) *i. e. in all the arts and sciences, which they then knew.*

Ib. (e) See note (K).

23 (f) See Exod. ii. 11.

Ib. (g) i. e. to visit them with a view of assisting them against the Egyptians: the effect of which was his refusing to be called the son of Pharaoh's daughter, as it is said that he did in Heb. xi. 24.

24 (h) See Exod. ii. 12.

THE TEXT.

26 And the next day he shewed himself (i) unto them as they strove, (k) and would have set them at one again, (l) saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou killedst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, (m) where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire (n) in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 (o) I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, (p) Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer (q) by the hands of the angel which appeared to him in the bush.

N O T E S.

(L) V. 30. *In a bush*] In LXX. Exod. iii. 2. to which this place alludes, we read ἐκ τῆς (or τῆς) βύσσου, but the sense is the same, whether we read ἐν or ἐκ; for he, who spake out of the bush, was in it.

(M) V. 35. *By the hands of the angel, &c.*] In the Greek it is ἐν χειρὶ ἀγγέλου, in the hand of the angel, which is an Hebraism used also in Galat. iii. 19.

THE COMMENTARY.

26 (i) i. e. to two of his countrymen the Hebrews, Exod. ii. 13.

Ib. (k) Greek, and brought them to peace, i. e. tried to make peace between them.

Ib. (l) Rather, saying, Ye are brethren See note on ver. 2.

29 (m) Having been married to Zipporah the daughter of Jethro the priest of Midian, Exod. ii. 21.

30 (n) Or, out of a bush. See note (L.)

34 (o) i. e. I have surely seen, as in Exod. ii. 14.

35 (p) Exod. ii. 14.

Ib. (q) God sent him, but the command for his going was delivered to him by an angel. See ver. 30, 38. and note (M).

THE TEXT.

THE COMMENTARY.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness, forty years.

37 ¶ This is that Moses which said unto the children of Israel, (r) A prophet shall the Lord your God raise up unto you of your brethren (s) like unto me; him shall ye hear.

38 (t) This is he (u) that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the (x) lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and (y) in their hearts turned back again into Egypt,

40 Saying unto Aaron, (z) Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they (a) made a calf in those days, and offered sacrifice (b) unto the idol, and rejoiced in the works of their own hands.

37 (r) See Deut. xviii. 15, &c. By a prophet here is meant a teacher or instructor in the will of God. See com. on ch. xi. 27. and note on ch. xv. 32.

Ib. (s) Rather, *as me*; i. e. as he hath raised up me. See com. on ch. iii. 22.

38 (t) viz. Moses.

Ib. (u) Rather, *who in the congregation in the wilderness was with the angel, who spake to him in mount Sina, and with our fathers*; i. e. he (Moses) was the mediator between the angel of God and the Israelites; for he received from the former the laws which he gave to the latter. See Gal. iii. 19. See also here ver. 30, 53. and Heb. ii. 2.

Ib. (x) i. e. oracles, or lessons about the divine will, which were intended to give them life, by prolonging their days, if they observed to do, as they were commanded. See Deut. xxxii. 47. and Levit. xviii. 5.

39 (y) i. e. fell into idolatry, of which the Egyptians were guilty. See Exod. xxxii. 7, 8.

40 (z) See Exod. xxxii. 1, &c.

41 (a) See note (N).

Ib. (b) See note (O).

N O T E S.

(N) V. 41. *Made a calf*] Not in imitation of Apis, which they had worshipped in Egypt, as some of the Commentators say it was. It may (I think) be made appear highly probable, that Apis was not known in Egypt so early as when the Israelites were there. See Sir Isaac Newton's Chronology, ch. ii. *on the Empire of Egypt*. But however that was, we read in Exod. xii. 12. and xviii. 10, 11. and Numb. xxxiii. 4. that the Israelites were brought up out of Egypt in opposition

THE TEXT.

THE COMMENTARY.

42 Then God (c) turned and gave them up to worship the host of heaven; as it is written (d) in the book of the prophets, O ye house of Israel have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 (e) Yea, ye took up (f) the tabernacle of Moloch, and the star of your (g) god Remphan, figures which ye made to worship them: and I will carry you away (h) beyond Babylon.

42 (c) This is a Hebraism, and means, that God permitted them to fall a second time into idolatry, viz. the worship of the stars. See Deut. xvii. 3. and see an instance of this Hebraism here in ch. xv. 16.

Ib. (d) See Amos v. 25. See note (P).

43 (e) Rather, *Yes, and yet ye took up, &c.* The sense is; though I had accustomed you by my laws to offer sacrifices unto me for forty years in the wilderness, yet some of you worshipped idols all the while.

Ib. (f) See note (Q).

Ib. (g) See note (R).

Ib. (h) See note (S).

N O T E S.

tion to the Egyptian gods, and with their destruction: and therefore it seems very plain, that the Israelites did not make this calf, which they said (Exod. xxxii. 4.) *was the God which brought them up out of the land of Egypt*, in imitation of any of the Egyptian gods, which, as they knew, their God had at that time destroyed.

(O) V. 41. *Unto the idol*] They pretended only to worship *Jehovah before the calf*, as a memorial and representation of him, Exod. xxxii. 4, 5. And yet it is there called a breach of the second commandment, which forbade idolatry, ver. 8.

(P) V. 42. *In the book of the prophets*] By what is here said it seems, that the writings of the prophets were in one volume; and yet sometimes it was otherwise, as may be gathered from Luke ch. iv. 17. where see note.

(Q) V. 43. *The tabernacle, &c.*] The Israelites in Numb. xxv. 2. are said to have worshipped the gods of the Moabites (see also Ps. cvi. 36, 37, 38): and since both *Moloch* and *Remphan* were gods, whom the Canaanites, as seems probable, worshipped, some of the Israelites are here said to have carried their idols, perhaps privately, along with them in the wilderness; and they carried them in small covers or cases called here *tabernacles*. *Remphan* seems to have been worshipped in the shape of a star. See Warburton's Div. Leg. B. iv. sect. 4. and Calmet, tom. vi. p. 736.

(R) Ib. *Of your god Remphan*] In Amos ch. v. 26. our Eng. Transl. agreeably to the Hebrew text, has, *Moloch and Chiun your images, and the star of your god*: but in the Greek Vers. of LXX. we read only *καὶ τὸ ἄστρον τῷ Θεῷ ὑμῶν Παύσαν*: and this Greek Version Stephen follows here, as he does in the other parts of his speech. It is not known now, what was this star of *Παύσαν*, or rather of *Παύσαν*, or *Πεφάν*; for the best authorities seem to be on the side of reading one of these two last.

(S) Ib. *Beyond Babylon*] In Amos v. 27. it is said, *beyond Damascus*: i. e. (as Dr. Prideaux says in his Conn. of O. and N. Test. vol. i. p. 10.) beyond the place, to which those of Damascus were carried away captives. But, as they were carried so far as into Media (see 2 Kings xvii. 6.), which country lay not only *beyond Damascus*, but *beyond even Babylon*, Stephen, who knew that to be the fact, might justly say, as he does here, *beyond Babylon*; thereby fixing the place of their captivity more explicitly, than the prophet did, who spake before the event had taken place.

THE TEXT.

44 Our fathers had (*i*) the tabernacle of witness in the wilderness, as he had appointed, (*k*) speaking unto Moses, that he should make it, according to the fashion that he had seen.

45 Which also our fathers (*l*) that came after, (*m*) brought in with Jesus (*n*) into the possession of the Gentiles, whom God drove out before the face of our fathers, (*o*) unto the days of David;

46 Who found favour before God, and (*p*) desired to find a (*q*) tabernacle for the God of Jacob.

47 (*r*) But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; (*s*) as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord; or what *is* the place of my rest?

THE COMMENTARY.

44 (*i*) *i. e.* Moses's tabernacle, so called in Numb. ix. 15. and xvii. 8. because the two tables of the ten commandments, or tables of testimony (Exod. xxxi. 18.) were placed in it.

Ib. (*k*) Or (as in margin of Eng. Transl.) *who spake unto Moses; i. e.* the angel of God. See ver. 30, 38. and see Exod. xxv. 40.

45 (*l*) Rather, *having received; i. e.* from Moses and from their fathers.

Ib. (*m*) *i. e.* which they and Joshua brought into Canaan. Jesus and Joshua are the same name. See Heb. iv. 8.

Ib. (*n*) *i. e.* into, or in, the country possessed by the seven nations of Canaan.

Ib. (*o*) All those nations were not completely subdued and driven out till the days of David. Compare Joshua xv. 63. and xix. 11, 12. with 2 Sam. v. 6, &c. See note (T) here.

46 (*p*) *i. e.* to build. See 2 Sam. vii. 2, &c. and Pf. cxxxii. 2, 3, 4, 5.

Ib. (*q*) Or, *a dwelling place: i. e.* a place, in which God might dwell. In Pf. cxxxii. 5. it is called *a place for the Lord, an habitation* (σκήνωμα as here) *for the God of Jacob.*

47 (*r*) *i. e.* but it was Solomon, and not David, who built the house for God.

48 (*s*) See Isai. lxvi. 1, 2. See also 1 Kings viii. 27. and 2 Chron. ii. 6.

N O T E S.

(T) V. 45. *Unto the days of David*] These words are not (I think) to be understood as if Moses's Tabernacle was in being till David's time: for in Eli's days and afterwards, though mention is made in scripture of the Ark, no mention is made of the Tabernacle, it being probably worn out and unfit for use,

THE TEXT.

THE COMMENTARY.

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and (t) uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they (u) have slain them which shewed before of the coming of (x) the just One, of whom ye have been now the betrayers and murderers:

53 (y) Who have received the law (z) by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

51 (t) A metaphor borrowed from the circumcision practised by the Jews. Such as refused to hear, and (if they heard) to obey, were called the uncircumcised in heart and ears by way of reproach: as the want of the literal circumcision was matter of reproach in the mouth of a Jew. See note (U).

52 (u) Isaiah for instance.

Ib. (x) viz. Jesus the Christ, who is called so in ch. iii. 14. and xxii. 14. and in James v. 6.

53 (y) Rather, ye, who received, &c. i. e. whose ancestors did: they are considered and spoken to as the same people with their ancestors.

Ib. (z) Greek, at the appointments of angels; i. e. an angel (see ver. 30, 35. and com. on ver. 38.) appointing it to be observed by them as a law; which angel had a command from God for his appointing it. See note (X).

N O T E S.

(U) 51. *Uncircumcised in, &c.*] Men, who are perverse and wicked, are said to be *uncircumcised in the heart* in Lev. xxvi. 41. Jerem. iv. 4. and ix. 26. as on the contrary *circumcision of the heart* is mentioned in Deut. x. 16. and xxx. 6. and is recommended to Christians in Rom. ii. 29. As for the expression *uncircumcised in ears*, which means such as have ears and hear not, it is used by Jerem. in ch. vi. 10. *their ear is uncircumcised, and they cannot hearken.*

(X) V. 53. *By the disposition of angels*] It is frequently said, that the Jews received their law from God by the ministry of angels, as in Galat. iii. 19. and Heb. ii. 2. And so Josephus in Antiq. xv. 5. 3. says, ἡμῶν τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τῷ Θεῷ μαθόντων, *we having received the most sacred parts of our laws from God by the means of angels*: and yet one angel only is here spoken of, as employed for this purpose, in ver. 30, 35, 38. The Greek word, to express what that angel did, is here διατάγειν, as it is διαλάσσειν in ver. 44. and in Galat. iii. 19. and διατάζειν in Jos. Antiq. iii. 12. 3. The plural number διατάγειν seems to have been made use of in this place, because the several parts of the laws of Moses were given at different times, and therefore there were several διατάγειν, appointments.

THE TEXT.

THE COMMENTARY.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw (a) the glory of God, and Jesus (b) standing on the right hand of God,

55 (a) *i. e.* a bright light, or Shechinah. See note on Luke iii. 22. and com. on Luke ix. 31.

Ib. (b) *i. e.* being. See com. and note on John i. 26. Jesus is said to sit at the right hand of God. in Mark xvi. 19. in Acts ii. 34. and in Heb. i. 3.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And (c) cast him out of the city, and (d) stoned him: and the (e) witnesses laid down their clothes at a young mans feet, whose name was Saul.

58 (c) Probably, because no man was to be put to death in the city, as we may gather from this passage, and from Jesus's being led out of it likewise to be crucified. See also 1 Kings xxi. 13.

Ib. (d) It is said before, that they stoned him: but the words, *and the witnesses, &c.* coming between by way of parenthesis, the word *stoned* is here repeated, with the additional circumstance of Stephen's *calling upon God, &c.* See note (Y).

Ib. (e) *i. e.* false ones, as in ch. vi. 13.

59 And they stoned Stephen, (f) calling upon God, and saying, Lord Jesus, receive my spirit.

59 (f) Rather, *invoking and saying; i. e.* calling upon the Lord Jesus in these words, See note (Z).

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep.

N O T E S.

(Y) V. 58. *Stoned him*] This seems to have been a tumultuary action, no sentence of the high-priest and council being mentioned to have passed on Stephen, and the Jews not having a right to put any man to death, unless by the order or consent of the Roman governour. See John xviii. 31. and com. and note upon it.

(Z) V. 59. *Calling upon God, &c.*] The word *God* is here supplied in our Eng. Transl. the original having only *ἐπικαλέμενον καὶ λέγοντα, &c.* Dr. Bentley in his *Phileleutherus Lips.* (Part i.) says, that either *Θεόν* or *Κύριον* is dropt here out of the text: if the first, then having been written contractedly *ΘΝ* it was swallowed up by the two last letters of *ἐπικαλέμενον*, which preceded it: or, if *Κύριον* (written contractedly *ΚΝ*) was Luke's word, then it was swallowed up by *καὶ* which follows it.

C H A P.

C H A P. VIII.

T H E T E X T.

1 **A**ND Saul (*a*) was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, (*b*) except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, (*c*) went every where preaching the word.

5 Then (*d*) Philip went down (*e*) to the city of Samaria, and preached Christ unto them.

T H E C O M M E N T A R Y.

1 (*a*) By guarding the clothes of those who stoned Stephen, ch. vii. 58. See also com. on ch. xxvi. 10.

(*b*) See note (A).

4 (*c*) Greek, *passed through*, as in ver. 40. The meaning is, that, whatever towns they passed through in this their dispersion, they preached the word or gospel to the inhabitants.

5 (*d*) One of the seven deacons, ch. vi. 5. *Ib.* (*e*) Rather, *to a city of Samaria*, as in John iv. 5. *i. e.* to a city of the region (ver. 1.) of Samaria. See note (B).

N O T E S.

(A) V. 1. *Except the apostles*] It is observable, though it has not been sufficiently observed, that the apostles are frequently represented as staying at Jerusalem, or in the neighbourhood of it, for a long time after Jesus's ascension: for which the following texts may be consulted, ver. 1, 14, 25. of this chapter; ch. ix. 26, 27. ch. xi. 1, 2. ch. xii. 1, 2, 3, 4. ch. xv. 2, 4, 6, 22, 23. ch. xxi. 17, 18. Galat. i. 17, 18, 19. ch. ii. 1. 9. May we not then suspect the truth of what Eusebius and others, who lived at a great distance from the time when Luke wrote his History, say about their travels into foreign and distant countries soon after Jesus's ascension, as Dr. Cave has represented it in his Lives of the Apostles?

(B) V. 5. *To the city of Samaria*] There was at that time no city called by the name of *Samaria*, Hyrcanus having so utterly destroyed it (as Josephus says in Antiq. xiii. 10. 3.), that there were no footsteps remaining of it. Herod the Great did indeed afterwards build a city on the same spot of ground, but then he gave to it the name of Σεβαστη, *i. e.* *Augusta*, in compliment to the Emperour *Augustus*, as the same writer tells us in Antiq. xv. 8. 5. and Bell. Jud. i. 2. 7. And by this name

THE TEXT.

THE COMMENTARY.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But (f) there was a certain man called Simon, which before-time in the same city (g) used forcery, and (h) bewitched the people of Samaria, giving out that himself was some great one.

9 (f) Rather, *there was before in the city a certain man called Simon, who used, &c.* Before, *i. e.* before Philip came thither. See note (C).

Ib. (g) Rather, *used magism.* See note (D).

Ib. (h) Rather, *made the people of Samaria (i. e. of the region of it, ver. 1.) i. e. to be astonished; or, to wonder very much at the strangeness of what he did.* So the Greek word is rendered in ver. 13. and ch. xii. 16. See also note on Mark iii. 21.

N O T E S.

of *Sebastæ* or *Augusta*, that city, if meant here, would in all probability have been called; in the same manner as the town called *Straton's Tower*, which Herod built on the sea-coasts, and to which he gave the name of *Cæsarea* in compliment to *Augustus Cæsar*, is always called *Cæsarea*, wherever it is mentioned in the Acts of the Apostles.

(C) V. 9. *There was a certain man, &c.* In the Greek we have *προῦπῆρχεν*, *was before*, and therefore the sense of the præposition *πρὸ* in this word is to be joined to *was*, and not to *used forcery*, as in our Eng. Transl. Luke in ch. xxiii. 12. of his Gospel uses the Greek word in the same manner, *προῦπῆρχον ἐν ἐχθρᾷ ὅντες πρὸς ἑαυτοὺς*, *they were before at enmity between themselves*.

(D) *Ib.* *Used forcery* A large account is given of the Magi in note on Matthew ii. 1. The Greek word here is *μαγέυων*, evidently derived from *μάγος*, which agreeably to the signification of *μάγος*, should here (I think) be rendered *using magism*, *i. e.* professing to be a *magus*, and skilled in all the knowledge of that sort of eastern philosophy. Some discoveries they had made (I believe) in natural philosophy, which were generally unknown to other people, and with these they greatly surprized them, as the effects of magnetism and electricity would now-a-days surprize those, who never saw or heard any thing of that nature. To what was said in that note on Matthew ii. 1. I add here, that Plutarch in *Artax.* (vol. v. p. 282. edit. Bryan.) says, that Cyrus the younger in his epistle to the Lacedæmonians made use of these words, *φιλοσοφῆιν μᾶλλον καὶ μαγεύειν βέλτιον τῷ ἀδελφῷ*, *that he understood philosophy and magism better than his brother*. Philo in his tract, *Quod omnis probus est liber* (vol. ii. p. 456. edit. Mangey) says, *Ἐν Πέρσαις μὲν τὸ μάγων, οἱ τὰ φύσεως ἔργα διερευνώμενοι πρὸς ἐπίγνωσιν ἀληθείας, καὶ ἡσυχίαν τὰς θείας ἀρετὰς τρανώτερας ἐμφάσειν ἱεροφαντεῖν τε καὶ ἱεροφάντισιν.*

THE TEXT.

10 To whom they all gave heed (*i*) from the least to the greatest, saying, This man is (*k*) the great power of God.

11 And to him they had regard, because that of long time he (*l*) had bewitched them with forceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ;

15 Who when they (*m*) were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus).

17 Then laid they *their* hands (*n*) on them, and they (*o*) received the holy Ghost.

THE COMMENTARY.

10 (*i*) *i. e.* not only the common people, but the better sort gave heed to him. See Heb. viii. 11.

Ib. (*k*) *i. e.* the great power of God is shewn in him.

11 (*l*) Rather, *had made them to be astonished, or to wonder.* See com. on ver. 9.

15 (*m*) See note (E).

17 (*n*) Not on all who had been baptized (for Simon had been baptized) but on some of them chosen-out and distinguished from the rest : If they laid their hands on

N O T E S.

Among the Persians the Magi, who in search of truth are inquisitive about the works of nature, are taught and teach the divine virtues, in their quiet retirement, after the plainest and clearest manner : and the same Philo says in (vol. ii. p. 316. edit. Mangey) his tract De specialibus Legibus, ἀν' ἰδιῶται μόνον ἀλλὰ καὶ οἱ βασιλεῖς, καὶ βασιλέων οἱ μέγιστοι, καὶ μάλιστα οἱ Περσῶν, διαπονέσιν αὐτοῖς, ὥστε ἄδυνα φασὶν ἐπὶ βασιλείαν παραληφθῆναι δύνασθαι παρ' αὐτοῖς, εἰ μὴ πρότερον τῷ μάγων γένει κοινωνήσῃ πως τυγχάνει. Not only private men, but kings, and the greatest kings, and especially the Persian ones, make this their study ; so that, according to report, no one among them can mount the throne, unless he has first been of the society of the Magi : which is the same with what Cicero says De Divin. i. 41. Nec quisquam rex Persarum potest esse, qui non ante magorum disciplinam scientiamque perceperit.

(E) V. 15. *Were come down*] Those, who went to Jerusalem from any place in Judea, are always said to have gone up to it ; and those to go down, who went from it to any other place.

all,

THE TEXT.

18 And when Simon saw that through laying on of the apostles hands, (p) the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot (q) in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art (r) in the gall of bitterness, and in the bond of iniquity.

23 Then answered Simon, and said, Pray ye to the Lord for me, that none of

THE COMMENTARY.

all, yet all did not receive the Holy Ghost, as Simon certainly did not.

17 (o) i. e. the extraordinary gifts of it; chiefly perhaps appearing in their *speaking with tongues*. See ch. x. 45, 46, 47. and ch. xix. 6. See note (F).

18 (p) This probably appeared by some signs of it, not here mentioned or in ver. 17. but see com. there.

21 (q) Or, in this word, i. e. the word of God (ver. 4, 14, 25.) or the doctrine of the gospel.

23 (r) Or, in the bitter gall, &c. i. e. thou art a hardened and confirmed finner. See note (G).

N O T E S.

(F) V. 17. *Received the holy Ghost*] The gifts, which they received, were not (properly speaking) given to them by the apostles, but procured for them by their prayers: and it seems as if the prayers of none but the apostles had even then this effect; for Philip was only a deacon and evangelist.

(G) V. 23. *In the gall of bitterness, &c.*] By this expression is meant the strongest of bitters, as gall is reckoned to be, and this phrase is used here to express a great degree of sin. So in Deut. xxix. 18. idolatry is expressed there by the Israelites having among them *a root that beareth gall and wormwood*: and in Heb. xii. 15. some grievous sin is meant, when it is said, *lest any root of bitterness springing up, trouble you, and thereby many be defiled*. The other expression is *εἰς σύνδεσμον ἀδικίας*, in the bond of iniquity, and it is the same with what we meet with in Lxx. Isai. lviii. 6. in both which places allusion is made to the custom, (which the Romans used, and probably other nations) of fastening one end of the chain, with which a prisoner was bound, to the arm of the soldier who was appointed to guard him (see note on ch. xii. 6.) This phrase therefore means, that Simon was as much a prisoner to iniquity, and fastened to it, as a state-prisoner is to his soldier and keeper.

these

THE TEXT.

these things (s) which ye have spoken come upon me.

25 And they, when they had (t) testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, (u) which is desert.

27 And he arose, and went : and behold, a man of Ethiopia, (x) an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 (y) Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then (z) the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, (a) How can I, except some man should (b) guide me ? and he desired Philip that he would come up, and sit with him.

THE COMMENTARY.

24 (s) *i. e.* in ver. 20.

25 (t) Rather, *declared*. See the beginning of note on John iv. 44.

26 (u) Rather, *Gaza : this is the desert ; i. e.* Gaza is in the desert. See note (H).

27 (x) Or, *Chamberlain*. See note on Matt. xix. 12. He was, probably, a Jew ; for no proselyte was applied to for his conversion, till Cornelius was in ch. x. and no Heathen or Gentile till ch. xiii.

28 (y) by the way of Egypt, to which Gaza led him. See note on ver. 26.

29 (z) *i. e.* the Spirit of the Lord, as in ver. 39. by which expression is meant the angel, spoken of in ver. 26. Angels are called God's *ministering Spirits* in Heb. i. 14. See also Heb. i. 7. and Pl. civ. 4.

31 (a) Rather, no ; for *how can I, &c.* See note (I).

Ib. (b) *i. e.* explain to me the meaning of it, and instruct me. In this sense the Scribes are called *guides* in Matthew xxiii. 16, 24.

N O T E S.

(H) V. 26. *Gaza, which is desert*] Gaza was a town about two miles and a half from the sea-side ; was the last town which a traveller passed through, when he went from Phenicia to Egypt ; and was at the entrance into a wilderness, according to the account given by Arrian in Exped. Alex. ii. c. 26. p. 102. Ed. Gronovii, ἐσχάτην ἀνέστω, ὡς ἐπ' Ἀργύρεως ἐκ φοινίκης ἰόντι, ἐπὶ τῇ ἀρχῇ τῆς ἐρήμου, that it was the last town which was inhabited, as a man goes from Phenicia to Egypt, on the entrance into the desert, or wilderness.

(I) V. 31. *How can I, &c.*] By supplying the word *No* here, the particle γάρ has its proper force : and it is no unusual thing in Greek writers to suppress the mention of such words as *not* and *yes*, and leave them to be supplied by the thought of the reader. See instances of this in the Greek

THE TEXT.

THE COMMENTARY.

32 The place of the scripture which he read was this, (c) He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so (d) opened he not his mouth :

33 (e) In his humiliation (f) his judgment was taken away : and (g) who shall declare his generation ? (h) for his life is taken from the earth.

34 And the eunuch answered Philip and said, I pray thee of whom speaketh the prophet this ? of himself, or of some other man ?

35 Then Philip opened his mouth, and began at the same scripture, and (i) preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water : and the eunuch

32 (c) See Isai. liii. 7. 8. where the sufferings of Jesus are foretold.

Ib. (d) Rather, *openeth* ; as in Isai. liii. 7.

33 (e) *i. e.* in his affliction, or in that state in which *he humbled himself and became obedient unto death*. See Philip. ii. 8. and see note (K) here.

Ib. (f) This seems to mean, that the sentence given by Pilate for crucifying him was forced from that judge.

Ib. (g) As if he had said by way of wonder, What a wicked generation was that, in which he lived ! The prophet here, as in this whole passage, speaks of that as done, which it was certain would be done in a future age.

Ib. (h) *i. e.* as in the Hebrew, Isai. liii. 8. *for he was cut off from the land of the living*.

35 (i) *i. e.* proved to him not only from that passage of Isaiah, but from other passages also of the O. Test. that Jesus was *the Son of God*, as in ver. 37. and in ch. ix. 20.

N O T E S.

Greek of Rom. viii. 37. and in 1 Cor. ix. 10. and x. 20. and xii. 31. in all which places *no* or *yes* ought to have been inserted in our Eng. Transl. See note on Matthew ii. 6. And thus the words *it is meet* ought to have been in Mark vii. 28. and Matthew xv. 27. where see the comment.

(K) V. 33. *In his humiliation*] In the Eng. Transl. of Isaiah liii. 8. (agreeably to the Hebrew text) we have *he was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living* : but the reading of the Greek version of LXX. is the same as here, only *αὐτῷ* after *ταπεινώσει* is there left out, as it is here in the MS. Alex. and in the Vulg. version. The LXX. seem to have read in the Hebrew text, *וּמִשְׁפַּט לֶקַח* instead of *מִשְׁפַּט לֶקַח*.

said,

T H E T E X T.

T H E C O M M E N T A R Y.

said, See *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe (*k*) that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, (*l*) the Spirit of the Lord (*m*) caught away Philip, that the eunuch saw him no more: (*n*) and he went on his way rejoicing.

40 But Philip was found at (*o*) Azotus: and passing through, he preached in all the cities, till he came to (*p*) Cefarea.

37 (*k*) Or, *that Jesus the Christ is the Son of God*. See ch. ix. 20, 22. Matthew xxvi. 63. and Mark xiv. 61. See also note (*L*) here.

39 (*l*) *i. e.* the angel. See com. on ver. 29.

Ib. (*m*) The same angel ordered him to go hastily away, which had directed him to go *towards the south* in ver 26.

Ib. (*n*) Rather, *for he went on his way rejoicing*. His going on his way was the reason why he saw Philip no more: his rejoicing was a circumstance only, joined to the mention of his going forwards on his journey. He rejoiced, because the difficulty under which he laboured (ver. 34.) had been cleared up by Philip.

40 (*o*) A town called in the O. Test. Ashdod, on the coasts of the Mediterranean sea, and to the north of Gaza.

Ib. (*p*) A sea-port town of the Mediterranean sea, in Phenice, between Dora and Joppa. See note (*M*).

N O T E S.

(*L*) V. 37. *That Jesus Christ is, &c.*] The Latin MSS. (according to Wetstein) leave out *χριστον*, and it seems to me, as it did to Bengelius, that this word in the order, in which it is placed, is superfluous here: for it was not necessary to prove to any Jew, that *Christ was the son of God* (they all believing it); but it was found necessary to prove to them, that Jesus was *the Christ*, and therefore *the son of God*.

(*M*) V. 40. *Cefarea*] Herod built a fine sea-port there, and a town, to which he gave the name of *Cefarea* in compliment to Augustus Cæsar, it having been before called *the tower of Strato*, as Josephus says in Antiq. xv. 9. 6. where he farther tells us, that Herod made a harbour there likewise, a work of prodigious beauty, strength and expence. After the destruction of Jerusalem by Titus, Cefarea (as it is said) was the capital of the whole land of Judea.

C H A P. IX.

T H E T E X T.

1 **A**ND Saul (*a*) yet breathing out threatenings and slaughter against the disciples of the Lord went unto the high priest,

2 And desired of him letters to (*b*) Damascus to the synagogues, that if he found any of (*c*) this way, whether they were (*d*) men or women, he might bring them bound unto Jerusalem.

3 And (*e*) as he journeyed he came near Damascus: and suddenly there shined round about him (*f*) a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus (*g*) whom thou persecutest: (*h*) *It is hard for thee to kick against the pricks.*

T H E C O M M E N T A R Y.

1 (*a*) See ch. viii. 3.

2 (*b*) The chief city in Syria, where many Jews lived, as appears from this place and from ver. 22. See also note (A).

Ib. (*c*) Rather, *of the way*, i. e. the religion, meaning Christianity or the way of worshipping God, which Jesus taught. See ch. xix. 9, 23. and xxii. 4. and xxiv. 14, 22. And so in Judith v. 8. the Jewish religion is called *the way of their ancestors*. It is expressed here in ver. 14. by *calling on the name of Jesus*.

Ib. (*d*) i. e. Jews, as appears from the word *synagogues* here. No converts had at that time been made among the Gentiles (see com. on ch. viii. 27.) and the power of the high priest reached to the Jews only. See the last note.

3 (*e*) See ch. xxii. 6, &c. and ch. xxvi. 12, &c. This happened about two years after the death of Jesus.

Ib. (*f*) In ch. xxii. 13. it is added; *above the brightness of the sun*.

5 (*g*) More of what Jesus said at this time is found in ch. xxvi. 17, 18, 19.

Ib. (*h*) Rather, *It is hard for thee to kick against the goads*. This is a proverbial

N O T E S.

(A) V. 2. *Damascus*] Grotius on the place says, "that the Romans allowed the Jewish council to exercise a power, as far as seizing and scourging, over all the Jews, not only those of Palæstine, but those who lived out of it, in cities where there were synagogues which acknowledged the jurisdiction of that council in things relating to religion." For this he produces no authority; but what he says seems very probable from this place, and from ch. xxii. 4, 5. and xxvi. 12.

saying,

THE TEXT.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him, stood speechless, (i) hearing a voice, but (k) seeing no man.

8 And Saul (l) arose from the earth; and when his eyes were opened, (m) he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and (n) neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him

THE COMMENTARY.

saying, and signifies that his labour was in vain. See note (B).

7 (i) Or, bearing the sound, as in John iii. 8. and Rev. ix. 9. See com. and note on ch. xxii. 9.

Ib. (k) Or, not seeing any one; i. e. not seeing Jesus, who appeared and spake to Paul.

8 (l) Rather, was raised; he was probably lifted up by some of the company.

Ib. (m) Or, he saw nothing; i. e. he became quite blind, ver. 9, 18. by reason of the glory of that light, ch. xxii. 11. and see note (C) here.

9 (n) See note on Mark viii. 2.

N O T E S.

(B) V. 5. *It is hard, &c.*] The word κέντρον signifies in its proper sense a goad, which was a sharp iron fastened at the end of a stick, with which men drove oxen along: hence in Eccles. xii. 11. we read, *the words of the wife are as goads* (or rather, ox-goads) βέκεντρα: when an ox kicked against such a goad, it was to no purpose, and might gall him the more. This proverb is used by other writers: for Euripides in Bacch. v. 793. says,

Θύοιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμέμενος
Πρὸς κέντρα λακτίζοιμι θνητὸς ὢν, Θεῷ.

Potius illi, qui Deus est, sacrificem, quàm irâ furens
Adversus stimulos calcitrem, cum mortalis sum.

And Æschylus in Agamem. near the end says, πρὸς κέντρα μὴ λακτίζε. Among the Latins Terence says in Phorm. i. 2. 27. *inscitia est, adversum stimulum calces.* And Ovid had a parallel proverb in view, when he says in Trist. ii. 1. 16.

Saxa malum refero rursus ad iēta pedem.

(C) V. 8. *He saw no man*] The Vulg. and Syr. Versions were made from MSS. in which the reading was εἶδεν, *nothing*, and not εἶδεν, *no man*: and this has the approbation of Grotius and others. It seems to me to be the right reading, because of what is said in ver. 9. that he was μὴ βλέπων, *without sight*.

THE TEXT.

THE COMMENTARY.

said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, (o) for *one* called Saul of Tarsus : for behold, he prayeth,

12 And hath seen in a vision a man, named Ananias coming in and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem :

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way : for he is (p) a chosen vessel unto me, to bear my name (q) before the Gentiles, and kings, and the children of Israel :

16 For I (r) will shew him (s) how great things he must suffer for my names sake.

17 And (t) Ananias went his way, and entered into the house ; and putting his

11 (o) Rather, *for a man of Tarsus called Saul*. He was born at Tarsus in Cilicia, ch. xxi. 39. and xxii. 3.

15 (p) *i. e.* an instrument which I have chosen *to bear my name*, &c. See 2 Tim. ii. 20, 21. and 2 Tim. i. 11. See also note (D) here.

Ib. (q) He is therefore called the apostle of the Gentiles in 1 Tim. ii. 7. and 2 Tim. i. 11. See also Gal. ii. 7, 8. and Eph. v. 8.

16 (r) See ch. xx. 23. and xxi. 11.

Ib. (s) Rather, *how many things* : or, *what things*. See com. on Luke viii. 39.

17 (t) This was three days after Paul had been stricken blind, ver. 9.

N O T E S.

(D) V. 15. *A chosen vessel unto me*] In the same way of speaking Polybius says of Damocles (Excerpta, vol. iii. lib. 13. Edit. Ernesti) ἦν ὑπερβολικὸν σκεῦος, καὶ πολλὰς ἔχων ἐφορμὰς εἰς πραγμάτων διοικησίαν, *he was an useful instrument and fit for the management of affairs*. We find Paul in 1 Thess. iv. 4. using the same word σκεῦος for *the body*, agreeably to the expression of Lucretius iii. 441.

— corpus, quod vas quasi constitit ejus, sc. animæ.

And that of Cicero in Tusc. Disp. i. 22.

Corpus quidem quasi vas est animi.

To which may be added, that according to A. Gellius xvii. 19. Epictetus made use of this expression, σκεῦαι, εἰ κεκάθαραι τὸ ἀγγεῖον, *see, if the vessel (i. e. the body) be clean*, or free from all impurity.

hands

THE TEXT.

THE COMMENTARY.

hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, (*u*) and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And (*x*) straightway he (*y*) preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul (*z*) increased the more in strength, and confounded the Jews which dwelt at Damascus, proving (*a*) that this is very Christ.

23 ¶ And after that (*b*) many days were fulfilled, the Jews took council to kill him:

24 But (*c*) their laying await was known of Saul: and they watched the gates day and night to kill him.

17 (*u*) Paul had it given to him in an extraordinary manner, as he was ordained an apostle in an extraordinary one. In the ordinary and usual way the holy Ghost was procured only by the laying on of the hands of the apostles, after they had prayed. See com. on ch. viii. 17.

20 (*x*) *i. e.* immediately after certain days were expired, mentioned in ver. 19.

Ib. (*y*) Rather, *preached the Christ in the synagogues, that this man (viz. Jesus) is the Son of God.* The expressions *the Christ* and *the Son of God* are equivalent, ver. 22. See Matthew xxvi. 63. and Mark xiv. 61. and com. on Acts viii. 37.

22 (*z*) Rather, *was more strengthened inwardly or empowered; i. e.* to preach and prove, that Jesus was the Christ, &c.

Ib. (*a*) Rather, *that this man (Jesus) is the Christ.* See com. on ver. 20.

23 (*b*) What follows was near three years after his conversion, and when he was come a second time to Damascus from Arabia, to which he had gone, Gal. i. 17, 18.

24 (*c*) See 2 Cor. xi. 32, 33.

25 Then

THE TEXT.

THE COMMENTARY.

25 Then the disciples took him by night, and let *him* down (*d*) by the wall in a basket.

25 (*d*) Or, *through the wall*; (*διὰ* is rendered *through* in ver. 32.) *i. e.* through the window of a house, which was upon the wall. See note (E).

26 And when Saul (*e*) was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

26 (*e*) This was his first journey thither after his conversion, and about three years after that event. See com. on ver. 23.

27 But Barnabas took him, and brought *him* (*f*) to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

27 (*f*) *i. e.* to Peter and James: for he then saw no others of them, Gal. i. 18, 19.

28 And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the (*g*) Grecians: but they went about to slay him.

29 (*g*) Rather, *Hellenists*; *i. e.* Jews born and residing in countries, where the Greek language was chiefly used, and who used the Greek version of the LXX. for their scriptures. See com. on ch. vi. 1. and note on John vii. 35.

30 Which when the brethren knew, they brought him down to (*h*) Cesarea, and (*i*) sent him forth to Tarsus.

30 (*h*) See com. and note on ch. viii. 40.

Ib. (*i*) *i. e.* from Cesarea to his native country Tarsus in Cilicia. See note (F).

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and (*k*) in the comfort of the holy Ghost, were multiplied.

31 (*k*) Or, *in the assistance*. See com. and note on John xiv. 16.

N O T E S.

(E) V. 25. *By the wall*] This I suppose to have been the case, as it was that of the spies at Jericho (Judges ii. 15.); where it is said, that Rahab *let them down by a cord through the window* (*διὰ τῆς θυρίδος*): *for her house was upon the town wall, and she dwelt upon the wall*.

(F) V. 30. *Sent him forth*] Before Paul went to Tarsus, he had had a revelation made to him, while he was praying in the temple, as is said in ch. xxii. 17. &c. From this time we hear no more of him, till ch. xi. 30. which was about five years afterwards. See com. on ch. xi. 30.

32 ¶ And

THE TEXT.

32 ¶ And it came to pass, as Peter passed (*l*) throughout all quarters, he came down also to the saints which dwelt at (*m*) Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ make thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and (*n*) Saran, (*o*) saw him, and turned to the Lord.

36 ¶ Now there was at (*p*) Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom (*q*) when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two

THE COMMENTARY.

32 (*l*) Greek, *through all*; *i. e.* all the saints or converts, visiting them in the places, where they dwelt.

Ib. (*m*) A town of Samaria, almost on the border of Judea, and nigh unto Joppa, ver. 38.

35 (*n*) Jerom upon Isaiah, says, that the country between Joppa and Lydda was so called.

Ib. (*o*) Rather, *who had turned to the Lord, saw him*; *i. e.* all the saints there or converts to Christianity, saw him. See ver. 32.

36 (*p*) A sea-port town of the Mediterranean sea. See com. on ver. 32. Joppa was forty miles from Jerusalem. Prid. Conn. vol. ii. p. 221.

37 (*q*) See note (G).

N O T E S.

(G) V. 37. *When they had washed*] In the original the words are λέσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ; where λέσαντες is of the masculine gender, and yet it is not probable, that they, who washed Dorcas, were men. It seems a sufficient solution of this difficulty to say, that the word ἄνθρωποι, *men*, is to be supplied here in the sense, and that to this word λέσαντες refers. Now ἄνθρωποι is a general word for men, as distinguished from other kinds of creatures, and it comprehends females as well as males. Here the ἄνθρωποι λέσαντες were most probably females; but because ἄνθρωποι is a word of the masculine gender, λέσαντες is here used in the same, that the syntax may be preserved. See note on Luke xxii. 58.

men,

THE TEXT.

men, desiring *him* (*r*) that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing (*s*) the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, (*t*) she sat up.

41 And he gave her his hand, and lifted her up; and when he had called the fairs and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

THE COMMENTARY.

38 (*r*) Rather, *that he would not think much to go through* (the country) *as far as to them.*

39 (*s*) *i. e.* the under and upper ones, the vests and gowns. Probably she was a widow, and employed herself in making these, to give them away to the poor Christians. See ver. 36.

40 (*t*) Rather, *she sat again.* What seems meant, is her changing her posture from lying to sitting.

C H A P. X.

T H E T E X T.

1 **T**HERE was a certain man in Cefarea, called Cornelius, (a) a centurion of the band called the Italian band,

2 (b) A devout man, and (c) one that feared God with all his house, which gave much alms to the people, and (d) prayed to God alway :

T H E C O M M E N T A R Y.

1 (a) *i. e.* one of the centurions or captains belonging to that band or cohort, which was called the Italian one, and was then quartered at Cefarea. See note (A).

2 (b) Or, a pious man; *i. e.* a profelyte of the gate. See note on ch. xiii. 43. and note (B) here. He seems to have been the first, who was not a Jew, called to Christianity.

Ib. (c) *i. e.* a profelyte, as above. See ch. xiii. 16, 26.

Ib. (d) *i. e.* was frequent in prayer to God; or prayed constantly to him at the hours of prayer, of which the ninth hour, *i. e.* three in the afternoon (mentioned in ver. 3.) was one, as is said in ch. iii. 1.

N O T E S.

(A) V. 1. *A centurion of the band, &c.*] Σπείρη, a cohort, consisted of foot-soldiers, as *turma*, a troop, did of horsemen: and in every such cohort there were several centurions, the chief of which, or commander over the rest of the centurions and over the whole cohort, was called χιλιάρχος, Acts xxi. 31. The number of men, of which a cohort was composed, was not always the same, though usually about a thousand, as the word χιλιάρχος denotes. Josephus in Bell. Jud. iii. 4. 2. says, "That Titus brought to his father Vespasian ten cohorts, σπείραι, which had each of them a thousand men, and thirteen other cohorts, each of which had but six hundred foot soldiers, but then it had one hundred and twenty horsemen." There are many instances of ancient authors calling a legion an Italian one; but I find scarcely any, in which a σπείρη, a cohort, is called an Italian one, as it is here: Arrian indeed (as Wetstein observes) in his Tactic. p. 73. has given this title to a cohort, in the following words, προελάχθων αὐτῶν οἱ τῆς σπείρης Ἰταλικῆς πεζοὶ πάντων δὲ ἡγείσθω Πέλχερ, οἷς καὶ τῆς σπείρης Ἰταλικῆς ἄρχει, let the infantry of the Italian cohort be placed before them; and let Pulcher, the commander of the Italian cohort, lead them all on.

(B) V. 2. *A devout man, &c.*] He was one of the converts from heathenism to the Jewish religion; but he was only a profelyte of the gate; as the Jews called all those who were not circumcised, but had bound themselves to abstain from idolatry and to worship the true God. These profelytes of the gate were, however, esteemed by the Jews to be Gentiles or Heathens. See ch. xi. 1, 3. and ch. xv. 7. where this Cornelius is called a Gentile, and see com. on ch. xv. 19. and note on ch. xxi. 28. That he was a profelyte of the gate, appears from what is here added εὐσεβὴς καὶ φοβούμενος τὸν Θεόν, words sufficiently expressing σεβόμενος, a name commonly given to such profelytes by Luke, as is seen in Acts xiii. 43. See note there.

THE TEXT.

THE COMMENTARY.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God (e) coming in to him, and saying unto him, Cornelius.

3 (e) In ver. 30. it is added, *in bright clothing*.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household servants, and (f) a devout foldier of them that waited on him continually;

7 (f) Or, *a pious soldier*. See com. on ver. 2.

8 And when he had declared all *these* things unto them, (g) he sent them to Joppa.

8 (g) *i. e.* gave them an order for their going the next morning, ver. 9.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, (h) about the sixth hour:

9 (h) *i. e.* about twelve at noon, which was another Jewish hour of prayer. See Pf. lv. 17. and Daniel vi. 10.

10 And he became very hungry, and (i) would have eaten: but while they made ready, he fell into a trance,

10 (i) Rather, *was desirous to eat*. This was the Jewish hour of taking that meal which we call the *breakfast*. See note (C). Their chief meal, called *supper*, was late on account of the heat of the climate.

11 And saw heaven opened, and (k) a certain vessel descending unto him, (l) as it had been a great sheet, (m) knit at the four corners; and let down to the earth:

11 (k) The Greek word signifies whatever contains any thing, or is fit for that purpose, such as a cask, a bag, a sack, or a sheet, as here described.

Ib. (l) *i. e.* resembling a large sheet.

Ib. (m) Rather, *bound, or tied together*, δεδεμένον.

N O T E S.

(C) V. 10. *Would have eaten*] Josephus in his *Life*, ch. liv. says, "that the sixth hour was the regular and usual time for the Jews to take their dinner (ἀριστοποιεῖσθαι) on the Sabbath;" and probably it was customary for them to do the same on other days. His words are, ἐν τῇ ὥρᾳ, καθ' ἣν τοῖς σάββατον ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν.

THE TEXT.

12 Wherein (*n*) were all manner of four-footed beasts of the earth, (*o*) and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; (*p*) kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is (*q*) common or unclean.

15 And (*r*) the voice spake unto him again the second time, (*s*) What God hath cleansed, that call not thou common.

16 (*t*) This was done thrice: and the vessel was (*u*) received up again into heaven.

THE COMMENTARY.

12 (*n*) *i. e.* such as were unclean and forbidden to the Jews, as well as the clean ones. See Lev. xi.

Ib. (*o*) See note (D).

13 (*p*) *i. e.* without making any distinction between the clean and the unclean ones.

14 (*q*) See com. on Matthew xii. 5. and note on Mark vii. 2. See also note (E) here.

15 (*r*) Rather, *there came a voice to him again, &c.* as in ver. 13.

Ib. (*s*) *i. e.* what God hath by this action declared to be clean, do not thou pronounce to be unclean. See ver. 28. and see note (F) here.

16 (*t*) *i. e.* a voice to this purpose was heard by him a third time. See note (G).

Ib. (*u*) Rather, *taken back.* See com. on ch. i. 2. and com. and note on Mark xvi. 19.

N O T E S.

(D) V. 12. *And wild beasts*] There seems to be good authority for leaving out here the words καὶ τὰ θηρία, *and wild beasts.* They are not found in the Greek MSS. Alex. and Ephrem, and in two others; nor does Clemens Alexandr. or Origen take notice of them. Besides, the sense of them is not expressed in the Vulg. Copt. or Syr. Versions. And there is this farther reason for so doing, that wild beasts, as well as tame ones, are comprehended in what went immediately before, viz. τὰ τετραπόδα, *four-footed.*

(E) V. 14. *Common and unclean*] The words ἡ ἀνάκλητος seem to be a gloss, which was inserted here and in ver. 28. for explaining the word κοινόν: so I think, because in ver. 15. the word κοινόν is used without this explanatory addition, and also in ch. xxi. 28. compared with ch. xxiv. 6. Dr. Mills in his Greek Test. says in his note upon Acts viii. 37. “Dicendum potius in Supplementum Historiæ ad notatum primum hoc ut & alia in libro Actorum Apost. haud pauca, a studioso quopiam ad Marginem libri, ac assumptum mox in contextum à librariis; idq; sanè à primis Christianismi sæculis.” See note on Mark vii. 2.

(F) V. 15. *What God hath, &c.*] The design of this vision, was to shew to Peter, that God intended to call the Gentiles or Heathens into Christianity, ver. 28. And God began with Cornelius, who had been a Heathen, and who, though then a proselyte of the gate, was yet no Jew, as not having been circumcised. See note on ver. 2.

(G) V. 16. *This was done thrice*] It is usual in sacred and other writers for them to represent things as done *thrice*, when they mean to express earnestness or certainty. So Paul in 2 Cor. xii. 8.

T H E T E X T.

T H E C O M M E N T A R Y.

17 Now while Peter doubted in himself what this vision which he had seen, should mean, behold the men which were sent from Cornelius, had made enquiry for Simon's house, and stood (x) before the gate,

17 (x) Rather, *before the porch*, into which men entered by a door. See com. on ch. xii. 13, 14.

18 And called, and asked whether Simon which was surnamed Peter, lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 (y) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

20 (y) *i. e.* get off from thy knees, and go down from the house-top, ver. 9.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion (z) a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear the words of thee.

22 (z) Rather, *a righteous man, &c. i. e.* a strict observer of what was esteemed to be the practical duty of a Jew. See ver. 2: and com. on Matthew i. 19. and iii. 15. and com. and note on Matthew v. 20.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and (a) certain brethren from Joppa accompanied him.

23 (a) *viz.* fix in number, ch. xi, 12. See note (H) here.

24 And the morrow after they entered into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

N O T E S.

says, that he besought the Lord thrice, that the thorn in the flesh might depart from him: and in Virg. *Æn.* ii. 174. it is said of Minerva's image,

—terq; ipsa solo (mirabile dictu)

Emicuit.

(H) V. 23. *Certain brethren*] Peter seems to have taken those brethren along with him, as witnesses of what he should do, and to prevent misreports.

26 But

THE TEXT.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is (b) an unlawful thing for a man that is a Jew (c) to keep company or come unto one (d) of another nation; (e) but God hath shewed me, that I should not call any man (f) common or unclean.

29 Therefore came I unto you without gainfaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, (g) Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me (h) in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

THE COMMENTARY.

28 (b) It was not forbidden by Moses's law; but the comment of the scribes upon the law, or the custom of the country, had made it unlawful.

Ib. (c) i. e. not to keep company with, or so much as to come to one of, &c. See ch. xi. 3. and John iv. . and xviii. 28. and see note (I) here.

Ib. (d) Or, *tribe*; meaning, of another religion, because the religion of Jews was confined to their tribes or nation only. See note on ch. xxi. 28.

Ib. (e) Rather, *and yet God hath shewed, &c.*

Ib. (f) See com. and note on ver. 14.

30 (g) i. e. I began four days ago to fast, and at three o'clock (the present hour) in the afternoon of the first of those four days, while my fast was continuing and I praying, &c.

Ib. (h) i. e. in white clothing. See note on Luke xxiii. 11.

N O T E S.

(I) V. 28. *To keep company, &c.*] That the Jews thought this unlawful, appears likewise from what Josephus says in his book against Apion, ii. 28. τὰς (sc. ἀλλοφύλους) ἐκ παρέργου προσιόντας ἀναμίγνυσθαι ταῖς συνηθείαις ἐκ ἡτέληςσε, qui verò (sc. alienigenæ), non nisi obiter ad nos, atq; aliud agentes accederent, eos in consuetudinem penitus admitti noluit: those strangers, who came to us on any other account but that of religion, he (Moses) permitted not to be mixed with us in any familiarities. See also ib. ch. xxxvi. and Antiq. xvi. 1. 1. To which may be added what Tacitus says of the Jews in his Hist. v. 5. apud ipsos fides obliuata, misericordia in promptu, adversus omnes alios hostile odium.

THE TEXT.

THE COMMENTARY.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth and said, Of a truth I perceive that God is (i) no respecter of persons:

35 But in every nation (k) he that feareth him, and worketh righteousness, (l) is accepted with him.

36 (m) The word which God sent unto the children of Israel, preaching (n) peace by Jesus Christ: (he is Lord of all:)

37 (o) That word (*I say*) ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 (p) How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

34 (i) See com. on ver. 35. and see Rom. ii. 11.

35 (k) Thus a profelyte of the gate is described. See ver. 22.

Ib. (l) *i. e.* so far as to be called into Christianity. See ver. 44, 45. and xiv. 27. and xv. 7, 8, 9.

36 (m) Or, *He* (God) *sent the word unto the*, &c. See note (K).

Ib. (n) *i. e.* pardon of sins, and reconciliation with God for those, who believe in Jesus Christ. See note on Luke ii. 14.

37 (o) Rather, *Ye know what was done throughout all Judea*, &c. See Luke i. 37. and Acts v. 32.

38 (p) Rather, *Ye know, that God anointed Jesus of Nazareth with the holy Ghost*. See note (L).

N O T E S.

(K) V. 36. *The word which God sent, &c.*] The word *ὅν* (*which*) is left out in the Greek MS. Alex. and in Cant. before it was corrected. It was left out also by Athanasius contr. Arian. and the sense of it is omitted in the Copt. and Vulg. Versions, according to Wetstein.

(L) V. 38. *How God anointed, &c.*] That *ὡς* is sometimes, as here, used for *ὅτι*, see note on Mark vi. 15. To which may be added, that it is so used by Longinus de Sublim. in the following passages: sect. 32. ἀπόχρη τὰ δεδογμένα, ὡς μεγάλα τὴν φύσιν εἶσιν αἱ τροπικαὶ, καὶ ὡς ὑψηλοῦσιν αἱ μεταφοραὶ, καὶ ὅτι οἱ παθεῖν καὶ φρασικὸν καλὰ τὸ πλεῖστον χαίρουσι τόποι, *these instances are sufficient to shew, that figurative expressions are naturally great, and that metaphors contribute to the sublime, and that they are best employed, where the subject is either the making descriptions or raising the passions.* Sect. 30.

THE TEXT.

THE COMMENTARY.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; (q) whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses, (r) chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to (s) testify (t) that it is he which was ordained of God to be the Judge of quick and dead.

43 To him (u) give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the holy Ghost (x) fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on (y) the Gentiles also was poured out the gift of the holy Ghost.

39 (q) Rather, *Whom they slew, having hanged him on a tree.* See com. and note on ch. v. 30.

41 (r) *i. e.* before the death of Jesus. See ch. i. 8, 22. and xiii. 31. and Luke xxiv. 48.

42 (s) Rather, *declare.* See the beginning of note on John iv. 44.

Ib. (t) Rather, *that he is the person, ordained by God; i. e.* appointed by God, John v. 22, 27. See note (M) here.

43 (u) See Isai. ix. 6. and lii. 7. and liii. 5, 6. and lix. 20. Jerem. xxxi. 34. Dan. ix. 24. Micah vii. 18, &c. and Zech. xiii. 1.—Qu. Whether *προφῆται* here does not signify *teachers* only, meaning the Christian ones? See 1 Cor. xii. 28.

44 (x) Enabling them to speak with tongues, ver. 26. See note (N) here.

45 (y) *i. e.* such of them as were proselytes of the gate. See com. on ver. 2. and on ch. viii. 27.

N O T E S.

"Οτι ἡ τῶν κυρίων καὶ μεγαλοπρεπῶν ὀνομάτων ἐκλογὴ θαυμαστῶς ἄγει καὶ καὶ ἀπακλῆει τὰς ἀκροαίας, καὶ ὡς πᾶσι ῥήτορι, &c. *that the choice of proper and grand words wonderfully takes and pleases the readers, and that among orators, &c.* See also there sect. 2. and 9.

(M) V. 42. *That it is he, which, &c.* It is probable, that this was one of those things, which Jesus taught his apostles, *pertaining to the kingdom of God*, as is said in ch. i. 3. and they taught it again in ch. xvii. 31.

(N) V. 44. *Fell on all them*] This giving of the holy Ghost before baptism, contrary to the usual manner, seems to have been intended for a proof to the Jews there present, that God would have the Gentiles called into Christianity, and that what Peter had done, (as is said in ver. 23. &c.), was by a divine appointment.

THE TEXT.

46 For they heard them speak (z) with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, (a) as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

THE COMMENTARY.

46 (z) See ch. xix. 6. and 1 Cor. xii. 10, 28. and xiv. 5, 6, 18. *i. e. with other tongues*, as in ch. ii. 4. (where see com. and in 1 Cor. xiv. 21. or *with new tongues*, as in Mark xvi. 17.

47 (a) See ch. xi. 15.



C H A P. XI.

THE TEXT.

1 **A**ND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou (a) wentest in to men uncircumcised, and (b) didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounding it (c) by order unto them, saying,

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw (d) four-footed beasts of the earth, (e) and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing (f) common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And (g) this was done three times; and all were (h) drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these

THE COMMENTARY.

3 (a) See ch. x. 27.

Ib. (b) See Gal. ii. 12. and note on ch. x. 28.

4 (c) Rather, *thereupon*, or *from thence*; *i. e.* in consequence of what they said to him. See note on Luke i. 3.

6 (d) See note on ch. x. 12.

Ib. (e) See note on ch. x. 12.

8 (f) See com. and note on ch. x. 14.

10 (g) See com. and note on ch. x. 16.

Ib. (h) See com. on ch. i. 2. and com. and note on Mark xvi. 19.

T H E T E X T.

T H E C O M M E N T A R Y.

fix brethren accompanied me, and we entered into the man's house :

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, (*i*) as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, (*k*) John indeed baptized with water ; but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them (*l*) the like gift as *he did* unto us, (*m*) who believed on the Lord Jesus Christ, what was I that I could withstand God ?

18 When they heard these things, (*n*) they held their peace, and glorified God, saying, Then hath God also to the Gentiles (*o*) granted repentance unto life.

19 ¶ Now they which were (*p*) scattered abroad upon the persecution that arose about Stephen, travelled as far as (*q*) Phenice, and (*r*) Cyprus, and (*s*) Antioch, preaching the word (*t*) to none but unto the Jews only.

15 (*i*) See ch. ii. 4. and see also ch. x. 47.

16 (*k*) See ch. i. 5.

17 (*l*) *i. e.* the holy Ghost enabling them to speak with tongues, ch. x. 46.

Ib. (*m*) *i. e.* when they believed, or upon their believing.

18 (*n*) Rather, *they were quieted*, or *appeased*, having before *contended with him*, ver. 2.

Ib. (*o*) *i. e.* granted, that they likewise, upon their repenting and believing, should be partakers of eternal life. See com. on ch. v. 31.

19 (*p*) See ch. viii. 1.

Ib. (*q*) Or, *Phenicia*; a country between Galilee and Syria, along the coasts of the Mediterranean sea. See note (A).

Ib. (*r*) An island of the Mediterranean sea, over against Syria. See com. on ch. iv. 36.

Ib. (*s*) A city of Syria built by Seleucus near the river Orontes. See ver. 26. and xiv. 26. and xv. 35. and xviii. 22.

Ib. (*t*) Those preachers not having heard of the vision, which Peter had had, and the consequences of it.

N O T E S.

(A) V. 19. *Phenice*] This country included in it Tyre, Sidon, &c. and is often spoken of as a part of Syria. See ch. xxi. 2, 3. and in Mark vii. 26. mention is made of a *Syrophenician* woman.

20 And

T H E T E X T.

20 And some of them were men of Cyprus and (u) Cyrene, which when they were come to Antioch, spake unto the (x) Grecians, preaching the Lord Jesus.

21 And (y) the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen (z) the grace of God, was glad and exhorted them all, that (a) with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was (b) added unto the Lord.

25 Then departed Barnabas (c) to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came (d) prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit,

N O T E S.

(B) V. 20. *Cyrene*] These, who were natives of Cyprus and Cyrene, spake the Greek language, and therefore they preached to the Grecians, or rather Hellenist Jews: while others, who could speak no language but the Jewish, preached only to those, who understood that language.

T H E C O M M E N T A R Y.

20 (u) The capital city of the upper Libya in Africa. See note on ch. ii. 10. and note (B) here.

Ib. (x) Greek, *Hellenists*; i. e. Jews who used the Greek language only, and used the Greek version of the O. Test. for their scripture. That these were Jews, appears from what is said in ver. 19. See note on John vii. 35.

21 (y) Probably by this is meant, that they wrought miracles. See Acts vii. 25. and xiv. 3.

23 (z) See ver. 21.

Ib. (a) i. e. with a fixed and steady resolution. See Greek of Eph. iii. 11.

24 (b) See com. on ch. v. 14.

25 (c) See ch. ix. 11, 30. and xxi. 39. and xxii. 3.

27 (d) Rather, *teachers*. See ch. xiii. 1. and see note on ch. xv. 32. The prophecy of Agabus here, and in ch. xxi. 11. was an occasional thing, and his office seems to have been that of a *teacher* only at other times.

T H E T E X T.

T H E C O M M E N T A R Y.

that there should be great dearth throughout
(e) all the world : which came to pass in
the days of Claudius Cefar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

30 Which also they did, and sent it
(f) to the elders by the hands of Barnabas
(g) and Saul.

28 (e) Rather, *all the land*; i. e. the land of Judea. See note on Luke ii. 1. and note (C) here.

30 (f) See ch. xv. 2. They were the persons appointed for the government of the churches. See com. on ch. xiv. 23.

Ib. (g) This is Paul's second journey to Jerusalem, about eight years after his conversion. For his first journey, see ch. ix. 26.

N O T E S.

(C) V. 28. *All the world*] To shew, that this dearth was in Judea only, it may be observed from ver. 29, 30. that it was not expected, and probably was not found, in Syria, where Antioch was : for, if it had, the Christians there would scarcely have been able to relieve those of Judea. Besides, when Josephus in Antiq. iii. 15. 3. and xx. 2. 6. and iv. 2. speaks of this dearth in Claudius's reign, as having happened in Judea, he not only says nothing of its being elsewhere, but he tells us, that large quantities of corn were sent up to Jerusalem from other countries, for the purpose of *the feast of unleavened bread*.

C H A P. XII.

T H E T E X T.

1 **N**OW about that time, (a) Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed (b) James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, (c) to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to (d) four quaternions of foldiers to keep him, intending (e) after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two foldiers, (f) bound with two chains; and the keepers before the door kept the prison.

T H E C O M M E N T A R Y.

1 (a) Herod Agrippa, the son of Aristobulus, and grandson of Herod the Great. See note (A).

2 (b) Both of them were sons of Zebedee. See Matthew x. 2.

3 (c) *i. e.* to lay hold on and seize.

4 (d) *i. e.* sixteen, a quaternion meaning a set of four. See note (B).

Ib. (e) Rather, *after the pass-over*; *i. e.* after the days of unleavened bread were ended, ver. 3.

6 (f) *i. e.* fastened to the two foldiers by two chains. See note (C).

N O T E S.

(A) V. 1. *Herod*] He was by the Emperour Caligula made King of all which his uncle Philip, and which Lyfania had enjoyed (see Luke iii. 1. and Jos. Antiq. xviii. 7. 10.); *viz.* Iturea, Trachonitis, Abilene, together with Gaulonitis, Batanæa, and Penias: to these Claudius the Roman Emperour afterwards added Judea and Samaria, being almost all which his grandfather Herod had been possessed of. See Jos. Antiq. xix. 5. 1. and Bell. Jud. ii. 11. 5. and see note on Matthew ii. 1.

(B) V. 4. *Four quaternions*] These foldiers guarded him all at the same time. Two of them were with him in his room (see note on ver. 6.) in the prison, one on each side of him; while the others were placed at the several gates of the prison, the better to prevent him from escaping, as he had done before (ch. v. 19.) in a manner of which the Jews were ignorant.

(C) V. 6. *Bound with two chains*] It was the manner of the Romans to fasten the prisoner with a small and light chain to some foldier, who was appointed to guard him: one end of which chain was fastened to the right hand of the prisoner, and the other end of it to the left hand of the foldier.

THE TEXT.

THE COMMENTARY.

7 And behold the angel of the Lord (g) came upon him, and a light shined (h) in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, (i) Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast (k) thy garment about thee, and follow me.

9 And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past (l) the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord? and

7 (g) Or, *came to him, or stood by him.* See note (D).

Ib. (h) Or, *in the chamber; i. e. in the inner prison, where his bed was.* See ver. 10. and ch. xvi. 24. and see note (E) here.

8 (i) *i. e. tie thy girdle round thy vest or under-garment.* See ch. xxi. 11. This vest he, probably, had on then, but ungirded.

Ib. (k) *i. e. thy upper one, thy gown or cloak.*

10 (l) Or, *the first and the second prison, as the Greek word is rendered in ver. 4, 5, 6.* The first was the inner prison, as it is called in ch. xvi. 24. See also note on ver. 7. here.

N O T E S.

^foldier. To this custom Seneca alludes, when he says in Epist. v. *Eadem catena & custodiam et militem copulat; & De Tranquill. c. x. Eadem custodia universos circumdedit, alligatiq; sunt etiam, qui alligaverunt; nisi tu fortè leviorum in sinistra catenam putas.* I find too in Plin. Epist. 10. 30. *Rogo, domine, consilio me regas hæsitantem, utrum per publicos civitatum servos, quod usq; adhuc factum, an per milites asservare custodias debeam:* the latter was the custom of the Romans, the former that of the province where he then governed. It seems to have been for the better securing of Peter from any escape, that they bound him, as here described, with two chains to two foldiers.

(D) V. 7. *Came upon him*] The word here is ἐπέστη, and the contrary word ἀπέστη, signifies *departed from*, in ver. 10.

(E) Ib. *In the prison*] Agreeably to this sense of the word οἶκημα, *chamber*, we find in Plutarch's Life of Julius Cæsar (vol. iv. p. 119. Ed. Bryan) ἐν ὁδῷ συνελασθεὶς ὑπὸ χειμῶνος ἐπ' ἐπαύλιον ἀνθρώπου πένιτος, ὡς εἰδὲν εὗρεν πλέον οἶκηματος ἐνός, γλισχρῶς ἕνα δεξασθαι δυναμένον, &c. *in his journey being forced by a storm into the cottage of a poor man, when he found nothing but one chamber, scarcely big enough for receiving one man, &c.* And so Pollux vii. mentions πορνεία οἶκημα, meaning *meretricia cubicula*. It is not denied, that οἶκημα is sometimes used by Greek authors for a *prison*; for which we have, among others, this testimony of Plutarch in his Life of Solon (p. 189. Ed. Bryan), τὰς τῶν πραγμάτων δυσχερείας ὀνόμασι χρηστοῖς καὶ φιλανθρώποις ἐπικαλύπτοντας ἀγέως ὑποκορίζεσθαι, τὰς μὲν πόρας ἐταίρας, τὰς δὲ φόρας συντάξεις—οἶκημα δὲ τὸ δεσμωτήριον καλεῖσθαι, *they (the Athenians) softened the severity of things by giving them gentle names, calling harlots mistresses, taxes contributions, and a prison a chamber.* I have therefore in my comment supposed this *chamber* to have been in the inner prison.

they

T H E T E X T.

T H E C O M M E N T A R Y

they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter (*m*) was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And (*n*) when he had considered the thing, he came to the house (*o*) of Mary the mother of John, whose surname was Mark; where many were gathered together, (*p*) praying.

13 And as Peter knocked at the door (*q*) of the gate, a damsel came (*r*) to hearken, named Rhoda.

14 And when she knew Peter's voice, (*s*) she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, (*t*) It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these

11 (*m*) *i. e.* was recovered from his astonishment. See ver. 9.

12 (*n*) Or, *when he was conscious; i. e.* that it was no vision (ver. 9.) but that he had been really delivered.

Ib. (*o*) Probably the same, who is called the sister of Barnabas, Coloss. iv. 10.

Ib. (*p*) Rather, *and praying*.

13 (*q*) Rather, *of the porch*. See Greek of Matthew xxvi. 71. compared with Mark xiv. 68.

Ib. (*r*) *i. e.* to know, who he was, by hearing his voice. See note (F).

14 (*s*) Rather, *for joy she opened not the porch, but running in, &c.* Both these circumstances were the effect of her joy. By *porch* here is meant the door, which let men into the porch and through the porch to the house. See com. on ver. 13.

15 (*t*) See note (G).

N O T E S.

(F) V. 13. *To hearken*] This extraordinary caution in not opening the door to any, but to those, whose voice she knew, was most probably occasioned by the persecution then carrying on by Herod against some of the Christian teachers, as mentioned in ver. 1.

(G) V. 15. *It is his angel*] From this passage we may gather, that the common opinion of the Jews of those days was, not only that every man had his guardian angel, but that his angel assumed sometimes the resemblance of his voice, and (probably) of his looks too.

things

THE TEXT.

things unto (*u*) James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be (*x*) put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was (*y*) nourished by the king's *country*.

21 And upon a set day, (*z*) Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

THE COMMENTARY.

17 (*u*) The son of Alpheus mentioned in Matthew x. 3. is here meant. The other James, whom Herod put to death, was one of the sons of Zebedee.

19 (*x*) See note (H).

20 (*y*) See note (I) here.

21 (*z*) See note (K) here, by which this and the two next verses will be explained.

N O T E S.

(H) V. 19. *Put to death*] In the Greek it is ἀπαχθῆναι, *to be led forth*; i. e. to death; instead of which the Greek MS. Cant. before it was altered had ἀποκτανθῆναι, *to be slain*, and agreeably to this reading is the Version of the Syr. and Copt. I am more inclined to think, that Luke wrote ἀπαγχθῆναι, *to be strangled*, a word used by Matthew in ch. xxvii. 5. And we are told by Dr. Mills, that ἀπαγχθῆναι is found, as the reading here, in a MS. fragment of Petrus Alexandrinus de Paschate.

(I) V. 20. *Nourished*] Tyre was built by a colony of the Sidonians, and is therefore called by Isa. ch. xxiii. 12. *the daughter of Zidon*: and by Virg. *Æn.* iv. 545. *urbs Sidonia*. On account of this and of their being near neighbours, the Tyrians and Sidonians are often spoken of as the same people; though Tyre and Sidon were different cities; as Dido, though a Tyrian, is called *Sidonia*. *Dido*, Virg. *Æn.* i. 344. and 450. That they were chiefly nourished by trading with the Jews appears from 1 Kings v. 9, 11. Ezra iii. 7. and especially from Ezek. xxvii. 17. where it is said of Tyre, *Judah and the land of Israel were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oyl, and balm*. See Dr. Prideaux's account of the reason of their being thus supplied from Judea in his *Conn. of Hist. of O. and N. Test.* fol. vol. 1. p. 130.

(K) V. 21. *Herod arrayed, &c.*] Josephus in his *Antiq.* xix. 8. 2. gives the following account of this matter, but omitting to make any mention of the Tyrians and Sidonians on the occasion. "In the third year of Herod's being King of all Judea he exhibited shews to the people in honour of the Emperour; and he appeared in the theatre (at Cesarea) dressed in a robe made all of silver tiffue, of admirable workmanship. As the sun was then rising, the rays of it coming upon
" his

T H E T E X T.

T H E C O M M E N T A R Y.

22 And the people gave a shout, *saying*,
It is the voice of a god, and not of a man.

23 And immediately the angel of the
 Lord smote him, because he gave not God
 the glory : and he was eaten of worms, and
 gave up the Ghost.

24 ¶ But the word of God grew and
 multiplied.

25 And Barnabas and Saul returned
 from Jerusalem, when they had fulfilled
 (a) *their* ministry, and took with them
 John whose surname was Mark.

25 (a) *i. e.* after they had delivered
 into the hands of proper persons, what they
 had brought for the relief of the Christian
 brethren in Judea, ch. xi. 29, 30.

N O T E S.

“ his robe made it shine so bright, that the people cried out, *Forgive us, if we have hitherto re-
 “ rened you only as a man ; but from this time we shall acknowledge you to be something superior to what
 “ is mortal.* The King (says he) did not reprove them, nor reject this blasphemous flattery :
 “ and, before he went out of the theatre he was seized with pains in his bowels, so as to cry out,
 “ *I, whom ye called your God, am now going to die.* From thence he was carried to his palace
 “ immediately, and in the space of five days he died of those pains, which he first felt in the
 “ theatre, in the fifty-fourth year of his age, after he had reigned four years over Iturea and
 “ Abilene, and three more over all Judea.”

C H A P. XIII.

THE TEXT.

1 **N**OW there were in the church that was at Antioch certain (a) prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with (b) Herod the tetrarch, and Saul.

2 As they (c) ministered to the Lord, and fasted, the holy Ghost said, (d) Separate me Barnabas and Saul, for the work (e) whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost, departed unto (f) Seleucia; and from thence they sailed to Cyprus.

5 And when they were at (g) Salamis, they preached the word of God in the synagogues of the Jews: and they had also (h) John to their minister.

6 And when they had gone through the isle unto Paphos, they found (i) a certain forcerer, (k) a false prophet, a Jew, whose name was Bar-jesus:

THE COMMENTARY.

1 (a) Rather, *teachers and instructors*. See com. on ch. xi. 27. and note on ch. xv. 32.

Ib. (b) *i. e.* Herod Antipas, the same who was at Jerusalem, when Jesus was crucified, and who put to death John the Baptist, Matthew xiv. 10. He was a son of Herod the Great. See Luke iii. 1. and note on Matthew ii. 1.

2 (c) *i. e.* discharged the duty of their office, by praying, teaching, &c. See the word so used in Luke i. 23. and Heb. x. 11.

Ib. (d) *i. e.* by fasting, praying and laying hands on them, as in ver. 3.

Ib. (e) *i. e.* for preaching the gospel to the Gentiles. Only the Jews and Jewish proselytes had hitherto had it preached unto them. Paul (as is said in ch. ix. 15. and xxii. 21.) had had notice before this of his being to be sent to the Gentiles.

4 (f) A city of Syria.

5 (g) This and Paphos were cities in the island of Cyprus; for the situation of which island see com. on ch. iv. 36. and ch. xi. 19.

Ib. (h) *i. e.* Mark. See ch. xii. 12, 25.

6 (i) Rather, *a certain magian*. See note on ch. viii. 9. and note on Matthew ii. 1.

Ib. (k) Rather, *a false teacher*. See com. on ch. xi. 27. and note on ch. xv. 32. He does not appear to have pretended to prophecy; but it is plain from ver. 8, 10. that he taught.

7 Which

THE TEXT.

7 Which was with the deputy of the country, Sergius Paulus, (l) a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the forcerer (m) (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (n) (who also is called Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full (o) of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the (p) right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him (q) a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished (r) at the doctrine of the Lord.

13 Now, when Paul and his company loosed from Paphos, they came to Perga in (s) Pampylia: and (t) John departing from them, returned to Jerusalem.

THE COMMENTARY.

7 (l) Or, a man of good sense, of a good understanding.

8 (m) See note (A).

9 (n) From this time Luke calls Saul by the name of Paul throughout his history. See note (B).

10 (o) Or, of all evil, or of all that is bad. See note on John i. 47.

Ib. (p) Rather, straight ways, as in Matthew iii. 3.

11 (q) A mist or dimness first, and then a total loss of sight following it.

12 (r) i. e. at the doctrine of the Lord Jesus, which Paul then taught; or, at the doctrine which he taught concerning the Lord Jesus, when he saw it attended with such power. See note (C).

13 (s) A province of Asia minor, near the coast of the Mediterranean sea, on the western side of Cilicia, and adjoining to it.

Ib. (t) See ch. xv. 38.

N O T E S.

(A) V. 8. *For so is his name, &c.*] The meaning of Luke here seems to be this; his name, when interpreted into Greek or turned into a Greek name, is *Elymas*. What it was before that interpretation, we know not: his title, as a *μάγος*, does not seem to be meant here.

(B) V. 9. *Who also is called Paul*] The reason of his name being thus changed seems to have been, that the deputy Sergius Paulus was most probably a Heathen, and Saul's first convert from heathenism to Christianity: and that on this account Saul, being himself a citizen of Rome, took Sergius's name Paul out of respect to this his first Roman convert.

(C) V. 12. *At the doctrine, &c.*] Agreeably to the latter of the two senses given in the comment, we read in Heb. vi. 2. *ἐκπαισμών διδασχῇ*, which signifies *the doctrine concerning baptisms*; and in 1 Tim. iv. 1. *διδασκαλίαι δαιμονίων*, *the doctrines concerning demons*.

THE TEXT.

14 ¶ But when they departed from Perga, they came to Antioch in (u) Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the (x) law and the prophets, the rulers of the synagogue sent unto them, saying, (y) Ye men and brethren, if ye have any word of exhortation for the people, (z) say on.

16 Then Paul stood up, and beckening with his hand, said, (a) Men of Israel, and ye that fear God, give audience.

17 The God (b) of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years, (c) suffered he their manners in the wilderness.

THE COMMENTARY.

14 (u) A province likewise of Asia minor, at the northern, or rather north-western part of Pamphylia.

15 (x) Lessons out of both were read in the morning service at the synagogues on the sabbath-day: but, on the other days of the week, only out of the law in the morning.

Ib. (y) Rather, *Brethren*. See note on ch. vii. 2.

Ib. (z) Rather, *speak it*. To say on implies, that they had said something before: but Paul and Barnabas do not appear to have then opened their mouths in that synagogue.

16 (a) *i. e.* ye Jews and proselytes. See ver. 26. and note on ver. 43. and note on ch. x. 2.

17 (b) Because he spake of the Jews and to the proselytes, he used the words *this people*.

18 (c) Rather, *he carried them as a nurse*; *i. e.* as a nurse carries her child for its safety and preservation. It means, that God conducted them and preserved them during all that time. See margin of Eng. Transl. and see note (D).

N O T E S.

(D) V. 18. *Suffered he their manners*] The Greek is *ἐτροφοφόρησεν*, instead of which the Greek MS. Alex. has *ἐτροφοφόρησεν*, *he carried them as a nurse*. This reading is found likewise in the Greek MS. of Ephrem Syrus, and in that which was formerly Bede's; all three of them very ancient and valuable ones. In one other Greek MS. the reading is found altered to this word: agreeably to which the versions here of the Vulg. Syr. Copt. Ethiop. and Arab. are formed; as is the Latin Version of the MS. Cant. which is inserted between the Greek lines, and has here *ac si nutrix aluit*. Several of the ancient Fathers of the church followed likewise this reading, and it has been approved of by several of the moderns. I think, that there can scarcely be a question, whether this is the right reading, or not; when it is considered, that Paul, throughout this his discourse about the ancient Jews, only mentions what God did for them, not how they behaved themselves towards God. The word *τροφοφορεῖν*, in the sense here given to it,

THE TEXT.

THE COMMENTARY.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they (*d*) desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, (*e*) I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, (*f*) according to *his* promise, raised unto Israel a Saviour Jesus:

24 (*g*) When John had first preached, before his coming, the baptism of repentance to all the people of Israel,

25 And as John (*h*) fulfilled his course, he said, Whom think ye that I am? (*i*) I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 (*k*) Men *and* brethren, children of the stock of Abraham, and (*l*) whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet (*m*) the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

21 (*d*) See 1 Sam. viii. 5.

22 (*e*) See Ps. lxxxix. 20. and cxliii. 10. and 1 Sam. xiii. 14.

23 (*f*) See Isai. xi. 1, 2. and Jerem. xxiii. 5, 6.

24 (*g*) Rather, *John having first, &c.*

25 (*h*) Rather, *was fulfilling.*
Ib. (*i*) *i. e.* not the Christ. See John i. 20.

26 (*k*) Rather, *Brethren.* See note on ch. vii. 2.

Ib. (*l*) *i. e.* ye proselytes. See ver. 16. and note on ver. 43. and on ch. x. 2.

27 (*m*) *i. e.* the prophecies.

N O T E S.

it, is used by the mother of the seven Maccabees, in 2 Macc. vii. 27. and also used in LXX. Deut. i. 31. where it is said, *In the wilderness the Lord thy God bare thee* (ἐτροφοφόρησεν), *as a man doth bear* (τροφοφορῆσαι) *his son, in all the way that ye went, until ye came to his place.* To this passage Paul seems here to allude; and perhaps to what we read in Numb. xi. 12. *Have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father* (or rather, *as a nurse beareth the sucking child?* See also Exod. xix. 4. and Isai. xlvi. 3, 4. and lxiii. 9. where God is represented, as having borne and carried the Israelites in the wilderness.

28 And

T H E T E X T.

T H E C O M M E N T A R Y.

28 And though they (*n*) found no cause of death *in him*, yet desired they Pilate that he should be slain,

28 (*n*) See note (E).

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised *him* from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written (*o*) in the second psalm, Thou art my son, this day (*p*) have I begotten thee.

33 (*o*) See note (F).

Ib. (*p*) *i. e.* called thee to a throne, and given to thee sovereign authority. See note (G).

N O T E S.

(E) V. 28. *Found no cause*] The Jews found cause of death in Jesus, when in Matthew xxvi. 65, 66. they pronounced, that what he had said, was *blasphemy*, and upon that declared, that he was *guilty of death* or deserved to die. (See also Luke xxii. 70, 71.) Agreeably to which they said to Pilate, *we have a law, and by our law he ought to die*, John xix. 7. Paul therefore could not (I think) say of the Jews, that *they found no cause of death in him*: but this might truly be said of Pilate, who (in Luke xxiii. 22.) declared to the Jews, that he *found no cause of death in Jesus*. All will be found right in this place, if we suppose Luke to have written *ευρόντα*, not *ευρόντες*: and then the passage will run thus, *καὶ μηδὲμίαν αἰτίαν θανάτου εὐρόντα ᾤτήσαντο Πιλάτον, &c.* and they desired Pilate, who found no cause of death in him, that he should be slain.

(F) V. 33. *In the second psalm*] The Greek MSS. differ here, some reading *πρώτῳ*, *the first*, and others *δευτέρῳ*, *the second*: but, as Beza on the place says, some Latin copies leave the number quite out, and have only *in psalmo*: agreeably to which, I suppose, Luke to have written, *ὡς καὶ ἐν τῷ ψαλμῷ γεγραπται*, *as it is also written in the psalm*. I am the more inclined to suppose this, as I do not remember, that in any other place of the N. Test. a psalm is pointed out by the number, which it has in our present collection of the psalms: (see ch. i. 16, 20.) particularly here in ver. 35. it is said *in another psalm*, without any mention of the 16th psalm, in the 10th verse of which the words cited are found. Nor indeed in any other quotation is any thing more specified than the name which the book bears; and sometimes not even that; as in the very next verse here, where Isaiah's prophecy is referred to, and yet no mention is made of his name: and in ch. iv. 25. though the words quoted are found in Ps. ii. 1. yet no mention is there made of either the book of Psalms, or of the number which that Psalm bears among them.

(G) V. 33.

T H E T E X T.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, (q) he said on this wife, (r) I will give you the sure mercies of David.

35 Wherefore (s) he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption :

36 (t) For David, (u) after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers, and saw corruption :

T H E C O M M E N T A R Y.

34 (q) *i. e.* Isaiah said. See note on Matthew xix. 5.

Ib. (r) Rather, *I will give to you the sacred things of David, which are sure, or, confirmed; i. e.* I will give to you the effects of the covenant, which was made to David, and was confirmed and made sure by an oath, as well as by a covenant. See note (H).

35 (s) *i. e.* David said, as follows, in Pf. xvi. 10. See com. and note on ver. 34. here.

36 (t) Paul's argument is this ; David could not be the person here meant, because he died and saw corruption. It was therefore another person, of whom David's

N O T E S.

(G) V. 33. *Have I begotten thee*] The Hebrew word בֵּרָא signifies not only *he begat*, but also *he brought up, raised up, or educated* children ; as may be seen by comparing the LXX. with the Hebrew in Gen. i. 23. and 2 Sam. xxi. 8. Hence the word is sometimes used for bringing or raising up to a throne ; which is the meaning of the word *begotten*, when applied to David in the second Psalm, and when applied here to Jesus. *Jesus* (as it is said in Rom. i. 4.) *was declared to be the son of God by the resurrection from the dead* ; agreeably to what the same apostle says here, that the day of his resurrection was the day of his being begotten, or raised, to sovereign authority. And Peter in 1 Epist. i. 3, 4. speaks of Christians, who are made to hope for eternal life upon account of Jesus's resurrection, under the phrase of their being *begotten again* unto it. There are instances, which prove, that the days of the accession of kings to their thrones were anciently used to be sometimes called their birth-days ; for which see note upon Matthew xiv. 6.

(H) V. 34. *I will give you, &c.*] These words are found in Isai. lv. 3. where we read, *I will make an everlasting covenant with you, even (τὰ ὄσια) the sure mercies of David* : but, for the sense of these words, we must have recourse to what God said to David in 2 Sam. vii. 11, 12, &c. explained by what is said in Pf. lxxxix. 3, 4, 28, 29, 36. where frequent mention is made of a covenant established by God with David, and sworn to by God, that David's seed should endure for ever, and his throne as the days of heaven, and as the sun, and to all generations. This covenant and this oath are the sure and sacred things, of which Isaiah in ch. lv. 3. speaks, and Luke in this place. And Paul understood them as relating to the kingdom of Jesus (the son of David), which was to be an *everlasting one* ; and, if an *everlasting one*, then it was necessary, that Jesus should have been (as he was) raised from the dead : and to support this argument Paul in the next verse strengthens it with another drawn from the 16th Psalm, ver. 10.

words

T H E T E X T.

T H E C O M M E N T A R Y.

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, (x) men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him, all that believe are justified from all things, (y) from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of (z) in the prophets,

41 Behold, ye despisers, and wonder, and (a) perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And (b) when the Jews were gone out of the synagogue, (c) the Gentiles besought that these words might be preached to them (d) the next sabbath.

words are true, and this other was Jesus. See ch. ii. 29, 30, 31.

36 (u) Or, after he had served his own generation, did by the will of God fall asleep; i. e. after he had discharged his office of governing his people, it was God's will, that he should die.

38 (x) Rather, Brethren. See note on ch. vii. 2.

39 (y) i. e. there is no atonement for wilful and presumptuous sins appointed in the law of Moses: but all sins are declared to be pardonable in the religion of Jesus. Matthew xii. 31, 32. Mark iii. xxviii. &c.

40 (z) See Hab. i. 5.

41 (a) Or, disappear: i. e. hide yourselves. See LXX. Hab. i. 5. and note on Matthew vi. 16.

42 (b) Or, when they, (i. e. Paul and Barnabas) were gone out of the synagogue. See note (I).

Ib. (c) i. e. the heathens, who came to Paul and Barnabas, when they were out of the synagogue. These Gentiles are spoken of in opposition to the proselytes as well as to the Jews. See ver. 46. and ch. xiv. 2.

N O T E S.

(I) V. 42. *When the Jews were gone, &c.*] Instead of ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, we have in the Greek MSS. Alex. Ephr. Cant. and Bede's ἐκ τῆς συναγωγῆς ἀνδρῶν; which reading is found likewise in eight other Greek MSS. and is agreeable to what the Vulg. Copt. and Ethiop. and both the Syr. Versions have. And I give the preference to this reading because the Gentiles were (I suppose) not present in the synagogue, but acquainted Paul and Barnabas with their request, when they had come out of the synagogue, and before the congregation consisting of Jews and proselytes was broken up, as appears from ver. 43.

(K) V. 42.

T H E T E X T.

43 Now when the congregation (*e*) was broken up, many of the Jews, (*f*) and religious profelytes followed Paul and Barnabas; who speaking to them, persuaded them to continue (*g*) in the grace of God.

44 ¶ And the next sabbath-day came almost (*b*) the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, (*i*) contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

T H E C O M M E N T A R Y.

42 (*d*) Rather, *in the week between*, as in margin of Eng. Transl. *i. e.* on some other day of the week than Saturday, the Gentiles not keeping the seventh day holy, as the Jews did. Probably Paul did, as they requested, though it is not said so here. See note (K).

43 (*e*) Paul and Barnabas having left it before it was broken up, as in ver. 42.

Ib. (*f*) See note (L).

Ib. (*g*) *i. e.* in the belief of the gospel, which is frequently called *the grace*, the favour or free gift of God. See ch. xiv. 3. and xx. 24, 32.

44 (*b*) *i. e.* the heathens came to the synagogue, as well as the Jews and profelytes.

45 (*i*) *i. e.* not only contradicting or speaking against those things, but blaspheming them or speaking evil of Paul likewise.

N O T E S.

(K) V. 42. *The next sabbath*] Perhaps Luke wrote *εἰς τὸ μεταξὺ σαββάτων* (or, *σαββάτης*); the former of which readings was approved of by Jos. Scaliger, If. Casaubon, and Hugo Grotius, the latter by Camerarius. *Εἰς τὸ μεταξὺ σαββάτων* (or, *σαββάτης*,) signifies *in the interval of the sabbath*, or *in the middle of the week*; for *σαββάσιον* or *σαββάσιον* signifies *a week*, as well as *a sabbath*. See ch. xx. 7. and see Luke xviii. 12. and note there.

(L) V. 43. *Religious profelytes*] In the Greek we have *τῶν σεβομένων προσηλύτων*: where the word *προσηλύτων* seems to be an interpolation. It was probably put in for explaining the word *σεβομένων*, *worshippers*; *i. e.* worshippers of God; a name frequently given (as *εὐσεβὴς* and *φοβούμενος τὸν Θεόν* is in ch. x. 2, 22.) to *profelytes of the gate*, without any additional word joined to it. See ver. 50. and ch. xvi. 14. and xvii. 4, 17. and xviii. 7. in all which places the word *προσήλυτοι* is not added, because the word *σεβόμενοι* sufficiently denoted them to be *profelytes*.

T H E T E X T.

T H E C O M M E N T A R Y.

47 For so hath the Lord commanded us, *saying*, (k) I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And (l) when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as (m) were ordained to eternal life, believed.

49 And the word of the Lord (n) was published throughout all the region.

50 But the Jews stirred up (o) the devout and honourable women, and the (p) chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

47 (k) See Isai. xlix. 6. where there is a plain prophesy, that Christianity was not to be confined to the Jews, but was to be preached to the Gentiles also. See note (M).

48 (l) See note (N).

Ib. (m) Rather, *were prepared* (or *disposed*) for eternal life; i. e. disposed by themselves, not by any uncontrollable will of God; as having no vices or prejudices to hinder them from embracing Christianity. See note (O).

49 (n) Rather, *was carried*, i. e. was spread. See Mark xi. 16.

50 (o) Or, *the women*, who were worshippers, and who were honourable; i. e. such as were profelytes (see note on ver. 43.) and by being of better quality than others had the more power to raise a persecution.

Ib. (p) The heathen magistrates.

N O T E S.

(M) V. 47. *I have set thee, &c.*] It is probable from what is said in ver. 2, 4. that Paul and Barnabas had received a particular command from the holy Ghost for this purpose, and perhaps in the words of Isaiiah here quoted by Paul. However, Paul had heard from the Lord Jesus words not much different from these of Isaiiah, as we find by comparing ch. xxii. 21. with ver. 17. and by considering what is said in ch. ix. 15.

(N) V. 48. *When the Gentiles heard, &c.*] Paul till this time had never applied himself professedly to the Gentiles. Sergius Paulus he had indeed converted to Christianity, ver. 12. but his preaching the gospel was chiefly to the Jews, till the time, when he openly declared (as in ver. 46.) that he would turn himself to the Gentiles: by which (I suppose) he meant the Gentiles of that place; for though in other places he applied himself to the Gentiles, yet he always preached to the Jews, and generally to them first. See ch. xvii. 1. 20. and xviii. 4. 6.

(O) *Ib.* *Were ordained, &c.*] The Greek words may be thus rendered, *had prepared* (or *disposed*) *themselves for eternal life*. Agreeably to which is what Paul says in 1 Cor. xvi. 15 *εἰς διακονίαν τοῖς ἁγίοις ἑταξάν ἑαυτοὺς*, *they have prepared* (or *disposed*) *themselves for the ministring unto the saints*. Wetstein in N. Test. on this place says very judiciously, that the behaviour of the Gentiles is here manifestly opposed to that of the Jews. The Jews (ver. 46.) by putting from them the word of God judged themselves unworthy of eternal life, but the Gentiles by believing were disposed to eternal life. What they did therefore, who are said to be *τεταγμένοι*, was the contrary to what the Jews did, who, by their behaviour, shewed themselves unworthy of it: and what was done by both sorts of men, was their own act and deed.

T H E T E X T.

51 But they (*q*) shook off the dust of their feet against them, and came unto (*r*) Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

T H E C O M M E N T A R Y.

51 (*q*) As directed by Jesus to do, in Matthew x. 14. Mark vi. 11. and Luke ix. 5. and x. 11. See note (P) here.

Ib. (*r*) This was the capital city of Lycaonia, which province lay at the back of Pamphylia, higher up in Asia minor and to the north-east of Pamphylia.

N O T E S.

(P) V. 51. *Shook off the dust, &c.*] From what is said in Nehem. v. 13. and Acts xviii. 6. it may be conjectured, that the meaning is; they shook off from their raiments the dust, which, by walking, their feet had thrown upon the raiments.



C H A P. XIV.

T H E T E X T.

1 **A**ND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the (a) Greeks believed.

2 But the unbelieving Jews, stirred up the (b) Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they (c) speaking boldly in the Lord, which gave testimony unto (d) the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the (e) apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews (f) with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and (g) fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about :

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mothers womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

T H E C O M M E N T A R Y.

1 (a) See com. and note on Mark vii. 26. These seem to have been proselytes of the gate, as were those who are mentioned here in ch. xvii. 4. See com. and note on ch. x. 2. and note on ch. xiii. 43. and note on John vii. 35.

2 (b) *i. e.* Heathens. This verse is a parenthesis, the third verse depending upon the first.

3 (c) Rather, *speaking freely for the Lord*, or, *about the Lord*; *i. e.* Jesus. See the Greek in Luke i. 29, 47. and Philip iii. 12. and iv. 10.

Ib. (d) *i. e.* the doctrine of his gospel, called *a grace*, or *the grace of God*, as in ch. xiii. 43. and John i. 17. and Tit. ii. 11.

4 (e) *viz.* Barnabas and Paul. See ver. 14. and ch. xiii. 2, 4.

5 (f) *i. e.* with the rulers of the Jewish synagogues.

6 (g) As directed in Matthew x. 23.

THE TEXT.

10 Said with a loud voice, Stand up right on thy feet. And he (*b*) leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter (*i*) which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when (*k*) the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also (*l*) are men of like passions with you, and preach unto you, that ye should turn from (*m*) these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

THE COMMENTARY.

10 (*b*) Rather, *leaped up*; *i. e.* rose on his feet hastily from the ground, on which he sat.

13 (*i*) *i. e.* whose statue was. See note (A).

14 (*k*) Barnabas was made an apostle by what is said to have been done in ch. xiii. 2, 3, 4.

15 (*l*) Rather, *are men alike subject to passions as ye are*. By *passion* here is meant death, as in ch. i. 3. See note (B).

Ib. (*m*) *i. e.* these vain Gods, as in Wisd. Solom. xv. 8. Such was the Jupiter, or the statue of Jupiter, mentioned in ver. 13. where see the note. See also note (C) here.

N O T E S.

(A) V. 13. *Which was*] The Heathens supposed, that the Deity was present in his image or statue: and therefore they used themselves to say that of the statue, which was proper to the Deity only: See ch. xix. 24. and com. on ver. 26. Agreeably to this opinion the Heathen writers frequently express themselves: for so Ovid in Trist. ii. 1. 296. expresses himself,

Functa viro ultori stat Venus ante fores.

And in Fast. 1. 201.

Jupiter angustâ stabat vix totus in æde.

i. e. as he says, De Ponto, ii. 8. 62.

—— *colitur pro Jove forma Jovis.*

And (to produce no more instances) Quinctilian in his Inst. Orat. vi. 1. says *supra Jovem*, when he means *over the statue of Jupiter*.

(B) V. 15. *Are men of like passions*] The Greek words here are, *ἡμεῖς ὁμοιοπαθεῖς ἔσμεν ὑμῶν ἄνθρωποι*; which the Vulg. Latin has thus expressed, *mortales sumus similes vobis homines*. By this translation in the Vulg. the antithesis is more clearly seen; for the people of Lystra said, that Paul and Barnabas were gods: no (says Paul), we are mortal men, as well as you: whereas it would have

THE TEXT.

16 Who in times past suffered (*n*) all nations to walk in their own ways.

17 Nevertheless, he left not himself (*o*) without witness, in that (*p*) he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

THE COMMENTARY.

16 (*n*) Rather, *all the Gentiles* (or *heathens*) for the Jewish nation is to be excepted. So the Greek is rendered in Rom. xv. 11. and 2 Tim. iv. 17. and so it should have been rendered in Rom. i. 5. and xvi. 26.

17 (*o*) *i. e.* he gave proofs of his godhead by his exercising a providence over the world for its preservation and comfort. See ch. xvii. 25, 27.

Ib. (*p*) See note (D).

N O T E S.

have been but little to the purpose to have told them, that he and Barnabas had passions (in the common sense of the word) of the like nature with theirs. The word *πάσχειν* is used by Greek authors to signify not *suffering* only, but *dying*. So in ch. i. 3. (to which the com. here refers) when it is said *μετὰ τὸ παθεῖν αὐτὸν*, *after his passion*, the meaning is, after the death of Jesus. So the beginning of Aristotle's Will which (according to Diog. Laertius v. 61.) was *ἴάν τι πάσχω*, signified *if I die*. Thus Demosthenes in Or. Philip. i. says, *ἂν ἕτός τι πάθῃ*, *if he (Philip) should die*: and what Homer in Iliad φ'. 274. expresses by *ἔπειτα δὲ καὶ τι πάθοιμι* is rightly translated *postea deinde etiam moriar*, agreeably to Didymus's note upon it, which is, *κατὰ τὸ, ἐν δὲ φάει καὶ ὀλεσσον, secundum id, in luce autem etiam perde me*. Agreeably to this use of the Greek word *πάσχω*, the English word *suffer* is often used, as in the Nicene Creed, when it is said, *he suffered and was buried*, the meaning is, that he died and was buried. I shall only add, that *ὁμοιοπαθὴς* in James v. 17. must have the same sense, as the word has here; and that Gr. Wisd. Solom. vii. 3. when the expression *ὁμοιοπαθὴς γῆ* is made use of, it is meant, that the earth is of the like frail and perishing nature, as we men are.

(C) V. 15. *These vanities*] Idols are spoken of as *vanities*, in this sense, in 1 Kings xvi. 13. and as *vain things* in 1 Sam. xii. 21. See also 1 Cor. viii. 4.

(D) V. 17. *He did good, &c.*] Dr. Bentley proposed to render this passage in the following manner, *doing good from heaven, he gave us rain and fruitful seasons*. See his Boyle's Lectures, (Serm. vi. p. 180.); agreeably to which the Syr. Version is, in Schaaf's translation of it, rendered *quum faceret eis bona à celo, & demitteret pluviam*. But our Eng. Transl. may be retained as rain coming from the clouds may be said to come from heaven; as in James v. 18. it is said, that upon Elias's prayer *the heaven gave rain*: and in the same way of speaking the manna in the wilderness is said to have been given to the Jews as *bread from heaven to eat*, John vi. 31. and in Ps. lxxviii. 23, 24. it is said, that *God commanded the clouds from above, and opened the doors of heaven, that he rained down manna upon them to eat, and gave them the corn of heaven*. Hence Horace in Epist. ii. 1. 135. says, that the Roman chorus in a drought

Cælestes implerat aquas deſcā prece blandus.

THE TEXT.

THE COMMENTARY.

19 ¶ And there came thither certain Jews from Antioch, and Iconium, (z) who persuaded the people; and (a) having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and (b) to Antioch,

22 Confirming (c) the souls of the disciples, and exhorting them to continue in the faith, and (d) that we must through much tribulation (e) enter into the kingdom of God.

23 And when they (f) had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in (g) Perga, they went down into Attalia:

19 (z) Or, *and having stirred up the people against them.* See note (E).

Ib. (a) This was done, not by the Lycaonians, but by those Jews, who came from Antioch and Iconium.

21 (b) A city in Pisidia. See com. on ch. xiii. 14.

22 (c) *i. e.* the disciples. See ch. ii. 41.

Ib. (d) Rather, *and saying, that we must, &c.* See ch. xv. 1. and note on ch. i. 4.

Ib. (e) *i. e.* that those, who would at that time embrace the gospel of Jesus, must expect to meet with great troubles and oppositions. The gospel is called by this title in ch. i. 3. and viii. 12. and elsewhere.

23 (f) Rather, *had ordained for them elders.* See note (F).

25 (g) This and Attalia were cities of Pamphylia. See com. on ch. xiii. 13.

N O T E S.

(E) V. 19. *Who persuaded the people, &c.* Instead of *πείσαντες* we have in the Greek MS. Cant. *ἐπισείσαντες*, and in the Latin of it *cum instigassent*: another Greek MS. has the same reading, and both the Syr. Versions agree with it.

(F) V. 23. *Had ordained them elders*] These elders were the pastors of the several churches, each of his respective one; and they were the *overseers* of the flock, and *feeders* of the church, as their office is described by Paul in ch. xx. 28. They appear to have been considered as the next in dignity to the apostles, ch. xv. 2, 4, 6, 22, 23.

26 And

THE TEXT.

26 And thence failed to (b) Antioch, from whence they (i) had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all (k) that God had done with them, and how he had opened (l) the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

THE COMMENTARY.

26 (b) Not that city which is mentioned in ver. 21. but a city of that name in Syria. See ch. xi. 19.

Ib. (i) *i. e.* for preaching to the Gentiles or heathens (see ch. xiii. 2.) which they had done, as in ch. xiii. 48. and xiv. 27. and xv. 3.

27 (k) Rather, *which God and they had done; i. e.* which God had done by them and their ministry, as in ch. xv. 12. For the translation, see com. and note on Luke xi. 7.

Ib. (l) *i. e.* a door, by which they, when they should believe, would be admitted into the kingdom of the gospel. See 1 Cor. xvi. 9. and 2 Cor. ii. 12..



C H A P. XV.

THE TEXT.

1 **A**ND (a) certain men which came down from Judea, taught the brethren, and said, (b) Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 (c) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and (d) certain other of them, should go up to Jerusalem unto the apostles and (e) elders about this question.

THE COMMENTARY.

1 (a) Who were Jews converted to Christianity, ver. 2, 5, 24.

Ib. (b) See ver. 5, 24. Keeping the whole law of Moses was looked upon as the consequence of being circumcised, Gal. v. 3. See note (A) here.

2 (c) Rather, *When therefore Paul and Barnabas had stood up, and had had no small dispute with them, they determined, &c. With them; i. e. with the Jews who came from Judea (ver. 1.) they, i. e. the brethren or disciples at Antioch, ch. xiv. 26, 28. See note (B).*

Ib. (d) Titus went up with Paul and Barnabas (Gal. ii. 1.) but most probably by these words it is meant, that some of the opponents of these two in that question went up with them to Jerusalem.

Ib. (e) i. e. of the church, as in ch. xx. 17. See note on ch. xiv. 23.

N O T E S.

(A) V. 1. *Except ye be circumcised, &c.*] That this notion of the necessity of being circumcised was strong among the Jews, appears from what Josephus tells us in ch. xxiii. of his Life, "Two very considerable men (says he) came to me at Tarichœæ, and brought horses, arms and money along with them. The Jews of the place insisted upon their being circumcised, if they would continue among them." But he adds, that he would not permit any violence to be done to them, thinking that every man ought to worship God in his own way.

(B) V. 2. *When therefore Paul and Barnabas, &c.*] In the Greek the words are *γενομένης ἐν στάσεως καὶ συζητήσεως ἐκ ολίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς ἀλλήλους*, of which this is the literal translation, *when therefore there had been to Paul and Barnabas a στάσις and no small dispute with them*. Here therefore the *στάσις*, being predicated of Paul and Barnabas, ought not to be understood in the sense of *tumult* or *sedition*, as Luke elsewhere uses the word. Even the word *dissention*, which the Eng. Transl. here uses, seems to be too strong a word to be used, when applied to Paul's behaviour. I choose therefore to understand by *στάσις* what its first and most literal sense *a standing* or *standing up*. He, who is going to speak in any assembly, commonly stands up, before he begins. Thus Gamaliel *stood up*, before he spake to the council, ch. v. 34. and Paul when he spake to the Jews, ch. xiii. 16. See note on ch. xxiii. 7.

THE TEXT.

THE COMMENTARY.

3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto (f) all the brethren.

4 And when they (g) were come to Jerusalem, they were received of the church, and (h) of the apostles and elders, and they declared all things that (i) God had done with them.

5 (k) But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of (l) this matter.

7 And when there had been (m) much disputing, Peter rose up and said unto them, (n) Men and brethren, ye know how that (o) a good while ago, God made choice among us, that (p) the Gentiles by my mouth should hear the word of the gospel, and believe.

3 (f) *i. e.* who were in Phenice and Samaria.

4 (g) This was Paul's third journey to that city after his conversion, and at the distance of about seventeen years from it. See Gal. i. 18. and ii. 1. He went up *by revelation*, Gal. ii. 2. See an account of his first journey in ch. ix. 26. and of his second in ch. xi. 30.

Ib. (h) It is not said, of all of them, and probably they were not all then present.

Ib. (i) Rather, *God and they had done*. See com. on ch. xiv. 27. and com. and note on Luke xi. 7.

5 (k) Rather, *But there had risen up, &c.* *i. e.* Paul and Barnabas declared at the same time, that, notwithstanding these things, there had risen up, &c. This relates to what those Pharisaick Jews had said at Antioch, ver. 1. See note (C) here.

6 (l) Rather, *this saying, viz.* what was said in ver. 1. and repeated in ver. 5.

7 (m) *i. e.* those of the sect of the Pharisees being present (as appears from ver. 10. where they are spoken to) and defending their doctrine, while it was opposed by those of the church, who judged better of the matter.

Ib. (n) Rather, *Brethren*. See note on ch. vii. 2.

Ib. (o) Greek, *from the old days*; *i. e.* from the time when the preaching of the gospel began. The time here meant seems to be about ten, or eleven years before,

N O T E S.

(C)V. 5. *But there rose up, &c.*] In the margin of the later editions of the English Bible we have, *But there rose up, said they, certain, &c.* This makes the same sense with that, which I have given to the place.

when

THE TEXT.

THE COMMENTARY.

8 And God, which knoweth the hearts, bare them witness, giving them the holy Ghost, even as *he did* unto us :

9 And put no difference between us and them, (q) purifying their hearts by faith.

10 Now therefore (r) why tempt ye God, to put (s) a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved (t) even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, (u) James answered, saying, (x) Men *and* brethren, hearken unto me.

when Cornelius the centurion was converted, ch. x. 1. &c.

7 (p) Cornelius was only a profelyte of the gate, not circumcised ; and therefore he was esteemed a Gentile by the Jews. See com. and note on ch. x. 2. and note on John vii. 35.

9 (q) So as not to stand in need of the Jewish outward purifications. See 1 Pet. i. 22.

10 (r) Or, *why do ye try to put*, &c. See note (D).

Ib. (s) By this is meant, not circumcision only, but the keeping the whole law of Moses, which they urged the necessity of, as is said in ver. 1, 5, 24.

11 (t) *i. e.* even as they (Paul and Barnabas) believe, that men are to be saved through the grace of Christ, and not through the observation of the law of Moses.

13 (u) The son of Alpheus, Matthew x. 3. and Luke vi. 15. and called the brother of Jesus in Matthew xiii. 55. where see note.

N O T E S.

(D) V. 10. *Why tempt ye God*, &c.] The word *God* is not found in Irenæus adv. Hæres. lib. 3. where he quotes this verse : and Beza says, that Jerome in an epistle, which he wrote to Augustine, quoting this passage omits the word *Deum*. It seems to me to have been an early interpolation : for it is not easy to say, in what sense an attempt of men to put a yoke upon the necks of the Gentile converts can be called a tempting of God. If the word *God* is left out, then the word *πειράζει* may signify here what it does in ch. xvi. 7. and this place may be rendered, *Why do ye try* (or *endeavour*) *to put a yoke*, &c. I agree with Beza in his N. Test. and with Bengelius, who are both of opinion, that *Θεὸν* ought not to be part of the text here.

THE TEXT.

14 (y) Simeon hath declared how God at the first did (z) visit the Gentiles, to take out of them (a) a people for his name.

15 And (b) to this agree the words of the prophets; (c) as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore (d) my sentence is, that we trouble not them, which (e) from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain (f) from pollutions (g) of idols, and (h) from fornication, (i) and from things strangled, and (k) from blood.

THE COMMENTARY.

13 (x) Rather, *Brethren*. See note on ch. vii. 2.

14 (y) *i. e.* Peter, ver. 7.

Ib. (z) See ver. 7.

Ib. (a) Or, *a people to his name; i. e.* to himself. See com. and note on ch. i. 15. and see note (E) here.

15 (b) Or, *with him agree; i. e.* with what he has said.

Ib. (c) In LXX. Amos, ix. 11, 12.

19 (d) Rather, *my judgment is; i. e.* thus I judge. See note on ch. xvi. 4.

Ib. (e) All men are here meant who were not circumcised, without excepting even the proselytes of the gate. See Coloss. iii. 11. and note on ch. x. 2. and on John vii. 35.

20 (f) Or, *from pollutions of idols, and of fornication, and of what is strangled and of blood.* See note (F)

Ib. (g) *i. e.* from polluting themselves by eating the flesh of beasts which had been offered in sacrifices to the heathen deities. See ver. 29. and see note here.

Ib. (h) Which was commonly committed at the sacrifices or feast, upon the sacrifices offered to idols in the heathen temples. See note (G).

N O T E S.

(E) V. 14. *A people for his name*] The Gr. MSS. Alex. Cant. Ephrem and Bede's leave out *ἐπὶ* before *τῷ ὀνόματι*, and so do seven others: with which the versions Syr. and Vulg. agree, and some ancient writers referred to by Wetstein.

20 (i) Rather,

THE TEXT.

THE COMMENTARY.

20 (i) Rather, *and from what is strangled*.
See com. on ver. 29. and on ch. xxi. 25.
And see note (H).

Ib. (k) See note (I).

N O T E S.

(F) V. 20. *From pollutions, &c.*] If Luke did not write *εἰδωλοθύτων*, instead of the present reading *εἰδώλων*, yet he seems to have meant by *εἰδώλων* *things offered to idols*, as Paul seems to have done in 1 Cor. viii. 7. In the letter, which the apostles and elders wrote to the brethren, the word is *εἰδωλοθύτων*, ver. 19. and so in ch. xxi. 25. James uses the word *εἰδωλόθυτον*; both which passages sufficiently explain what James here meant by *εἰδώλων*: at least they shew what he and the rest had agreed upon for the Gentile converts to abstain from. From this, which I have mentioned, it seems probable, that James by *ἀλισγημάτων*, *pollutions*, meant, not that of idols only, but of all which he afterwards added in the sentence, *i. e.* pollutions caused by idols, pollutions by fornication, and pollutions by blood. So the ancient author of the Apost. Const. (whoever he was) appears plainly in vi. 12. to have understood these words of James: for he says, that the apostles *ἐπέτειλαν αὐτοῖς τῷ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν ἐθνῶν, εἰδωλοθύτων, καὶ αἱμάτων, καὶ πνικτῶν, καὶ πορνείας, sent to bid them abstain from the pollutions of the Gentiles, from what had been offered to an idol, and from blood, and from what had been strangled, and from fornication.*

(G) *Ib.* *From fornication*] All fornication was (no doubt) intended to be hereby prohibited; but James had a special regard here to fornication, as it had a near relation to the idolatrous sacrifices of the Heathens, being at such times frequently and notoriously practised in and about their temples. For this we have the testimony of Herodotus, who says in Euterp. c. lxiv. *οἱ μὲν ἄλλοι σχεδὸν πάντες ἄνθρωποι, πλὴν Αἰγυπτίων, καὶ Ελλήνων μίσγονται ἐν ἱεροῖσι, &c. almost all nations except the Egyptians and Grecians, do not abstain from women in the temples.* If this was the case in Herodotus's days, (see also Juvenal. Sat. vi. 488. *aut apud Isiacæ potius sacraria lenæ.*) and if some Grecians in St. Paul's days had (as is probable) fallen into this abominable practice, we may suppose, that he had it in his thoughts; when being upon the subject of *things offered unto idols*, he says in 1 Cor. x. 7, 8. *Neither be ye idolaters, as were some of them: Neither let us commit fornication, as some of them committed it.* Here he joins the sins of idolatry and fornication together, for the reason, (most probably) above given. So in Ephes. v. 5. he says, *no whoremonger, nor unclean person, nor covetous man* (rather, *lewd man*: see Locke's note on Ephes. iv. 19.) *who is an idolater, hath any inheritance in the kingdom of Christ.* Again, in 1 Cor. v. 11. *if any man, that is called a brother, be a fornicator, or covetous* (rather, *a lewd man*:) *or an idolater, with such an one do not eat.* And so close was the connexion then between those two crimes, that Paul in Coloss. iii. 5. says, that *covetousness* (or rather *lewdness*) *is idolatry.* To all which must be added what the writer of the book of Revelations says in ch. ii. 14, 20. where he joins in both places the *committing fornication* with the *eating things offered and sacrificed unto idols.* See also 1 Peter iv. 3. and particularly Wisd. Sol. ch. xiv. 25, 26, 27. where it is said, *There reigned in all men—disorders in marriages, adultery, and shameless uncleanness: For the worshipping of idols not to be named is the beginning, the cause, and the end of all evil.* So in 2 Macc. vi. 4. it is said, *the Temple was filled with riot and revelling by the Gentiles, who*
dallied

THE TEXT.

21 (l) For (m) Moses of old time hath (n) in every city them that preach him, being read in the synagogues every sabbath-day.

THE COMMENTARY.

21 (l) This word seems to introduce a reason for something which perhaps Luke wrote, but which is not now in the text. Luke may have expressed himself to this purpose: *The Jews will take care to observe these things; for Moses, &c. i. e. they will abstain from pollutions of idols, &c.*

Ib. (m) Moses is here put for the law of Moses, the book called the Pentateuch: and the meaning is, that this law had been of old time read in portions to the Jews on every sabbath-day. See note (K).

Ib. (n) Or, *in the city*; i. e. in Jerusalem, where the speaker then was.

N O T E S.

dallied with harlots, and had to do with women within the circuit of the holy places. From these texts it appears, that the places above cited speak of *fornication* chiefly in view of the relation, which it had to the sacrifices offered to idols, the feasts upon which were commonly attended with much uncleanness. See on *πορνεία*, Toup's Emend. ad Suidam (part iii.) p. 70. and in Dr. Young's Hist. of Idol. Relig. vol. ii. p. 104. where he quotes Val. Max. ii. 6. Strabo viii. xii. Bayle's Dict. in art. *Lais*, and Eusebii Vita Constant. iii. 55.

(H) V. 20. *And from things strangled*] The Greek words *καὶ τὰ πνικτῆ* are not to be found in the Greek MS. Cant. and they seem not to have been known to Irenæus, who in his Treatise contra Hæres. iii. 12. 14. Ed. Massuet (according to the old Latin version of that Father, the Greek being now not extant) says, *à vanitatibus idolorum, & à fornicatione, & à sanguine*; and again, *ab idolothytis, & sanguine & fornicatione*. And the Latin Fathers are almost unanimous in omitting *et à suffocato*, which these words signify: for Cyprian does so in Testim. lib. iii. So does Tertullian de Pudicit. c. xii. and so do Gaudentius Pacianus and Eucherius. To which I shall add only the two following remarkable quotations. Ambrose in his comment. on Galat. ch. ii. speaking of these decrees says, *Quæ (sc. mandata) sophistæ Græcorum non intelligentes, scientes tamen à sanguine abstinendum, adulterârunt scripturam quartum mandatum addentes, & à suffocato observandum (i. e. abstinendum): quod puto nunc Dei nutu intellecturi sunt, quia jam suprâ dictum erat, quod addiderant*. Nor are the words of Augustine less remarkable, which we meet with in Mills's Proleg. p. 81. *Videmus apostolos iis, qui ex gentibus crediderunt, nulla voluisse onera veteris legis imponere, quantum adinet ad corporalis abstinentiam voluptatis; nisi ut observarent ab his tribus, i. e. ab iis quæ idolis immolarentur, & a sanguine, & a fornicatione. Unde nonnulli putant tria tantum crimina esse mortifera, idololatriam, & homicidium & fornicationem*. Agreeably to what these Latin Fathers of the church say, I am inclined to think, that the words *καὶ τὰ πνικτῆ* ought to be left out of the Greek copies, for this reason, that the prohibition of *blood*, which in the Greek MSS. follows them, includes in it all that can (I think) be supposed to have been meant by *τὰ πνικτῆ*, *what is strangled*.

(1) *Ib. From blood*] If the apostles and elders meant to forbid the eating of *blood* and of *things strangled*, in the sense wherein the Jews were commanded to abstain from both of them, it seems strange,

THE TEXT.

THE COMMENTARY.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, (o) Judas, surnamed Barsabas, and Silas, chief men among the brethren :

23 And (p) they wrote letters by them after this manner; The Apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard that certain which (q) went out from us, have troubled you with words, subverting your souls, (r) saying, *Ye must* be circumcised, and keep the law : to whom we gave no *such* commandment :

25 It seemed good unto us, (s) being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore (t) Judas and Silas, who shall also tell *you* the same things by mouth.

22 (o) Not the *Barsabas* spoken of in ch. i. 23. his other names being Joseph and Justus ; but perhaps the Judas mentioned in ch. ix. 11. to whose house Paul came first after his conversion. He may have been a *Barsabas*, as well as the other.

23 (p) Rather, *wrote by their hand, as follows ; i. e.* wrote as follows, and sent, what they wrote, by the hand of Paul and Barnabas, Judas and Silas.

24 (q) They had come down from Judea to Antioch, as is said in ver. 1.

Ib. (r) Rather, *saying, be ye circumcised, &c.*

25 (s) Rather, *being of one mind.* It seems then, that such, as had opposed this and taught the contrary to this decree (ver. 1, 5, 24,) had changed their opinion upon hearing all that was said in the debate.

27 (t) Rather, *Judas and Silas, and them (i. e. Barnabas and Paul), who will tell you, &c.* See note (L).

N O T E S.

strange, that in none of their epistles to the Christians of their days, they mention this as a necessary point. They express themselves fully against *idolatry* and *fornication*, but *things strangled* and *blood*, in the Jewish notion of them, are no more heard of. The *blood* therefore here forbidden to the Gentile converts must have (I think) some relation to the heathen sacrifices. See Sir Is. Newton's Chronology, p. 189.

(K) V. 21. *Moses*] Josephus contra Apion ii. 17. confirms this by saying, *Our law-giver Moses, that we might not be ignorant of his laws, ἐκ εἰσάπαξ ἀκροασαμένους, ὁ δὲ δις ἢ πολλάκις, ἀλλ' ἐκείνης ἐβδομάδος τῶν ἄλλων ἔργων ἀφεμένους ἐπὶ τὴν ἀκρόασιν τῶ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν ὁ δὲ πάντες οἱ νομοθέται εἰκόασιν παραλιπεῖν, ordered us to let all other business alone, and assemble ourselves, for hearing the law read, and getting a thorough knowledge of it, not once only, or twice, or frequently, but upon every sabbath-day : a thing which all other law-givers seem to have omitted.*

(L) V. 27.

THE TEXT.

28 For it seemed good (*u*) to the holy Ghost, and to us, to lay upon you no greater burden than (*z*) these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, (*y*) and from things strangled, and from fornication : from which if ye keep yourselves, (*z*) ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch ; and when they had gathered the multitude together, they delivered the epistle ;

31 *Which* when they had read, they rejoiced (*a*) for the consolation.

32 And Judas and Silas, (*b*) being prophets also themselves, (*c*) exhorted the brethren with many words, and confirmed them.

THE COMMENTARY.

28 (*u*) *i. e.* to the Holy Ghost, and therefore to us. See note (M).

Ib. (*x*) See note (N).

29 (*y*) Rather, *and from what is strangled*. See com. on ver. 20, and on ch. xxi. xxv.

Ib. (*z*) See Elfner, who renders it, *felices eritis*.

31 (*a*) It being a matter of great comfort to them, that they were not required to be circumcised.

32 (*b*) Rather, *they also being teachers*. See note (O).

Ib. (*c*) Rather, *comforted*. See ver. 31.

N O T E S.

(L) V. 27. *Who shall tell you*] Though the present tense is often used, where the sense requires the future, as has been frequently taken notice of in the course of these notes, yet I do not remember any instance of a participle present used for one future. The reading therefore found in the Gr. MS. Cant. ἀπαγγεῖλαι seems preferable to what the printed editions give us, viz. ἀπαγγέλλουσαι. The sense of the former of these two readings is given in our Eng. Transl.

(M) V. 28. *To the holy Ghost and to us*] The holy Ghost had manifested his will in this matter, by falling upon Cornelius, and other Gentiles, even before they were baptized. See ver. 8. and ch. x. 44, &c. and had sent Paul with Barnabas to convert the Gentiles, without any command given, that such Gentiles should be circumcised, ch. xiii. 2, 4. By this judgment of the holy Ghost, the apostles and elders formed in this case their judgment. They do not seem here to assert, that they had the assistance of the holy Ghost, in forming this judgment, at the time when they formed it.

(N) *Ib.* *These necessary things*] Instead of the common reading τῶν ἐπ' ἀνάγκης τεταγμένων, the MSS. Alex. and Ephrem have τῶν ἐπ' ἀνάγκαις τεταγμένων, *these things* which are suited to the necessities of the times, *i. e.* to the present distresses. The Apostolical Constit. have likewise this reading, and the Copt. Version has what is in Latin *istud in necessitate*. For this sense of ἀνάγκη, see 1 Cor. vii. 26. and 2 Cor. vi. 4. and xii. 10. and 1 Theff. iii. 7. See also Luke xxi. 23. and Jos. Antiq. ii. 9. 3. If this then is the true reading, and if I have given the sense of it aright, the abstaining from blood and from things strangled, (if Luke wrote τῶ πινεῖν) is not enjoined here as a thing strictly necessary, but only as a thing proper to be practised at that time by the Gentile converts.

(O) V. 32.

THE TEXT.

THE COMMENTARY.

33 And after they had tarried *there* a space, they (*d*) were let go in peace from the brethren unto the apostles.

33 (*d*) *i. e.* they took their leave of them; they dismissed them with a *Fare ye well*; or (in the Jewish phrase) with a *Peace be with you*. See com. and note on Matthew x. 12. and com. on Luke ii. 29.

N O T E S.

(O) V. 32. *Being prophets also themselves*] I have translated the word *προφήται* here by *teachers*, because Judas and Silas are only said to have *exhorted*, or *comforted*, and to have *confirmed the brethren*. In many places of my comment throughout this work I have taken notice of this sense of the word *προφήται*, and have referred the reader to this note here for the justification of it. I shall therefore explain myself here more at large on this head. The word *προφήτης* is undoubtedly often used in scripture for one, who, by divine assistance, declares things which are to happen in some future time: but the word has other significations likewise both in O. and N. Test. It signifies sometimes one who speaks before others in regard to rank and order, or to an assembly as the head and chief person of it. This sense the etymology of the word will well bear. The things, which such a *προφήτης* speaks, are chiefly things relating to religion or to the divine commands. In this sense our Eng. Transl. seems to have used the word *prophecies*, in Prob. xxx. 1. and xxxi. 1. where the words of Agur, and those of Lemuel are called *prophecies*, though they contain only religious and moral reflections, and rules for the conduct of life: and thus the *praising God* by spiritual songs is called a *prophesying* in 1 Sam. x. 5. and 1 Chron. xxv. 1. and so when Paul in 1 Cor. xi. 4, 5. says *praying or prophesying*, he means *praying or teaching divine truths*; agreeably to which, we find God saying to Abimelech in a dream (Gen. xx. 7.) concerning Abraham, *he is a prophet, and shall pray for thee, and thou shalt live*; *i. e.* he is a teacher of my will, and therefore his prayers shall prevail for thee. The word *προφήτης* is used likewise for him, who speaks instead of another, and is therefore said to be *to him instead of a mouth*, Exod. iv. 16. This was the case of Aaron to Moses; for in Exod. vii. 1. God said unto Moses, *I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet*: which is explained in the next verse thus, *Thou shalt speak (LXX. to him) all that I command thee, and Aaron thy brother shall speak unto Pharaoh, &c.* Now, if he, who spake instead of one only, may be called a *prophet*, well may he or they be called so, who speak in the name of many, as teachers do in religious assemblies. To these passages of the scriptures I add, that Josephus in his Tract contra Apion ii. 39. uses the word in this sense, when he says, that *the Jews cannot be charged with acting absurdly, when they are honouring their law-giver (Moses) and believing what he has taught them concerning God*, καὶ τοῖς ὑπ' ἐκείνου προφητεύουσιν περὶ τοῦ Θεοῦ πεπιστευκότες. (See also note on Luke i. 67. and latter part of the note on xxiv. 44.) Nor are instances wanting, of the same use of the word *προφήτης* and its derivatives, to be found in heathen Authors: for Diod. Siculus i. p. 5. l. 65. edit. Weffelingii in proem. says, that history is *προφήτης τῆς ἀληθείας*, the teacher, or declarer of truth: Aristotle *de Mundo*, vol. i. p. 601. A. edit. Du Val. Lut. Paris. 1629. represents philosophy as, *θεῶν ψυχῆς ὁμαλὴ τὰ θεῖα καταλαβῶσα τοῖς τε ἀνθρώποις προφήτεύουσα*, comprehending divine things by means of the divine eye of the soul, and teaching them to mankind. Plato is still more explicit on this head, and

T H E T E X T.

T H E C O M M E N T A R Y.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them (e) John, whose surname was Mark.

37 (e) Probably him who is called his sister's son, Coloss. iv. 10.

38 But Paul thought not good to take him with them, who (f) departed from them from Pamphylia, and went not with them to the work.

38 (f) See ch. xiii. 13.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, (g) confirming the churches.

41 (g) *i. e.* confirming and strengthening the Christians in the opinion of its not being necessary, that the Gentiles should be circumcised. See ver. 30, 31, 32.

N O T E S.

in his treatise called *Timæus*, p. 1074. E. Edit. Fic. he distinguishes between the prophets and the expounders of prophecies; the former he calls *μάντις*, *προφήται δὲ μαντευομένων*, and concerning the latter, he says, *προφήται δὲ μαντευομένων δικαιοτάτα ὀνομάζοντι αὐτοὺς*, *non sunt vates, sed rectissime dici possunt prophetæ vaticiniorum; i. e. interpretes pronuntiatores eorum.* In the same sense of *teaching*, and not of *prophesying*, Ovid uses the word *vaticinor* in Met. xv. 174. where he makes Pythagoras to say,

*Parcite (vaticinor) cognatas cæde nefandâ
Exturbare animas.*

And, to quote no more instances, though Epimenides is styled a *prophet* in Titus i. 12. yet Aristotle in Rhet. iii. 17. says of him, *ἐκείνας περὶ τῶν ἐσομένων οὐκ ἐμαντεύειτο, ἀλλὰ περὶ τῶν γεγονότων μὲν, ἀδήλων δὲ, that he did not teach concerning future things but concerning things past, and obscure.*

C H A P. XVI.

T H E T E X T.

1 **T**HEN he came to Derbe and Lystra: and behold, a certain disciple was there, (a) named Timotheus, the son of a certain woman which was (b) a Jewess, and believed; but his father was (c) a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took (d) and circumcised him, because of the Jews which were in those quarters: (e) for they knew all that his father was a Greek.

4 And as they went through the cities, they (f) delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

T H E C O M M E N T A R Y.

1 (a) Rather, *named Timotheus, (the son of a certain Jewish woman who believed, but of a father who was a Greek) who was well reported of, &c.*

Ib. (b) Named Eunice, 2 Tim. i. 5.

Ib. (c) Either a heathen, or at the most only a proselyte of the gate; and such as these were not accustomed to be circumcised, (Gal. ii. 3.) nor did they cause their children to be so. See note on ch. x. 2. and on Luke vii. 35.

3 (d) See note (A).

Ib. (e) They would therefore believe with reason, that he had not been circumcised before.

4 (f) Rather, *delivered to them, for them to keep the judgments of the apostles and elders, who were, &c.* See note (B).

N O T E S.

(A) V. 3. *And circumcised him*] What Paul did here was only to avoid the giving offence to the Jews, which they would most probably have taken, if his fellow-labourer Timothy had not been circumcised, and this was not contrary to the *decrees* or *judgments* of the council, which he was then delivering to the churches; for the judgment concerning circumcision was only, that it was not *necessary* for the Gentile converts to be circumcised (Gal. ii. 3.) it did not forbid them to be so, if they chose it or consented to it, which probably was the case of Timothy. But it may be asked, how Paul's behaviour on this occasion is to be reconciled with what he says in Gal. v. 2. *If ye be circumcised, Christ shall profit you nothing.* To which the answer is, that Paul meant this of such as caused themselves to be circumcised upon a supposition, that it was *necessary*, contrary to the judgment of the apostles and elders in council. Such persons sought to be *justified by the law* (as he there says in ver. 4. and therefore they were *fallen from grace*, or *from the grace*, i. e. the gospel.

(B) V. 4. *Delivered them the decrees, &c.*] In the Greek it is τὰ δόγματα τὰ κεκριμμένα ὑπὸ, which words (I think) could not rightly have been placed here together. I am inclined to believe, that the words

THE TEXT.

THE COMMENTARY.

5 And so were the churches established in the faith, and increased the number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were (g) forbidden of the holy Ghost to preach the word in (h) Asia,

6 (g) This must have been a prohibition for a while only: because Paul went to Ephesus in Asia three years after this (ch. xviii. 18.) and preached the word to all that dwelt in Asia, ch. xix. 10.

Ib. (h) See note (C).

7 After they were come to Myfia, they assayed to go into Bithynia; but the Spirit suffered them not.

8 And they passing by Myfia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately (i) we endeavoured (k) to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

10 (i) Luke here first using the word *we*, it is commonly thought, that he set out from Troas in company with Paul. See ver. 13. and ch. xxi. 8.

Ib. (k) Rather, *to go out* (i. e. of Troas) *to Macedonia*.

11 Therefore loosing from Troas, we came with a straight course to (l) Samothracia, and the next day to (m) Neapolis.

11 (l) An island of the Ægean sea, near to Thrace.

Ib. (m) A sea-port of Macedonia, to the south-east of Philippi, and nearer to the borders of Thrace.

N O T E S.

τὰ δόγματα are a gloss, and that Luke wrote only τὰ κεκριμμένα. James had indeed said in ch. xv. 28. ἔδοξε τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, and therefore the words τὰ δόγματα, if the words τὰ κεκριμμένα followed them, might have been without exception: but I observe, that James both in ch. xv. 19. and in ch. xxi. 25. where he repeats the sense of the council, uses the word κρίνω, and his judgment was followed by the rest of the assembly. The plural number is here used, because the judgments were two, viz. that it was not necessary, that the Gentiles should be circumcised; and that it was necessary, that they should abstain from meats offered to idols, &c.

(C) V. 6. *Asia*] By this is meant only that part of *Asia Minor*, which was called *proconsular Asia*, or sometimes, as here, *Asia* only. It included in it, among many others, the seven cities, which John mentions in Rev. i. 11. and ii. 1, 8, 12, &c. (as some think) all Ionia, Ætolia, Lydia, and some of the neighbouring provinces.

T H E T E X T.

T H E C O M M E N T A R Y.

12 And from thence to Philippi, which is (n) the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

12 (n) Rather, *the chief (or first) city of the part of Macedonia; i. e. of the part, were Paul then was.* See note (D).

N O T E S.

(D) V. 12. *The chief city of that part, &c.*] Learned men have differed much about the description which Luke here gives of Philippi, and especially in what sense it is called πρώτη. A great number of Greek MSS. have πόλις κολώνεια instead of the common reading πόλις κολώνια, which last our Eng. Transl. renders, *and a colony*. And therefore Grotius, taking κολώνεια to be an adjective, joins it with πόλις as a characteristical epithet of it, and meaning *a colonial city, or a city which is a colony*. But against this account of the passage there lies one great objection, viz. that it has not yet been made to appear, that there was any other city, which was a Roman colony, than Philippi in that part of Macedonia; and that therefore it could not with any propriety be called πρώτη, the *first* or *chief* city of that sort, if there was no other there.

Neither could it be said to be the *first* in regard to place, because Neapolis was the first city, to which Paul and his company came after they were landed.

It seems to be a consequence then, that Philippi must have been here called πρώτη in regard to its rank and dignity or its eminence. But how this could be, is a question: for Livy in xlv. 29. and Diod. Sic. in his Fragments (p. 643. Ed. Weffeling) say, that when P. Æmilius by order of the Roman senate erected Macedonia into a republick, he divided it into four parts, μέρη; that he gave the name of the *first* part to the country, which lay between the rivers Strymon and Nessus, in which country Philippi lay; and that at the same time he appointed Amphipolis to be the capital city of that *first* part.

The authority therefore of Livy and Diod. Sic. has induced some learned men to conclude that Luke wrote ἡτις ἐστὶ πρώτη (not πρώτη τῆς) μερίδος, &c. *which is a city of the first part of Macedonia*. Agreeably to this reading Castellio has translated the sentence thus, *quæ urbs est primæ partis Macedoniae colonia*: and his sentiment has been adopted by some other men of good learning.

But still I think, that the text in our present printed copies is right. Amphipolis was (no doubt) the *first*, the *chief*, the capital city of that *first* part of Macedonia by P. Æmilius's appointment, when he constituted Macedonia a republick: but does it follow from thence, that it must have been so likewise in St. Paul's days at the distance of near two hundred and twenty years from that republick's first constitution: It is no unreasonable supposition, which Wetstein (in loc.) makes, that Augustus after the victory, which he gained over Brutus and Cassius near Philippi, might have given to it that dignity of rank, which Amphipolis had before enjoyed of being the *first* city of that first part or division. But, without this supposition, we may easily conceive, that a city, which was a Roman colony (as Philippi was) and probably the only one there, might in consequence of the privileges and other advantages attending this circumstance, have flourished so much, as in Luke's time to have been the *chief*, if not the *first*, city of that part or division. It might be so in the number of its inhabitants, in its trade and its riches: so as to eclipse the dignity of Amphipolis, even though its privilege of being the seat of the council of that division should have still subsisted.

Luke,

THE TEXT.

13 And on the sabbath we went out of the city by a river side, (o) where prayer was wont to be made; (p) and we sat down and spake unto the women which resorted thither.

14 ¶ And a certain woman, named Lydia, a seller of purple, (q) of the city of Thyatira, which (r) worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

THE COMMENTARY.

13 (o) Or, *where an oratory was by law allowed to be; i. e. where an house for prayer stood, which the magistrates of Philippi allowed to the Jews for that purpose.* See note (E).

Ib. (p) Rather, and placing ourselves we spake, &c. When they spake, it is probable that they did not sit, but stand, as is said of Jesus in the synagogue, Luke iv. 16.

14 (q) *i. e. born in that city (which was in Asia) though then living at Philippi.* See note on ver. 6.

Ib. (r) i. e. was a proselyte of the gate. See note on ch. xiii. 43.

N O T E S.

Luke, who himself was at Philippi with Paul, says, that it was *πρώτη πόλις τῆς μερίδος, &c.* and to his testimony of what it then was it is in vain to object what Livy and Diod. say that Amphipolis was two hundred and twenty years before. Besides, if *πρώτη τῆς* is to be changed to *πρώτης*, a question may be asked, which it is not easy to answer, *viz.* Why Luke here characterizes Philippi as *a city of the first part* of Macedonia, when Neapolis and Amphipolis were so too? For the reasons therefore above given, I think, that no alteration of the text is necessary here, though it is ingeniously made and may at first sight appear to be probable. I shall only add, that this city Philippi is here said to have been *πόλις, κολώνια*, *a city, which was a colony; i. e. of Rome*: and therefore, as such, its inhabitants were freemen of Rome, which is what is meant by their being *Romans*, as it is said in ver. 21.

(E) V. 13. *Where prayer, &c.*] The word *νομίζεσθαι* often signifies, as it seems to do here, what the laws or magistrates of a country allow: for which see note on Luke iii. 23. And, that such *oratories* were called *προσευχῆαι*, appears from what Josephus says, in his life, ch. 54. that at Tiberias in Galilee there was a *προσευχὴ*, which he describes as a very large room and capable of holding a great multitude. Philo likewise speaks of them as in Alexandria, in Rome, and in many other places, as we may read in vol. ii. p. 168, 282, 523, 524, 535, 563, 568, &c. of Dr. Mangey's edition. Juvenal likewise in Sat. iii. 296. says,

Ede, ubi confistas: in quâ te quæro profeuchâ?

Where the old scholiast explains the words thus, *profeucha locus est Judæorum, ubi orant.* That these *oratories* were often built by the side of the sea or of some river, especially in the countries where the Jews were dispersed, may be gathered from the decree of the Halicarnasseans, mentioned by Josephus in Antiq. xiv. 10, 23. which gives leave to the Jews *τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος*, *to make oratories (or to make prayers in their oratories) on the sea shore, according to the custom of their nation.*

T H E T E X T.

T H E C O M M E N T A R Y.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she (*s*) constrained us.

16 ¶ And it came to pass as we went (*t*) to prayer, a certain damsel, possessed with (*u*) a spirit of divination, met us, which brought her masters (*x*) much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

15 (*s*) *i. e.* pressed us much, and would not be refused. See note on Luke xiv. 23.

16 (*t*) Or, *to the oratory*. See com. and note on ver. 13.

Ib. (*u*) See note (F).

Ib. (*x*) Rather, *much employment or business*, the effect of which was gain to them, and was what they most regarded. See note (G).

N O T E S.

(F) V. 16. *A spirit of divination*] Or, *of Python*, as in margin of Eng. Transl. In the Greek it is Πύθωνος, which, according to the testimony of ancient writers, meant one who spake out of her belly, and was the same with what they called ἐγγαστριμύθος. So Augustine de Civ. Dei, ii. 25. says, in *Actibus Apostolorum ventriloqua femina*. Wettstein has likewise referred us to Plutarch de def. Oracul. p. 414. E. where he says, τὰς ἐγγαστριμύθους ἐντυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευομένας, *ventriloquos celebres olim, nunc Pythonas vocatos*: and the Scholiast upon Aristophanes Vesp. 1014. says, ἔτος ὡς ἐγγαστριμύθος λέγεται Αθήνησι τ' ἀληθεῖ μαντευόμενος δι' ἐντυπάρχοντος αὐτῷ δαίμονος — From all which, especially from the last quotation, we may gather, that this damsel was possessed with an evil spirit, which helped her to *divine*, or tell fortunes (as we call it), while the wonderful part of her behaviour was in seeming to pronounce her *divinations* or *soothsayings* out of her belly.

(G) *Ib.* *Much gain*] The Greek word here is ἐργασία, which properly signifies *employment* or *labour*; but is often used, as here, in a figurative sense for *gain* or *profit*, the fruit and effect of labour. It is a metonymy of the cause for the effect, used in all languages, but more especially in the Hebrew one. Of this the following instances are laid before the reader. In Ps. cxxviii. 2. when it is said, *Thou shalt eat the labour of thine hands*, by labour is meant the fruits or effects of that labour. In Lev. xix. 13. *the wages* (Hebr. *the labour*) *of him, that is hired, shall not abide with thee all night*. In Lev. v. 1. by *bearing iniquity* is meant bearing the punishment which is the effect of it. So the *anger* of the Lord is often used for the punishment which it inflicts: by *the promise*, in Heb. x. 36. and xi. 13, 39. is meant the effects of the promise or blessings promised: and (to mention no more) by *receiving the holy Ghost* in John vii. 39. and Acts xix. 2. is meant the receiving the things called the gifts of the holy Ghost, which were the effects of its being received. See also note on Matthew i. 21.

18 And

THE TEXT.

THE COMMENTARY.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that (y) the hope of their gains was gone, they caught Paul and Silas, and drew *them* into (z) the market-place, (a) unto the rulers,

20 And brought them (b) to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being (c) Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded (d) to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and (e) sang praises unto God: and the prisoners heard them.

19 (y) Rather, *the hope of their employment*, viz. their gain. See com. and note on ver. 16. and note (H) here.

Ib. (z) This was a place of publick resort. See note on ch. xvii. 17.

Ib. (a) See note (I).

20 (b) Greek, *to the commanders*. See note (K).

21 (c) See the latter part of note on ver. 12.

22 (d) *i. e.* with rods, or to scourge them. See com. on ch. v. 40. and see 2 Cor. xi. 25.

25 (e) See note on Matthew xxvi. 30.

N O T E S.

(H) V. 19. *The hope of their gains*] The profit expected to arise from the exercise of any employment may properly be called *the hope* of it: and in this way of speaking Virgil calls the harvest *the hope* of the year, Georg. i. 22. *anni spem credere terræ*.

(I) Ib. *Unto the rulers*] The Greek words *ἐπὶ τοὺς ἀρχοντας* (which are not expressed in the Syr. Version) seem to be superfluous here, because of what follows in the beginning of ver. 20. where masters are said to have *brought them* afterwards *to the magistrates*. Dr. Mills in his Proleg. 1252. (p. 133. Edit. Oxon.) thinks, that they are an interpolation.

(K) V. 20. *To the magistrates*] The original has *στρατηγοῖς*, which signifies *commanders*, or *commanding officers*. As this city Philippi was a Roman colony, it is not unlikely, that the civil government of it was in the hands of those who had the command of the troops in garrison there.

26 And

THE TEXT.

THE COMMENTARY.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and (f) every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in and came (g) trembling, and fell down before Paul and Silas ;

30 And (b) brought them out, and said, (i) Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and (k) washed *their* stripes ; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

26 (f) Probably this is meant, not only the bands of Paul and Silas, but also of those of the other prisoners, who were there.

29 (g) Because of the earthquake (ver. 26.) and of the self-murder which their voice had rescued him from, ver. 27.

30 (b) Rather, *having first brought them out, said.*

Ib. (i) It is probable, that the keeper of the prison concluded, that their doctrine was a divine one, both from the earthquake, (it being so extraordinary, as to open all the strong and well-secured doors) and from their not making use of the advantage of the doors being opened.

33 (k) Greek, *washed from the stripes ; i. e. the blood from them.*

THE TEXT.

THE COMMENTARY.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and (l) go in peace.

37 But Paul said unto them, They have (m) beaten us openly uncondemned, (n) being Romans, and have cast us into prison; and now do they thrust us out privily? (o) nay verily; but let them come themselves and fetch us out.

36 (l) *i. e.* peace be with you, or fare ye well, or God bless you. See com. on ch. xv. 33.

37 (m) *i. e.* they have beaten us, who are Romans, in a publick manner, and without our being condemned upon a trial. See ch. xxv. 16. and see note (L) here.

Ib. (n) *i. e.* free men of Rome. See note (M).

Ib. (o) *i. e.* we shall not be contented with being discharged in a private manner : we expect, that the magistrates by coming in person should make us some acknowledgment of their having treated us injuriously.

N O T E S.

(L) V. 37. *Beaten us openly uncondemned*] That it was against the privilege of a Roman to be scourged, or to suffer any thing uncondemned, appears from what Cicero says in Or. pro Rabirio, c. iv. *Porcia lex virgas ab omnium civium Romanorum corpore amovit.* — *C. Gracchus legem tulit, ne de capite civium Romanorum injussu vestro judicaretur : hic popularis à Duumviris injussu vestro, non judicari de cive Romano, sed indictâ causâ civem Romanum capitis condemnari coëgit.* And the same orator says in Or. Verr. v. 6. *ut quam damnatis servis crucem figeres, hanc indemnatis civibus reserves.* See note on ch. xxii. 26.

(M) *Ib.* *Being Romans*] Paul was born at Tarsus in Cilicia (ch. xxi. 39.), which he there calls *no mean city* : (see note on that place) : and in ch. xxii. 28. he says, that he was *freeborn*, and here *that he was a Roman* : from whence it has been concluded, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. Pliny in N. Hist. v. 22. tells us, that *Tarsus was a free city* : and Appian de Bell. Civ. (Lib. v. p. 1077. Ed. Tollii) says, that Anthony *Ταρσείας ἐλευθέρας ἤφει, καὶ ἀτελεῖς φόρων, made the people of Tarsus free and discharged them from paying taxes.* Dion Cassius (Lib. xlvii. p. 508. Edit. Reimar.) farther tells us, *adeo Cæsari priori, & ejus gratia etiam posteriori, favebant Tarsenses, ut urbem suam pro Tarso Juliopolin vocaverint, that for the affection which the people of Tarsus bore to Julius Cæsar and afterwards to Augustus, the latter caused their city to be called Juliopolis, ἔτω προφιλῶς τῷ Καίσαρι προσέρω, καὶ δι' ἐκεῖνον τῷ δευτέρῳ, οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτῆς μετονομάσαι.* To which I add, that Philo de Virt. (vol. ii. p. 587. Edit. Mang.) makes Agrippa say to Caligula, *φίλων ἐνίων πατρίδας ὅλας τῆς Ρωμαϊκῆς ἡξίωσας πολίτειας, you have made whole countries, to which some of your friends belong, to be citizens of Rome.* See note on ch. xxi. 39. These testimonies are (I think) of weight sufficient to shew,

T H E T E X T.

38 And the serjeants told these words unto the magistrates : and they feared when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia : and when they had seen the brethren they comforted them, and departed.

N O T E S.

shew, that Paul by being born at Tarsus might have been free-born and a Roman. If it be asked, why Paul did not say, that he was a Roman before he was *bound and beaten*? The answer which seems most satisfactory is this ; that Silas not being a Roman (for it does not appear, that he was one) would then have been beaten alone ; and this might have discouraged Silas from going on as Paul's companion in a work, where Paul had a hope of escaping from punishment, which Silas had not. If it be farther asked, why then did Paul say *we being Romans*, when only *he* was one? It may be answered, that the plural number is often used for the singular one ; of which instances are to be found in ch. xvii. 18, 28. and elsewhere. Paul had in ch. xxi. 39. and in this ch. v. 3. told the chief captain, that he was born in Tarsus, and yet he did not know by that circumstance that he was a *Roman* : from hence it seems probable, that Tarsus had not the privilege that all its natives should have the Roman freedom. It seems therefore more probable, that Paul's father had bought the privilege of being a Roman citizen, and that Paul had it in right of his father. Lyfias himself was an instance, that that privilege was to be purchased with money.

C H A P. XVII.

T H E T E X T.

1 **N**OW when they had passed through (a) Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three ſabbath-days (b) reaſoned with them out of the ſcriptures,

3 (c) Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again (d) from the dead ; (e) and that this Jeſus, whom I preach unto you, is Chriſt.

4 And ſome of them believed, and comforted with Paul and Silas ; and (f) of the devout Greeks a great multitude, and (g) of the chief women not a few.

5 ¶ But the Jews which believed not, (b) moved with envy, took unto them certain (i) lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of (k) Jaſon, and fought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo :

7 Whom Jaſon hath received : and theſe all do contrary to the decrees of Ceſar, ſaying, That there is another king, one Jeſus.

8 (l) And they troubled the people, and the rulers of the city, when they heard theſe things.

T H E C O M M E N T A R Y.

1 (a) All theſe three were cities of Macedonia.

2 (b) Rather, *diſcourſed* (or *preached*) to them, as in ch. xx. 7. 9.

3 (c) Or, *opening and alledging from the ſcriptures*. See ch. xviii. 28. and ſee Grotius here.

Ib. (d) *i. e.* that according to the ſcriptures he was to ſuffer and to riſe again from the dead.

Ib. (e) Or, *and ſaying, this Jeſus, &c.* See note on ch. i. 4.

4 (f) Or, *of the worſhipping Greeks ; i. e.* of the profelytes of the gate. See com. on ch. xiv. 1. and note on ch. x. 2. and xiii. 43.

Ib. (g) Or, *and alſo of honourable women and men, who were Greeks not a few.*

5 (b) Rather, *being moved with zeal ; i. e.* for Judaism.

Ib. (i) Rather, *wicked men*, ſuch as loved to do any thing that is bad.

Ib. (k) A Chriſtian, who had entertained and lodged in his houſe, (ver. 7.) Paul and Silas.

8 (l) Rather, *And theſe things troubled the people, and rulers of the city, when they heard them.*

9 And

T H E T E X T.

9 And when (*m*) they had taken security of Jason, and (*n*) of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto (*o*) Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were (*p*) more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go (*q*) as it were to the sea; but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit (*r*) was stirred in him, when he saw the city (*s*) wholly given to idolatry.

T H E C O M M E N T A R Y.

9 (*m*) *i. e.* the rulers of the city.

Ib. (*n*) Rather, *of the others*; *i. e.* of those brethren, whom they had laid hold on, ver. 6.

10 (*o*) This was a city of Macedonia.

11 (*p*) Rather, *of a better kind*, or *disposition*.

14 (*q*) Rather, *as if towards the sea*; *i. e.* the better to elude the search of such as might follow to seize him, he set out from Berea with the appearance of going to some neighbouring sea-port; but he changed his route and went by land to Athens.

16 (*r*) Rather, *was much provoked in him*.

Ib. (*s*) Or, *full of idols*, or *images*. See note (A).

N O T E S.

(A) V. 16. *Wholly given to idolatry*] Pausanias in Attic. c. xvii. 24. says of Athens, *ἐν ἧν ἀλλὰ ὅς τοσαῦτα ἰδεῖν εἰδωλα*, that there was no place, where so many idols (or images) were to be seen, and Petronius, who was Paul's contemporary, in his Satyr. c. xvii. makes Quartilla say of Athens, *utiq; nostra regio tam presentibus plena est numinibus, ut facilius possis Deum quam Hominem invenire*. To the first part of Petronius's remark the historian before-mentioned testifies; and the latter part of it,

THE TEXT.

17 Therefore (t) disputed he in the synagogue with the Jews, and with the (u) devout persons, and (x) in the market daily with them that met with him.

18 Then certain philosophers (y) of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a fetter forth of (z) strange gods: because he preached unto them Jesus, and (a) the resurrection.

THE COMMENTARY.

17 (t) Rather, *discoursed*, or *preached*, as in ch. xx. 7, 9.

Ib. (u) Or, *worshippers*; i. e. profelytes of the gate. See com. on ver. 4.

Ib. (x) See com. on ch. xvi. 19. and note (B) here.

18 (y) Concerning these two sects of philosophers. See note (C).

Ib. (z) Rather, *strange dæmons*: by strange they meant such as were foreign and unknown to the Athenians, saying this (as is probable) of only one, viz. Jesus. See note (D).

Ib. (a) i. e. the resurrection of Jesus: or, perhaps Paul had, upon the mention of that, proceeded (as he did afterwards in ver. 31.) to the mention of a general resurrection.

N O T E S.

it, which intimates, that Athens was not well peopled at that time, is confirmed by Horace's calling it *vacuæ Athenæ* in Epist. ii. 2. 81. Other passages drawn from Greek and Latin authors to this purpose are to be found in Wettstein's N. Test. in loc. But the two which I have here given, are not mentioned by him, and seem to be the strongest for justifying Paul's assertion.

(B) V. 17. *In the market*] The *ἀγορά* at Athens seems to have been in many respects of the same nature with the *Forum* among the Romans. It was a place where much business was transacted; and a place where (or near to which) some of the courts of justice were held; and a place where people of leisure resorted for hearing news, or for hearing the philosophers discourse: at the same place (as it was large) many of the lower and baser people were usually to be found idle and fauntering, and (I think) that from hence the word *ἀγοράσιοι*, v. 5. had its original signification. In some places in or about the *ἀγορά*, probably in the porticoes, there were many, *ἀγάλματα*, statues, as Xenoph. says, ὅσων ἱερὰ καὶ ἀγάλματα ἐν τῇ ἀγορᾷ εἰν, in Hipparch. (p. 560. Edit. H. Steph. 1581.) And Æschines in his Or. pro Ctesiph. says to the Athenians, ἀπάντων ὑμῖν τῶν καλῶν ἔργων ὑπομνήματα ἐν τῇ ἀγορᾷ ἀπὸκειλαι, the memorials of all the brave actions are exhibited to your view in the ἀγορά; by which ἀγάλματα may be meant either statues, as mentioned by Xenophon, or paintings on the walls, in honour of distinguished commanders. For Corn. Nepos in his Life of Miltiades, c. vi. says, huic talis honos tributus est in porticu, quæ Pœcile vocatur, cū pugna depingeretur Marathonica, ut in decem prætorum numero prima ejus imago poneretur.

(C) V. 18. *Of the Epicureans, and of the Stoicks*] These were two sects of the Grecian philosophers, whose principles are well known to the learned. They both maintained opinions very inconsistent with what Paul was then teaching. The Epicureans acknowledged no gods, except in name only, and

THE TEXT.

THE COMMENTARY.

19 And (b) they took him, and brought him unto (c) Areopagus, saying, (d) May we know what this new doctrine, whereof thou speakest, is?

19 (b) Rather, *they laid hold on him; i. e. they did so, who had said, He seemeth to be a setter forth, &c.* See the next note.

Ib. (c) See note (E).

Ib. (d) See Toup's Emend. ad Suid. (part iii.) p. 152.

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

N O T E S.

and they absolutely denied, that they exercised any providence over the world: and while the Stoicks professed to believe both the existence of the gods and their providence in the world, they attributed all human actions to fate; and so destroyed the foundation of all religion, as much as the atheistical Epicureans did.

(D) V. 17. *Strange gods*] So in ver. 28. when one poet only is meant, Paul uses the plural number. The dæmons were such as had been men, but were raised to the dignity of being gods, for their having benefited mankind, according to the Heathen theology. Hence Horace in 2 Epist. i. 5. says,

*Romulus, & Liber pater, & cum Castore Pollux
Post ingentia facta deorum in templa recepti.*

(E) V. 19. *Areopagus*] This *Areopagus*, or *Mars's hill*, was a hill at Athens, not far distant from the citadel in the Acropolis or upper part of the city. The highest court of justice at Athens was held there, and from thence called the court of *Areopagus*, and the judges of it were called *Areopagites*, as in ver. 34. It may be questioned, whether Paul was brought to this *Areopagus*, that he might be tried before the judges of that court, or only brought to it as to a proper place where they might be assembled, who were desirous to know what his doctrine was. For the first of these opinions the following reasons may be assigned. (1.) We are told, that one effect of his preaching was, that he converted *Dionysius the Areopagite*, ver. 34. and this seems to shew that he, who was a judge of that court, was present; and, if so, probably other judges were there present likewise. (2.) If they, who brought Paul to *Areopagus*, wanted only to satisfy their curiosity, they had had an opportunity of doing that *in the market*, mentioned in ver. 17. Why then did they remove him to another place? (3.) When it is said, that they brought Paul to *Areopagus*, it is said, that *they took him επιλαβόμενοι αὐτῶν*, or rather, *they laid hold on him*, as the Greek word is translated in Luke ch. xxiii. 26. and in ch. xx. 20, 26. and as it ought to have been here in ch. xxi. 30, 33. especially in ver. 33. where see the com. (4.) It is observable, that Paul in his whole discourse at the *Areopagus* did not make the least attempt to move the passions of his audience, as he did when speaking to Felix (ch. xxiv. 25.), and to Agrippa, ch. xxvi. 29. But he made use of plain and grave reasoning, to convince his hearers of the soundness of his doctrine. Now we are told by Quintilian in Inst. Or. ii. 16. that *Athenis aētor movere affectus vetabatur*: and again in vi. 1. that *Athenis affectus movere etiam per præconem prohibebatur orator*: on the last of which passages Turnebus has this note, *Hoc fiebat potissimum in Areopago; quod institutum est ob judicium Phrynes meretricis, quæ misericordiâ judicium evasit*: and this circumstance is confirmed by Philostratus in præm. lib. i. de Vit. Sophist.

and

THE TEXT.

THE COMMENTARY.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but (e) either to tell or hear some new thing.)

21 (e) See note (F).

22 ¶ Then Paul stood in the mids of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are (f) too superstitious.

22 (f) Or, *more than others given to the worship of demons; i. e. more religious than others.* He did not mean, that it was a true religion, nor did he begin with telling them directly, that it was a false religion. See note (G) here, and note on ch. xxv. 19.

N O T E S.

and by Athenæus in his *Deipnosoph.* xiii. 6. If therefore it was so strictly forbidden at Athens to move the affections of the courts of justice, especially in that of the Areopagus, we see a good reason, why Paul here made no attempt in that way; and at the same time we learn, how improperly the painters, when they represent Paul speaking before this court at Athens, have done all that they could to represent him, both by his looks and his gesture, as raising those several passions in his hearers, which their faces are meant to express.

(F) V. 21. *Either to tell or hear, &c.*] The Athenian writers give the same account of their fellow-citizens: Demosthenes in his reply to *Epist. Philippi* represents the Athenians, as *πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἰ τι λέγεται νεώτερον; enquiring in the place of publick resort, if there are any news.* We find likewise that, when Thucydides iii. 38. had said *μετὰ καινότητος μὲν λόγους ἀπαλᾶσθαι ἄριστοι, ye are excellent in suffering yourselves to be deceived by novelty of speech,* the old Scholiast makes this remark upon it, *τὰυτὰ πρὸς τὰς Ἀθηναίους ἀνιτίτελει, ἔδεν τι μέλετῶντας, πλὴν λέγειν τι καὶ ἀκρίβειν καινόν, he here blames the Athenians, who made it their only business to tell and hear something that was new.*

(G) V. 22. *Too superstitious*] Xenophon in his discourse on Agesilaus says in commendation of him, *αἰεὶ δὲ δεισιδάμων ἦν, he was always a religious man.* And this account of the Athenians, which Paul gives here of them, is confirmed by many ancient writers. Some of them I shall lay before the reader, referring him for the rest to Wetstein's note on the place. Cicero in *Orat. Verr. i. 22.* says, *Græcorum quidem mentes ceremoniosas & Deorum observantissimas ostendit.* Pausanias in *Attic.* (c. 17. p. 39. Ed. Kuhnii) says, *τέστοις ἔ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ ἐς θεῶν εὐσεβεῖν ἄλλων πλέον, has made these (the Athenians) not only more humane; but more worshippers of the Gods than others: and id. δὴλὰ τε ἐναργῶς, ὅσοις πλέον τι ἐτέρων εὐσεβείας μέτεσιν, it appears plainly, how much they exceed others in the worship of the Gods: and in c. 24. p. 56. edit. Kuhnii, he says, Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις, ἐς τὰ θεῖα ἐπὶ σπουδῆς, that the Athenians are abundantly more solicitous about divine matters than others. And Josephus cont. Apion. ii. 10. Ἀθηναίους εὐσεβεστάτους τῶν Ἑλλήνων πάντες λέγουσι, every body says, that the Athenians are the most religious of all the Greeks. Xenophon de Rep. Athenien. edit. Steph. p. 407, says, ἄγασιν ἐορτὰς διπλασίας ἢ οἱ ἄλλοι, the Athenians have above twice the number of feasts which others have.*

THE TEXT.

23 For as I passed by, and beheld (g) your devotions, I found an altar with this inscription, (h) **TO THE UNKNOWN GOD.** Whom therefore ye (i) ignorantly worship, him declare I unto you.

THE COMMENTARY.

23 (g) Or, *the things which ye worship*, such are images. See note (H).

Ib. (h) See note (I).

Ib. (i) Rather, *unknowingly*; i. e. without knowing, who he is, and what is his nature.

N O T E S.

(H) V. 23. *Your devotions*] So in 2 Theff. ii. 4. we have, *Who exalteth himself above all that is called God, or (σέβασμα) that is worshipped.* And in Wisd. of Sol. xiv. 20. it is said, τὸν πρὸ ὀλίγου τιμηθέντα ἄνθρωπον, νῦν σέβασμα ἐλογίσαντο, *they took him now for a God (or, for a thing to be worshipped) which a little before was but honoured as a man.*

(I) Ib. *To the unknown God*] Some of the commentators here take notice of what Jerom says, in his Epist. ad Magn: that Paul on this occasion *etiam inscriptionem fortuitam arte torquet in argumentum fidei!* *Inscriptio autem aræ non ita erat, ut Paulus asseruit, ignoto Deo: verum, quia Paulus non pluribus Diis indigebat ignotis, sed uno tantum ignoto Deo, singulari verbo usus est.* The case then between Paul and Jerom seems to be this: Paul, who was on the spot, says that he saw at Athens an altar with this inscription, *To the unknown God*: and Jerom, who never was there, and who lived some hundreds of years after Paul, says, that the inscription, which Paul saw, was not *To the unknown God*, but *To the unknown Gods*. Now, *utri creditis, Quirites?* But for the farther support of the truth of Paul's assertion, it may be proper to produce some passages of ancient authors. Oecumenius (and see Beza in loc.) on the place says, ἡ πᾶσα τῆ βωμῆ ἐπιγραφή ἐστὶ Θεοῖς Ἀσίας καὶ Ἑυρώπης καὶ Λιβύης, Θεῶν ἀγνώτων καὶ ξένων, *the whole inscription ran thus; To the Gods of Asia, Europe and Africa; To the unknown and foreign God*: now, if Oecumenius's account of the inscription is a true one, and if this altar was what Paul saw, Paul might very properly say, that the inscription was *To the unknown God*, (Laertius i. segm. 110. Θεὸν ἀνώνυμον:—Cunæus, lib. iii. c. vi. p. 465. supposes, that *the unknown God* was the God of the Jews), that being a part of it, and the other part of the inscription seeming to imply gods which were known, because worshipped in Asia, Europe and Africa. Again, Lucian in his Philopatri, c. xiii. p. 769. uses this form of an oath, νῆ τὸν ἀγνώστον τὸν ἐν Ἀθήναις, and c. 29. p. 180. ἡμεῖς τὸν ἐν Ἀθήναις ἀγνώστον ἐφευρόντες καὶ προσκυνήσαντες—τέτῳ εὐχαρισήσομεν. *I swear by the unknown (God) at Athens; and we have found and worshipped the unknown (God) at Athens, and we will give thanks to him.* Is it likely, that Lucian speaking thus (in earnest, or in jest) should not have had some notion of there being at Athens an altar inscribed *To the unknown God*? Philostratus in Vit. Apoll. vi. 3. says, καὶ ταῦτα Ἀθήνῃσι δὲ καὶ ἀγνώτων Θεῶν βωμοὶ ἱδρύναι, *and this at Athens, where there are even altars of the unknown Gods*: and Pausanias in Attic. (c. 1. p. 4. edit. Kuhnii) says, that at Athens there are βωμοὶ Θεῶν τῶν ὀνομαζομένων ἀγνώτων, *altars of Gods called the unknown ones.* To which I add, that Minutius Felix (p. 15. edit. Glasg.) says of the Romans, *aras extruunt etiam ignotis numinibus*; and Tertullian cont. Marcion (lib. i. p. 133. Paris edit. 1580.) says, *Invenio planè Diis ignotis aras prostitutas: sed Attica idololatria est.* In these four last quoted passages, though they speak of *unknown Gods* in the plural number, yet they speak of *altars* in the same number; and therefore we may reasonably suppose, that each of the altars, or at least some one

THE TEXT.

24 (k) God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 (l) Neither is worshipped with mens hands, as though he needed any thing, (m) seeing he giveth to all life, and breath, and all things;

26 (n) And hath made (o) of one blood all nations of men, for to dwell on all the face of the earth, (p) and hath determined the times before appointed, and the bounds of their habitation;

THE COMMENTARY.

24 (k) Rather, *The God, who made the world and all things therein, he, being the Lord of, &c.*

25 (l) Rather, *Neither is he worshipped, as if he needeth any thing from the hands of men; i. e. the ground of that worship, which is due to God and is paid to him, is not, that he stands in need of any thing, which human hands make; such as statues, temples and altars. See Pf. l. 10, 11. and see note (K) here.*

Ib. (m) Rather, he having given.

26 (n) Rather, *And made, or did make.*

Ib. (o) i. e. of one man, from whom all others are descended. See com. on John i. 13. and note (L) here.

Ib. (p) Rather, having fixed the appointed times and bounds of their habitation; i. e. the several families going, at the times appointed by his providence, to those coun-

N O T E S.

of them, may have had an inscription *To the unknown God*. Upon the whole therefore, I think, that Paul's testimony, in this case, ought not to be called in question.

(K) V. 25. *Neither is worshipped, &c.*] If this version should not be approved, the reader may suppose, that the words ὑπὸ χειρῶν ἀνθρώπων were originally a gloss on the word χειροποιήσις in the preceding verse, which somebody explaining by ποιήσις ὑπὸ χειρῶν ἀνθρώπων, these three last words were by the transcribers afterwards admitted into the text, and in a wrong place too. If they are removed, then a very good sense may be given to the remainder of the words, as is found in the com. on them.

(L) V. 26. *Of one blood*] Callicratides is quoted by Stobæus (Serm. 67.) as using the same expression, ἀπὸ τῆ αὐτῆς αἱματος γενόμενοι. So Virgil in *Æn.* viii. 142. says,

Sic genus amborum scindit se sanguine ab uno.

i. e. Æneas and Evander were descended from one common parent, Atlas; and so Homer speaks in Iliad ζ'. 211. Τάυτης τοῦ γενεῆς τε καὶ αἱματος ἔυχομαι εἶναι, I glory in being of that race and blood. At other times this word is used for a descendant, as in Horace Od. ii. 20. 5, 6.

——— *Non ego pauperum*

Sanguis parentum———

And when Anchises in Virg. *Æn.* vi. 836. says, *Projice tela manu, sanguis meus*, he means Julius Cæsar, who was to be a descendant from him.

(M) *Ib. And hath determined*] I choose to read here, not προελαγμένως, but προελαγμένως, upon the authority of very many MSS. versions and editions, all which are mentioned in Wetstein's N. Test.

tries,

THE TEXT.

27 (q) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

28 For in him we live, and move, and have our being; as certain also (r) of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and mans device.

30 And the times (s) of this ignorance (t) God winked at; but now commandeth all men every where to repent :

31 Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath (u) ordained; (x) whereof he hath given assurance unto all men, in that he hath raised him from the dead.

THE COMMENTARY.

tries, where he intended that they should dwell. See Gen. x. and note (M) here.

27 (q) *i. e.* that considerations, like to these, of what God is by his nature, and of what he does for men by his providence, might teach them to find him, in acknowledging him to be a spiritual being.

28 (r) Rather, *of the poets among you; i. e.* of the heathen poets, writing in Greek. He meant one only, *viz.* Aratus, who was not an Athenian, but a Cilician and Paul's countryman. See note (N).

30 (s) Rather, *of ignorance; i. e.* of men's not knowing God, as when they worshipped an unknown God, ver. 23. and worshipped him ignorantly.

Ib. (t) Or, *overlooked; i. e.* not interposing himself, but (as is said in ch. xiv. 16.) *suffering all nations to walk in their own ways.* See LXX. Pf. lxxvii. 59, 62. Wild. of Solom. ii. 23. and Rom. iii. 25.

31 (u) *i. e.* by Jesus, whom he hath appointed to be the judge. See ch. x. 42.

Ib. (x) Rather, *having given a proof unto all men, having raised him from the dead; i. e.* the resurrection of Jesus is a proof, that he is to be the judge. See note (O).

N O T E S.

(N) V. 28. *As certain also, &c.* Aratus wrote a poem called *Φαινόμενα* relating to the celestial bodies, in which the words, *τῷ γὰρ καὶ γένος ἑσμεν*, are now extant. The poem was thought to be of so much consequence, that it was translated into Latin verse by Cicero, and afterwards by the famous Germanicus. Instances in N. Test. where, though only one is meant, a plural word is made use of, may be found in Matthew xxvii. 44. in Mark xiv. 4. and in Mark xv. 32. compared with Luke xxiii. 39. &c.

(O) V. 31. *Whereof he hath given, &c.* To the many authorities produced by Wetstein to shew that *πίστιν παρασχών* is here rightly translated, I shall only add what Josephus says in Bell. Jud. vii.

THE TEXT.

THE COMMENTARY.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius (y) the Areopagite, and a woman named Damaris, and others with them.

34 (y) *i. e.* a member of that body of magistrates, who were used to sit and try causes in the court which was held at Areopagus or Mars's hill. See note on ver. 19.

N O T E S.

1. 1. that, upon the taking of Jerusalem, it was so much destroyed, *ὡς μηδὲ πώποτε οἰκισθῆναι πῖσιν ἀνέλι παρασχῆν τοῖς προσελθούσι*, so as not to make it credible to those who came thither, that it had ever been inhabited. And what he says in Antiq. ii. 9. 4. *τοῖς προκατήγγελλένοις ὑπὸ τῆς Θεᾶς πῖσιν ὁ τοκέας τῆς γυναικὸς παρέιχε*, the delivery of his wife proved the truth of what God had foretold to him. To which may be added what Plutarch says in his Symp. vii. Sapient. (p. 163. C. Edit. Xyland. Francof. 1620.) *πάντων πῖσιν παρασχῆν ἔργον* it is difficult to give credit to (or, a proof of) all things. *Hæc omnia* (sc. argumenta) generaliter *πίσεις* appellant: quod et si propria interpretatione dicere *fidem* possumus, apertius (potius *aptius*) tamen *probationem* interpretabimur. Quint. Inst. Or. l. v. c. x. See Grot. in locum.



C H A P. XVIII.

THE TEXT.

1 **A**FTER these things Paul departed from Athens, and came to (a) Corinth;

2 And found a certain Jew named (b) Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that (c) Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for (d) by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and (e) persuaded the Jews (f) and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul (g) was pressed in spirit, and (h) testified to the Jews, that Jesus was Christ.

THE COMMENTARY.

1 (a) A rich and flourishing city situated in the isthmus, which joined Peloponnesus to Hellas or Greece, properly so called, and separated the Ægean sea from the Ionian one.

2 (b) This man and his wife were helpers of Paul afterwards, and had a church in their house. See Rom. xvi. 3, 4, 5. and 1 Cor. xvi. 19. and see note (A).

Ib. (c) See note (B).

3 (d) Or, by their craft, as in the beginning of the verse. See note (C).

4 (e) i. e. laboured or tried to persuade. See com. on ch. xix. 8. and xxviii. 23.

Ib. (f) These Greeks, by their being at the synagogue, appear to have been proselytes of the gate. See note on John vii. 35.

5 (g) Rather, set himself together with them closely to the word; i. e. was fully employed now that he had their assistance, in preach-

N O T E S.

(A) V. 2. *Aquila*] It is not here said, that they were then Christian converts; but, as Paul chose to live with them, it is probable, that they were so. It is certain, that they were so afterwards.

(B) Ib. *Claudius had commanded, &c.*] Suetonius in his Life of Claudius, c. xxv. tells us, that *Judæos impulsore Chresto assidue tumultuantes Romæ expulit*: and this very thing (according to Jos. Antiq. xviii. 4. 5.) Tiberius had done before upon account of the villainy of some Jews at Rome.

(C) V. 3. *By their occupation*] It was a custom of the Jews (even of such as had a better education than ordinary, which was Paul's case, ch. xxii. 3.) to learn a trade, that wherever they were, they might provide for themselves the better in case of necessity. And, though Paul in some places lived upon the bounty of his converts, yet he chose not to do so at Ephesus (ch. xx. 34.), or at Corinth and other places (1 Cor. iv. 12. and 2 Cor. xi. 8. 9. and 1 Theff. ii. 9. and 2 Theff. iii. 8.): and this Paul did for a reason, which he gives in 2 Cor. xi. 12. While he was at Corinth, he was supplied, when his own labour did not procure him enough, by the brethren which came to him there from Macedonia, 2 Cor. xi. 9.

ing

THE TEXT.

6 And when they opposed themselves, and blasphemed, he (i) shook his raiment, and said unto them, (k) Your blood be upon your own heads; (l) I am clean: from henceforth I will go unto (m) the Gentiles.

7 ¶ And he departed thence, and (n) entered into a certain man's house, named

THE COMMENTARY.

ing the gospel, called *the word* in ch. iv. 4. and xvi. 6, 32. and xvii. 11. See note (D).

5 (b) Rather, *declared* or *preached*. See the beginning of the note on John iv. 44.

6 (i) *i. e.* in abhorrence of their opposition and blasphemy. See com. and note on ch. xxii. 23. and see com. on Matthew x. 14.

Ib. (k) Rather, *Your blood is upon your own heads; i. e.* your guilt, or the punishment of it, Ezek. xviii. 13.

Ib. (l) *i. e.* I am clean from your blood, not polluted with it: by *blood* Paul here means, that the guilt of rejecting his doctrine and the punishment due to it, was theirs only, he having done his duty with regard to them. See ch. xx. 26. and note (E) here.

Ib. (m) *i. e.* to those who were proselytes of the gate, as Justus, who worshipped God, was, ver. 7.

7 (n) It seems, as if this Justus had a large room in his house, fit for Paul's

N O T E S.

(D) V. 5. *Was pressed in spirit*] In the Greek we have συνέχελο τῷ πνεύματι: but Luke seems here to have intended to express something relating to Paul, which was the consequence of the coming of Silas and Timotheus; and that was rather his labouring with them more abundantly in preaching the word, than his being *pressed in spirit*. The Vulg. Version has *instabat*, which helps us to what, I think, the true meaning of συνέχελο, viz. *unà cum illis instabat*, or *implicabatur*. And instead of τῷ πνεύματι I choose to read τῷ λόγῳ, which is found in the Greek MSS. Alex. Cant. & Bedæ, and in two others: it was likewise in those Greek MSS. from whence the Versions Vulg. Syr. and Copt. were made; and it is found (as Wetstein says) in Chrysostom, Basil, Jerom, and Theodoret.

(E) V. 6. *I am clean, &c.*] In the Greek text we have καθαρὸς ἐγὼ ἀπὸ τῆ νῦν εἰς τὰ ἔθνη πορεύομαι: but Luke seems to me to have written, καθαρὸς ἐγὼ ἀπὸ τῆς (or ἀπ' αὐτῆς) νῦν εἰς, &c. *I am clean, (or pure) from this (or from it) i. e.* from your blood. So in ch. xx. 26. καθαρὸς ἐγὼ ἀπὸ τῆς αἱμάτων πάντων, *I am pure from the blood of all men* is what Paul says to the elders of the church at Ephesus. Among the Latins, whose phrases were often formed in imitation of those of the Greeks, we have as follows,

Nec mihi quòd pater est fraterni sanguinis infons. Ovid Met. xiii. 149.

And in Hor. Od. i. 22. 1. — *Scelerisq; purus.*

Justus

THE TEXT.

Justus, one that (o) worshipped God, whose house joined hard to the synagogue.

8 And (p) Crispus (q) the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he (r) continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when (s) Gallio was (t) the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement-seat,

13 Saying, This fellow persuaded (u) men to worship God contrary (x) to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews,

THE COMMENTARY.

preaching to his disciples, when he left the synagogue. See ch. xix. 9. where Paul is said to have done the same thing on the same occasion in another large room, called *the school of Tyrannus*.

7 (o) *i. e.* was a proselyte of the gate, and probably a disciple of Paul. See note on ch. x. 2. and xiii. 43.

8 (p) Whom Paul had baptized with his own hands (1 Cor. i. 14.) probably out of respect to such a creditable convert, he being *the ruler*, &c.

Ib. (q) Rather, *the ruler of the synagogue*, as the Greek word is rendered in ch. xiii. 15. and in Luke viii. 49. and xiii. 14. and elsewhere.

11 (r) Greek, *sat there*, *i. e.* was or continued there. See note on John i. 26.

12 (s) See note on ver. 17.

Ib. (t) *i. e.* the deputy governor of it: the Romans called such a governor by the title of Proconsul. As to Achaia, see note (F).

13 (u) Meaning chiefly the Jews.

Ib. (x) *i. e.* of Moses, which is our law. See ver. 13.

N O T E S.

(F) V. 12. *The deputy of Achaia*] At that time the Romans comprehended under the name of Achaia all that part of Greece, which lay between Thessaly and the southern coasts of Peloponnesus. Pausanias in Achai. vii. 16. says, that the Romans used to send a governor into that country, and that they called him the governor of Achaia, not of Greece, because the Achæans, when they subdued Greece, were the leaders in all the Grecian affairs, καλεῖσι δὲ ἐκ Ἑλλάδος. ἀλλ' Αἰαίας ἡγεμόνα. οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἕλληνας δι' Αἰαίων τότε τῷ Ἑλληνικῷ προεστεικότων. See also Suet. Claud. c. xxv. and Dio Cass. lx. 24. Ed. Reimari.

If

T H E T E X T.

If it were (y) a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should (z) bear with you:

15 But if it be a question (a) of words and (b) names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgement-seat.

17 Then (c) all the Greeks took (d) Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat: and Gallio (e) cared for none of those things.

T H E C O M M E N T A R Y.

14 (y) Rather, *some injustice or wicked mischief*, as in ch. xiii. 10. i. e. which you accuse him of.

Ib. (z) i. e. patiently hear what you have to say.

15 (a) Rather, *about doctrine*.

Ib. (b) i. e. of Jesus, and of the Christ, &c.

17 (c) Rather, *they all took*. See note (G).

Ib. (d) Rather, *Sosthenes, the ruler of the synagogue*: he is mentioned in 1 Cor. i. 1. See note (H).

Ib. (e) i. e. notwithstanding what Gallio saw of the fury of the Jews against Sosthenes the convert, he would not enter into the question, or be a judge of such matters. See note (I).

N O T E S.

(G) V. 17. *All the Greeks took*] The words οἱ Ἕλληνες in this place seem to be an interpolation of the same sort with some others in this History of the Acts of the Apostles. They are not found in the Greek MS. Alex. nor is any thing, which answers to them, found in the Vulg. Copt. or Arab. Versions. It is more probable (I think) that the enraged Jews took such a liberty as to beat one of the rulers of their synagogue, than that the Greeks should do so, even though they should be supposed to be profelytes of the gate.

(H) *Ib. Sosthenes*] This was another ruler of a synagogue. Perhaps he was a ruler in the same synagogue, in which Crispus is said (ver. 8.) to have been a ruler; for, that there were several rulers in a synagogue, appears from ch. xiii. 15. and Mark v. 22. Or, perhaps, Sosthenes was the ruler of one synagogue, and Crispus of another; for there were in some cities more synagogues than one: and, after all, we may suppose, that Crispus, upon his becoming a Christian, had been removed from being the ruler of the synagouge, and that this Sosthenes had been by the Jews appointed in his room, though he too had, like Crispus, after that appointment become a Christian convert.

(I) *Ib. Cared for none of these things*] This Gallio was the elder brother of the famous Seneca, and perhaps a Stoic philosopher too, as he was: if so, his philosophy taught him to have his passions under entire command, as he seems to have had in this case, when he would not resent such a breach of the peace committed in his presence: (see what Seneca says in his tract De Clementia, i. 20. p. 203. Ed. Lipsii, as quoted in *Hist. de la Philosophie Payenne*, vol. ii. p. 85.): but to this calmness of Gallio under the insult upon his office not only his philosophy, but his natural temper might have contributed; for his brother Seneca in Nat. Quæst. iv. 1. has described him as a man

of

THE TEXT.

18 ¶ And Paul *after this* tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; (*f*) having shorn *his* head in (*g*) Cenchrea: for he had a vow.

19 And he (*b*) came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep (*i*) this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he landed at (*k*) Cæsarea, and (*l*) gone up and saluted the church, he went down to (*m*) Antioch.

THE COMMENTARY.

18 (*f*) Or, *who had shorn his head*; i. e. Aquila had done so, in consequence perhaps of some vow which he had made before he became a Christian: but of what sort this vow was, we know not. So in ch. xxi. 23. mention is made of four other men (Jewish Christians) who had a vow on them.

Ib. (*g*) Rather, *Cenchreæ*. This was a sea-port near to Corinth, from whence, probably, Paul set sail for Syria. See note (K).

19 (*b*) In this voyage of Paul to Syria, the ship stopped at Ephesus, where he left Aquila and his wife, whom he had brought with him from Cenchreæ.

21 (*i*) The feast of the pass-over.

22 (*k*) See com. and note on ch. viii. 40.

Ib. (*l*) i. e. to Jerusalem, and saluted the church there. This was his fourth journey thither, and he was then present at

N O T E S.

of the sweetest and most amiable disposition. He says of him, *quem nemo non parum amat, etiam qui amare plus non potest*; and again, *nemo mortalium uni tam dulcis est, quam hic omnibus: cum interim tanta naturalis boni vis est, uti artem simulationemque non redoleat*. And Statius in Sylv. ii. 7. 32. thus characterizes him, *aut dulcem generasse Gallionem*. It does not therefore appear from hence (as some have thought), that Gallio was indifferent to all religion, or that he thought the business of religion not to belong to him as a civil magistrate: he seems to have only determined not to make himself a judge, which sect was right or wrong in its opinions, that of the Jews, or that of the Christians.

(K) V. 18. *Cenchrea*] Ovid in Trist. i. 10. 9. speaks of this as a sea-port, where he went on board the ship, which was to carry him to Tomos, the place of his banishment; and, upon account of its neighbourhood to Corinth, he calls it *Corinthiacæ Cenchreæ*.

THE TEXT.

23 And after he had spent some time *there*, he departed, and went over all the country of (*n*) Galatia and Phrygia (*o*) in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was (*p*) instructed in the way of the Lord; and being fervent in the spirit, he spake and (*q*) taught diligently the things of the Lord, knowing only the baptism of John.

26 And he (*r*) began to speak boldly in the synagogue: Whom when Aquila and Priscilla had heard, they took him unto them, and (*s*) expounded unto him the way of God more perfectly.

THE COMMENTARY.

the feast of the pass-over, ver. 21. It was about twenty-one years after his conversion. See an account of his first journey in ch. ix. 26. of his second in ch. xi. 30. and of his third in ch. xv. 4.

22 (*m*) A city of Syria. See com. on ch. xi. 19.

23 (*n*) Both provinces of Asia minor.
Ib. (*o*) Rather, *from thence*. See com. on Luke i. 3.

25 (*p*) *i. e.* in what John the Baptist taught, who was to *prepare the way of the Lord*, Luke iii. 4.

Ib. (*q*) Rather, *taught with exactness*; *i. e.* as far as his instruction had enabled him: for, by knowing only John's baptism, he only knew, that men were to receive *the baptism of repentance for the remission of their sins*, and were to *believe on him* (Jesus Christ) *that was to come after him*, ch. xix. 4. and Luke iii. 3, 16.

26 (*r*) Rather, *spoke openly*, or *freely*. See note on Luke iii. 23.

Ib. (*s*) *i. e.* they instructed him more perfectly in the way of God, or in the doctrines of the gospel. See note (L).

N O T E S.

(L) V. 26. *Expounded unto him, &c.*) They taught him probably, that there were gifts of the holy Ghost, which some Christians had received (ch. xix. 2.); and they laid before him an account of all that Jesus had said to his disciples relating to the kingdom of God or the gospel. But Grotius was of opinion, that what they instructed Apollos in ἀκριβέστερον, was the decrees of the apostles and elders (mentioned in ch. xv.) about the not obliging the Gentiles to be circumcised and keep the law of Moses; which decrees Paul and Silas delivered to the converts wherever they went. It is not here said, but it is likely, that Apollos was baptized too, in the name of Jesus Christ.

27 And

T H E T E X T.

27 And when he was disposed to pass
(*t*) into Achaia, the brethren wrote, ex-
horting the disciples to receive him : who
when he was come, (*u*) helped them much
which had believed through grace :

28 For he mightily convinced the Jews,
and that publickly, shewing by the scrip-
tures, that Jesus was Christ.

T H E C O M M E N T A R Y.

27 (*t*) *i. e.* to Corinth (ch. xix. 1.)
which was in Achaia. See note on ver. 12.

Ib. (*u*) Rather, *by grace helped them
much who believed ; i. e.* either by the grace
of God assisting him, or by the gift, which
he had, of being *eloquent and mighty in the
scriptures*, ver. 24.



C H A P. XIX.

T H E T E X T.

1 **A**ND it came to pass, that while Apollos was at Corinth, Paul having passed through the (a) upper coasts, (b) came to Ephesus: and finding certain disciples,

2 He said unto them, (c) Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard (d) whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto Johns baptism.

4 Then said Paul, John verily baptized with the (e) baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 (f) When they heard *this*, they were baptized in the name of the Lord Jesus.

T H E C O M M E N T A R Y.

1 (a) *i. e.* those parts of Asia minor, which lay to the north of Ephesus, *viz.* Galatia and Phrygia, ch. xviii. 23.

Ib. (b) As he had promised in ch. xviii. 21.

2 (c) Rather, *Did ye receive the holy Ghost, when ye believed? i. e.* upon your belief and declaration of it. By the holy Ghost is meant the gifts of it. See ch. viii. 15, 17, 18, 19. and see the next comment.

Ib. (d) *i. e.* any gifts of it given to men and received by them. So in John vii. 39. it is said, *the holy Ghost was not yet, i. e.* not yet given to men; where see note, and see note (A) here.

4 (e) See Luke iii. 16.

5 (f) See note (B).

N O T E S.

(A) V. 2. *Whether there be any holy Ghost*] They could not mean, that they had never heard of there being such a person as the holy Ghost; because John, unto whose baptism they had been baptized, had taught his followers, that Jesus was to *baptize with the holy Ghost*, Matthew iii. 11. and Luke iii. 16. Besides, it having been shewn, in the places before referred to, that by *receiving the holy Ghost* is meant receiving the gifts of it, such as the speaking with other tongues, &c. to make their answer a proper one, it must have been, that they had not heard, that the holy Ghost (meaning its gifts) had been given to any and received by them.

(B) V. 5. *When they heard this, &c.*] This can be no good argument for Anabaptism; because John did not baptize in the name of Jesus, though he pointed him out to be *the Christ*, and spake himself as sent to prepare the way for him. If these disciples and Apollos were baptized a second time, yet they were then first baptized *in the name of the Lord Jesus*.

6 And

T H E T E X T.

6 And when Paul had laid *his* hands upon them, the holy Ghost came on them; and they spake with tongues, and (g) prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and (h) persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil (i) of that way before the multitude, he departed from them, and separated the disciples, (k) disputing daily (l) in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt (m) in Asia, heard the word of the Lord Jesus, both Jews and (n) Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and (o) the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain (p) of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva (q) a Jew, and chief of the priests, which did so.

T H E C O M M E N T A R Y.

6 (g) Rather, *taught*. See note on ch. xv. 32.

8 (h) *i. e.* labouring, or trying, to persuade. See com. on ch. xviii. 4. and xxviii. 23.

9 (i) Or, *of the way*; *i. e.* of Christianity. See com. on ch. ix. 2.

Ib. (k) Rather, *discoursing*, or, *preaching*, as in ch. xx. 7, 9.

Ib. (l) Rather, *in the school-room*, &c. See note (C).

13 (m) *i. e.* in proconsular Asia. See note on ch. xvi. 6.

Ib. (n) *i. e.* heathens, or at most profelytes of the gate. See note on John vii. 35.

12 (o) Diseases and evil spirits are here spoken of, as two different things. See note on Matthew viii. 28. and on Luke vii. 21.

13 (p) Rather, *of the Jews, who went about, practising exorcisms*.

14 (q) Rather, *a Jewish priest*. See note (D).

N O T E S.

(C) V. 9. *In the school of one Tyrannus*] Probably he was a philosopher or rhetorician, who had a large room, in which he was used to read lectures to his followers. This place Paul used for his discourses, and went no more at Ephesus to the synagogue; doing as he had done in other places, where the Jews were obstinate, and *turning from them to the Gentiles*, ver. 6. and ch. xiii. 46.

15 And

T H E T E X T.

T H E C O M M E N T A R Y.

15 And the evil spirit answered and said, Jesus I know, and Paul I know : but who are ye ?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house (r) naked and wounded.

17 And this was known to all the Jews and (s) Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and (t) confessed, and shewed their deeds.

19 Many also of them which used (u) curious arts, brought their books together, and burned them before all men : and they counted the price of them, and found it (x) fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul (y) purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and (z) Erastus ; but he himself stayed (a) in Asia for a season.

23 And the same time there arose no small stir about that way.

16 (r) *i. e.* without their upper garment, which was a gown or cloak. See note on John xxi. 7.

17 (s) See com. on ver. 10.

18 (t) *i. e.* their sins.

19 (u) Or, *things needless*, or *superfluous* ; *i. e.* bad arts, such as necromancy or consulting the dead, and what we call magical arts.

Ib. (x) If these were the Roman silver denarii, then, one of them being worth of our money 7d. $\frac{3}{4}$. the whole 50000 amounted to £.1614 11s. 6d.

21 (y) *i. e.* took a resolution or determined within himself. See com. on ch. xx. 22.

22 (z) See Rom. xvi. 23.

Ib. (a) *viz.* at Ephesus, which was in Asia. See note on ch. xvi. 6.

N O T E S.

(D) V. 14. *A Jew and chief of the priests*] In the Greek we have Ἰσδαὶς ἀρχιερέως, a *Jewish high-priest* : but it is not probable, that any sons, much less that seven sons of a high-priest should be strolling exorcists. I think therefore, that the Greek MS. Cant. gives us the true reading, which is Ἰσδαὶς ἱερέως, a *Jewish priest*. Mangey says, Scribenda hæc subindicat Beda Ἦσαν δὲ τινὸς Σκηνᾶ Ἰσδαὶς ἀρχιερέως ἐτὶ τὰ υἱοί.

THE TEXT.

24 For a certain man named Demetrius, a silver-smith, (b) which made silver shrines for Diana, (c) brought no small gain unto the craftsmen ;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that (d) by this craft we have our wealth :

26 Moreover, ye see and hear, (e) that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be (f) no gods (g) which are made with hands :

27 So that (h) not only this our craft is in danger to (i) be set at nought ; but (k) also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord (l) into the theatre.

THE COMMENTARY.

24 (b) Rather, *a maker of silver temples of Diana.* See note (E).

Ib. (c) Rather, *brought no small employment.* See com. and note on ch. xvi. 16. He was a great dealer in those little temples, and employed many workmen under him, who, as well as he, got their livelihood by that employment.

25 (d) Rather, *by this employment.* See note on ch. xvi. 16.

26 (e) Rather, *that this Paul hath persuaded and turned away much people not only of Ephesus, but of almost all Asia.*

Ib. (f) Here, and in ver. 24. images of the gods are called gods, as they are in ch. xiv. 13. where see note.

Ib. (g) See ch. xvii. 24.

27 (h) Greek, *not only this our part, or share, &c. i. e. of making the little temples of Diana ;* which was a part or share different from that of worshipping them.

Ib. (i) Rather, *to come into reproach.*

Ib. (k) Rather, *but also the temple of the great goddess Diana to be set at nought, and her magnificence to be destroyed.*

29 (l) Where, when the publick shews were not exhibited, the people seem to have

N O T E S.

(E) V. 24. *Which made silver shrines, &c.* They were small representations in silver of that wonder of the world the temple of Diana at Ephesus : in each of which, perhaps, a little image of her was placed ; and they were bought by strangers as matters of curiosity, and of devotion likewise.

assembled

THE TEXT.

THE COMMENTARY.

affembled themselves on any common, or uncommon occasion, as they did on this tumultuary one, ver. 32, 39.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And (*m*) they drew Alexander out of the multitude, the Jews putting him forward. And Alexander (*n*) beckened with the hand, and would (*o*) have made his defence unto the people.

33 (*m*) *i. e.* the Jews drew him, as one who was a notable speaker, and would speak in favour of what they were then doing. See note (F).

Ib. (*n*) *i. e.* that they should be silent. See note on ch. xxi. 40.

Ib. (*o*) Or, *have made an apology for the people.* See note (G).

N O T E S.

(F) V. 33. *They drew Alexander*] They could not be the craftsmen, or those who sided with them, that drew this Alexander out of the multitude, because he was a Jew (ver. 34.), and the multitude, as soon as he came forth, would not hear what he had to say. It is more likely then, that, he being a Jew, the Jews his countrymen *put him forward* (as is said in the next words): and yet, as the sentence now stands, the proper nominative case to *προεβίβασαν* is what went before in the latter end of ver. 32. *viz.* *οἱ πλείονες*, which were not the Jews, but the Heathens. If the text here is not faulty, we must think, that Luke by saying *προεβίβασαν ἐκ τῆ ὄχλῃς Ἀλέξανδρον προβαλλόντων αὐτὸν τῶν Ἰουδαίων*, meant what these words signify *οἱ Ἰουδαῖοι προεβίβασαν ἐκ τῆ ὄχλῃς Ἀλέξανδρον, αὐτῶν ἐκείνων προβαλλόντων*, *the Jews drew Alexander out of the multitude, they putting him forward.*

(G) *Ib.* *Have made his defence, &c.*] Agreeably to this way of rendering into English *ἀπολογεῖσθαι τῷ δήμῳ*, *to make an apology for* (not *to*) *the people*, I find Arrian upon Epictetus (ii. 26.) saying, *ἐγὼ σοὶ ὑπὲρ πάντων τεταῖων πρὸς ἀνθρώπους σοὶ ἀπολογήσομαι*, *I will apologize for thee with regard to all these things before mankind.* The case of Alexander was (I think) this. The town-clerk was present, if not the other magistrates, and therefore the Jews brought this Alexander forwards, as a good speaker, that he might vindicate the people for acting in this zealous manner against Paul and his companion. We may suppose, that he, who was a Jew, would not in his apology (if he had been suffered to make it) have said any thing in honour of Diana; but would rather have laboured to shew, that Paul and his companions were disturbers of the publick peace wherever they went, and ought on that account to be punished: at the same time he would (no doubt) have taken pains

to

THE TEXT.

THE COMMENTARY.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when (p) the town-clerk had appeased the people, he said, Ye men of Ephesus, (q) what man is there that knoweth not how that the city of the Ephesians (r) is a worshipper of the great goddess Diana, and (s) of the image which fell down from Jupiter?

35 (p) Rather, *the Recorder*; for his office seems to have been more considerable in the city, than that of a town-clerk is among us.

Ib. (q) See note (H).

Ib. (r) Rather, *is the guardian of the temple of the great goddess Diana*. In margin of Eng. Transl. it is *the temple-keeper*. See note (I).

Ib. (s) Or, *of what fell from heaven*; i. e. most probably of the image of Diana, which was in that temple. See note (K).

N O T E S.

to shew, that the Jews had no connections with those Christian converts, had no hand in the disturbances, which they had caused, and ought not therefore to be thought ill for their misbehaviour. This man seems to have been the *Alexander the copper-smith*, of whom Paul says in 2 Tim. iv. 14. that *he did him much evil*.

(H) V. 35. *What man is there, &c.*] In the Greek we have *Τίς γὰρ ἐστὶν ἄνθρωπος, &c.* For *what man is there, &c.* In this expression it may be noted, that *γὰρ* implies a reason for something going before; but here, as nothing was said before, it must be a reason for something that went before in the thoughts of the speaker. And this manner of introducing a speech is not to be warranted, except on great and necessary occasions; an instance of which is given by Longinus de Sublim. sect. 22. where he quotes from Herodotus (vi. 11.) these words as the beginning of a speech made by Dionysius of Phocæa, *Ἐπὶ ξυρῇ γὰρ ἀκμῆς ἔχειται ἡμῖν τὰ πράγματα*, *For our affairs are in the utmost danger*.

(I) Ib. *Is a worshipper, &c.*] The inhabitants of Ephesus chose yearly an officer called *νεωκόρος*, whose duty it was to take care of the cleaning and repairing the temple of Diana. Hence in some medals now extant, and struck upon occasion of the public shews there exhibited, there are found inscriptions, signifying, that such an one was then the *νεωκόρος*, *guardian or warden of the temple*. And these wardens being appointed by the citizens, the city itself was properly enough called, as it is here, the *guardian or warden of the temple* of that goddess.

(K) Ib. *And of the image, &c.*] The Latin Vulg. has *Jovis prolis*, and seems to have read *Διοπείης*: but I think, that *Διοπείης* here is the right reading; and Suidas explains *Διοπείης* by *ἐξ ἑρανευαλλερχόμενον*, *which came from heaven*: and Euripides in Iphig. in Taur. v. 87. speaking of the image of Diana says,

——— ἄγαλμα Θεᾶς, ὃ φασιν ἐνθάδε

Εἰς τὰςδε ναὺς ἑρανὴ πεσεῖν ἀπὸ :

This he afterwards (as Grotius says) calls *Διοπείης ἄγαλμα*.

T H E T E X T.

T H E C O M M E N T A R Y.

36 Seeing then that these things cannot (t) be spoken against, ye ought to be quiet, and to do nothing rashly.

36 (t) *i. e.* with truth.

37 For ye have brought hither these men, which are neither robbers of churches, (u) nor yet blasphemers of your goddesses.

37 (u) See note (L).

38 Wherefore if Demetrius, and the craftsmen which are with him, (x) have a matter against any man, (y) the law is open, and there are deputies; (z) let them implead one another.

38 (x) *i. e.* with regard to any injury done to them, or their trade.

Ib. (y) Rather, *there are court-days*, fixed and appointed, when causes upon actions of damage are tried.

Ib. (z) *i. e.* let one party bring their action of damage, and the other (if they will) their action of assault. Here, as in ver. 37. he seems to have thrown in words which are favourable to Christianity.

39 But if ye enquire any thing (a) concerning other matters, it shall be determined (b) in a lawful assembly.

39 (a) *i. e.* if you charge them with crimes of a publick nature; such as blasphemy against our goddesses, or sedition against the state.

Ib. (b) Which this was not, as the words plainly imply.

40 For we are in danger to be called in question (c) for this day's uproar, (d) there being no cause whereby we may give an account of this concourse.

40 (c) Greek, *for this day's uprising, or standing up.* See note (M).

Ib. (d) Rather, *there being no cause of this meeting, of which we shall be able to give an account; i. e.* a satisfactory one.

41 And when he had thus spoken, he dismissed the assembly.

N O T E S.

(L) V. 37. *Nor yet blasphemers*] Demetrius had charged Paul and his companions with saying, *that they be no gods, which are made with hands*, ver. 26. This (says the town-clerk or recorder) is no blasphemy against our image of Diana: and he seems to have founded his assertion upon this; that, because her image fell down from Jupiter or Heaven, it was therefore not *made with hands*. This distinction here shews (I think) that the town-clerk was, if not favourable, yet very candid to Paul and his companions.

(M) V. 40. *For this day's uproar*] The town-clerk, or recorder, uses here a word, which gives a gentler appellation to what they had done, than the word *uproar* is: and such is the word *concourse* in this verse: a word well chosen for the mouth of one, who was desirous to appease the multitude, rather than to inflame it.

C H A P. XX.

THE TEXT.

1 **A**ND after the uproar was ceased, Paul called unto him the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came (*a*) into Greece,

3 (*b*) And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And (*c*) there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, (*d*) tarried for us at Troas.

6 And we sailed away from (*e*) Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the (*f*) first *day* of the week, when the disciples came together (*g*) to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

THE COMMENTARY.

2 (*a*) Greek, *into Hellas*, which was Greece properly so called, and in which Athens stood.

3 (*b*) Rather, *And having continued there three months, when the Jews lay in wait for him as he was about to sail to Syria, he purposed to return (to Asia) through Macedonia.*

4 (*c*) Rather, *there followed him as far as to Asia, &c.* They were not in his company till he set sail from Philippi and came to them at Troas in Asia, whither they had gone before, and where they tarried for him, ver. 5.

5 (*d*) Here Luke speaks of his being in company with Paul, as he seems to do in ch. xvi. 10, 13. See com. there on both verses.

6 (*e*) See note on ch. xvi. 12.

7 (*f*) See Wotton's Tracts, p. 277.

Ib. (*g*) *i. e.* to eat together, which they did here, as they did at Corinth, (see 1 Cor. xi. 20, &c. compared with ch. xvi. 2.) on the first day of the week. See note (A).

N O T E S.

(A) V. 7. *To break bread*] In the Jewish way of speaking, *to break bread* is the same as, *to make a meal*; and the meal here meant seems to have been one of those, which were called *ἀγάαι*, *love-feasts*. Such of the Heathens, as were converts to Christianity, were obliged to abstain from *meats offered to idols*, and these were the main support of the poor in the Heathen cities; ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι, *the poor are supported by the sacrifices*, says the old Scholiast on Aristoph. Plutus, v. 594.

THE TEXT.

8 And there were many lights in the upper chamber, (*b*) where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third (*i*) loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves: for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, (*k*) so he departed.

12 And (*l*) they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto (*m*) Assos, there intending (*n*) to take in Paul: for (*o*) so had he appointed, (*p*) minding himself to go afoot.

THE COMMENTARY.

8 (*b*) Rather, *where we were*. See note (B).

9 (*i*) Or, *story*. There was no glass, and no bars of wood or iron, to hinder his falling; and he fell on the outside of the house, for Paul *went down to him*, ver. 10.

11 (*k*) Rather, *he went out thus, i. e.* out of the house, without any refreshment of sleep. See ch. xxvii. 17. and com. on Mark i. 35. and com. and note on John iv. 6.

12 (*l*) It is not here said, where they brought him; and it is only said, that he was *alive*, not that he was miraculously made whole.

13 (*m*) This and the places mentioned in ver. 14, 15. were some of them, islands, and others, sea-ports, in the *Ægean sea*.

N O T E S.

The Christians therefore, who were rich, seem very early to have begun the custom of those *ἀγάπαι*, *love-feasts*, which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians were used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or holy Communion.

(B) V. 8. *Where they were*] I prefer the reading ἡμεν, *we were*, before the present one ἡσαν, *they were*, upon the authority of thirty-five Greek MSS. among which are the Alex. Cant. and Bede's: agreeably to which is the Version Vulg. and both the Syriack ones. See more in Wetstein's N. Test. on this place.

THE TEXT.

THE COMMENTARY.

14 And when he met with us at Affos,
(q) we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came (r) to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and (s) temptations which befel me, by the lying in wait of the Jews.

13 (n) Rather, *to take in Paul again*. See note (C).

Ib. (o) Or, *so he was disposed; i. e. disposed, that we should take him in there*. See note (D).

Ib. (p) Or, *being himself to go by land*. See note on Matthew xiv. 13.

14 (q) Rather, *we took him in again*. See note on ver. 13.

15 (r) A city of Ionia in Asia minor, which lay to the south of Ephesus.

19 (s) Rather, *trials*, as in 1 Pet. iv. 12. *i. e.* of my courage or of the divine assistance to be given to me. See com. on Luke xxii. 28.

N O T E S.

(C) V. 13. *To take in Paul*] The Greek word is ἀναλαμβάνειν, where ἀνὰ seems to imply, that he had been on board the ship before; and it is probable, that he had gone with them in that ship, which carried them from Philippi to Troas, ver. 6. See note on Mark xvi. 19. concerning the sense of ἀναλαμβάνειν.

(D) *Ib.* *So he had appointed*] If the participle passive διατεταγμένος has in this place an active signification, (as in our Eng. Transl.) let it be observed, that it is frequently found in Attick writers, that the participle of the passive præterit tense, and the præterit tense itself, have such an active signification. An instance of the former (to mention no others) is to be met with in Demosth. *De Coron.* p. 98. Ed. Oxon. ἣν βεβηλευμένος, *he had determined*: and also in Jos. Antiq. iv. 4. 4. where he says εὐχὴν πεποιημένοι, *having made a prayer or vow*. Instances of the latter sort occur in the N. Test. as here in ch. xiii. 47. ἐντέταλται is used for ἐντέταλκε; and in Rom. iv. 21. and Heb. xii. 26. ἐπήγγελται for ἐπήγγελλε. See also Acts xxvii. 24, 25.

20 (t) *And*.

THE TEXT.

20 (t) *And* how I kept back nothing that was profitable *unto you*, (u) but have shewed you, and have taught you publickly, and from house to house,

21 (x) Testifying both to the Jews, and also (y) to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go (z) bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 Save that the holy Ghost (a) witnesseth in every city, saying, that bonds and afflictions (b) abide me.

24 But (c) none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, (d) to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I (e) take you to record this day, that I am (f) pure from the blood of all men.

27 For I have not shunned to declare unto you all (g) the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, (h) over the which the holy Ghost hath made you (i) overseers, (k) to feed (l) the church of God, which he hath purchased with his own blood.

29 For I know this, that after my de-

THE COMMENTARY.

20 (t) *i. e.* and ye know, how, &c. See ver. 18.

Ib. (u) Greek, *so as not to have shewed you.* See ver. 27.

21 (x) Rather, *declaring, or preaching.* See the beginning of note on John iv. 44.

Ib. (y) See note on John vii. 35.

22 (z) *i. e.* firmly resolved in my mind. See ch. xix. 21. and Rom. i. 9. Thus also in Ezek. i. 12, 20, 21. the word *spirit* seems to be used for *mind, will, or inclination.* See note on ch. xxi. 11. and note on Matthew iv. 1.

23 (a) Rather, *declareth in every city; i. e.* through which I am now going. See com. on ver. 21. and see ch. xvi. 11.

Ib. (b) *i. e.* are to be my lot. This seems meant of what was to befall him in Jerusalem, to which place he was then ascending.

24 (c) Rather, *I have no regard to any thing, nor have I my life dear to me, that I may finish, &c. i. e.* I prefer the finishing my course with joy before every thing, even life itself.

Ib. (d) Rather, *to declare.* See com. on ver. 21.

26 (e) Rather, *declare to you.* See com. on ver. 21.

Ib. (f) *i. e.* from the guilt or punishment of it. See com. and note on ch. xviii. 6.

27 (g) Rather, *the will of God.*

28 (h) Rather, *in which.*

Ib. (i) See ver. 17. and Tit. i. 5, 7.

Ib. (k) Or, *to rule,* as in Matthew ii. 6. and Rev. ii. 27.

Ib. (l) Or, *the church of the Lord; i. e.* of Jesus. See note (E).

N O T E S.

(E) V. 28. *The church of God*] Wetstein has taken much pains in his N. Test. to shew, that the reading of *Kupis* should be preferred before that of *Θεῶν*. The MSS. vary in this point very much;

T H E T E X T.

parting shall grievous (*m*) wolves enter in among you, not sparing the flock.

30 Also (*n*) of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you (*o*) an inheritance among all them which are sanctified.

33 I have coveted no mans silver, or gold, or apparel.

34 Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 (*p*) I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is (*q*) more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept fore, and fell on Pauls neck, and kissed him,

38 Sorrowing most of all for the words which he spake, (*r*) that they should see his face no more. And they accompanied him unto the ship.

N O T E S.

much; some have Θεῶ, others Κυρίῳ, and others Χριστῷ; agreeably to which latter reading in the form of consecrating bishops used in our church it is said, *that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less a price than the effusion of his own blood.*

(F) V. 35. *I have shewed you all things*] In this translation I suppose πάντα to be used for κατὰ πάντα: an instance of the omission of this præposition κατὰ is found in John iv. 52. and in other places of N. Test. taken notice of by Pasor in his Lex. N. T.

(G) *Ib. More blessed*] None of the evangelists have recorded these words of the Lord Jesus: but Paul had (no doubt) good authority for saying, that Jesus had expressed himself after this manner.

C H A P.

T H E C O M M E N T A R Y.

29 (*m*) Compare this and the following verse with Rev. ii. 2.

30 (*n*) See Rev. ii. 2. and 1 Cor. xi. 19.

32 (*o*) *i. e.* a share in that eternal life, to which all faithful Christians are heirs. See ch. xxvi. 18. and 1 Pet. i. 4.

35 (*p*) Rather, *In all things I have shewed you; i. e.* in my whole behaviour I have taught you, that labouring, as I did, &c. See note (F).

Ib. (q) Rather, *more happy*: because there may be more virtue in giving than there can be receiving. See note on Luke i. 48. and note (G) here.

38 (*r*) Rather, *that they were not to see his face any more.* See ver. 25.

C H A P. XXI.

T H E T E X T.

1 **A**ND it came to pass, that after we were gotten from them, and (a) had launched, we came with a straight course unto (b) Coos, and the day following unto Rhodes, and from thence unto (c) Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and (d) set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed (e) into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul, (f) through the Spirit, (g) that he should not go up to Jerufalem.

5 And when we had accomplished (b) those days, we departed, and went our way; and (i) they all brought us on our way, with wives and children, till we were out of the city: and we (k) kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 (l) And when we had finished our course from Tyre, we came to (m) Ptolemais, (n) and saluted the brethren, and abode with them one day.

8 And the next day we that were of Pauls company (o) departed, and came unto (p) Cesarea; and we entered into the house of Philip the evangelist, (q) (which was one of the seven) and abode with him.

T H E C O M M E N T A R Y.

1 (a) Or, *set sail*.

Ib. (b) This and *Rhodes* are islands in the *Ægean* sea.

Ib. (c) A large sea-port town in *Lycia*.

2 (d) Or, *set sail*.

3 (e) Phenice, to which place the ship was bound, was reckoned a part of Syria. See com. on ch. xi. 19.

4 (f) Rather, *with earnestness*; i. e. pressing him not to go thither. See com. on ch. xx. 22. and note on ver. 11. of this chapter.

Ib. (g) Or, *Go not up, &c.* See note on ch. i. 4.

5 (b) Rather, *the days*, i. e. the seven mentioned in ver. 4.

Ib. (i) Rather, *they and their wives and children all brought us*, &c. See com. and note on Luke xi. 7.

Ib. (k) Perhaps there was an oratory there. See note on ch. xvi. 13.

7 (l) Rather, *And we came from Tyre to Ptolemais, where our voyage ended*.

Ib. (m) A sea-port town in Syria, between Tyre and Cesarea, formerly called *Acca*.

Ib. (n) Rather, *and, having saluted the brethren, we abode*, &c.

8 (o) i. e. from Ptolemais by land, having finished our voyage there. See ver. 7.

Ib. (p) See note on ch. viii. 40.

Ib. (q) See ch. vi. 5.

9 And

T H E T E X T.

9 And the same man had four daughters, virgins, which did (r) prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain (s) prophet, named (t) Agabus.

11 And when he was come unto us, he (u) took Pauls girdle, and bound his own hands and feet, and said, (x) Thus faith the holy Ghost, (y) So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we (z) took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, (a) and brought with them one Mnason of Cyprus, (b) an old disciple, with whom we should lodge.

T H E C O M M E N T A R Y.

9 (r) Rather, *teach*. See note on ch. xv. 32.

10 (s) Rather, *teacher*. See note on ch. xv. 32.

Ib. (t) See ch. xi. 28.

11 (u) See Jerem. xiii. 4, &c.

Ib. (x) See note (A).

Ib. (y) *i. e.* they shall be the occasion of his being bound there and delivered up to the Gentiles. See ver. 33.

15 (z) Rather, *we got all things ready; i. e.* for our journey.

16 (a) Rather, *bringing us to one Mnason, &c.*

Ib. (z) *i. e.* one, who was such very

N O T E S.

(A) V. 11. *Thus faith the holy Ghost*] We find here, that the holy Ghost foretold by the mouth of Agabus (a prophet on this occasion, as he was on a former one, mentioned in ch. xi. 28.) some particulars of what was to befall Paul at Jerusalem; of which till this time Paul was ignorant, as he himself had declared in ch. xx. 22. where he said, that he went up thither, *not knowing the things that were to befall him there*: but neither in ch. xx. 22. nor in ver. 4. of this chapter (as the com. upon both shews) are we told, that the holy Ghost had given any command to Paul about his going, or not going to Jerusalem. If the holy Ghost had, Paul would (no doubt) have said so here in ver. 13. in answer to the importunities of his friends, who seem to have understood Agabus's words, not as containing a command for Paul to go up to Jerusalem, but as a prediction of what would befall him, if he went thither; and his friends appear, by their words in ver. 14. *the will of the Lord be done*, not to have known what the will of the Lord was in this case.

THE TEXT.

17 And when we (c) were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, (d) how many thousands of Jews there are which believe, and they are all (e) zealous of the law.

21 And (f) they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, (g) that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the (h) multitude must needs come together: for they will hear that thou art come.

THE COMMENTARY.

soon, after the preaching of the gospel, by the apostles, began.

17 (c) This was Paul's fifth and last journey to that city after his conversion, and at the distance of about twenty-five years from it. For the four former journeys, see ch. ix. 26. and xi. 30. and xv. 4. and xviii. 21.

20 (d) Greek, *How many myriads*, or *tens of thousands*; *i. e.* what very great numbers. See note on Matthew xviii. 24.

Ib. (e) Rather, *zealous for the law*; *i. e.* of Moses. See note on ch. xxii. 3.

21 (f) See ch. xviii. 13. and note (B) here.

Ib. (g) See note (C).

22 (h) *i. e.* of believing Jews.

N O T E S.

(B) V. 21. *They are informed, &c.* They were misinformed in this, as we may justly suppose; for it no where appears, that Paul had taught any thing, but what was agreeable to the decrees made by the apostles and elders in ch. xv. 24. *viz.* that it was not necessary for the believing Gentiles to be circumcised and keep the law of Moses. And he had prevailed with Timothy, though the son of a Greek, to be circumcised, that he might not give offence to the Jews, ch. xvi. 3.

(C) *Ib.* *That they ought not to circumcise, &c.* In the Greek editions there is nothing here found, which signifies *ought*: but the word is necessary, and *οφείλειν*, which answers to it, is found in Bede's Greek and Latin MS. published by Mr. Hearne; as *debere* is in the *Verf. Vulg.* and in Jerom.

23 (i) Do

THE TEXT.

THE COMMENTARY.

23 (i) Do therefore this that we say to thee : we have four men (k) which have a vow on them ;

23 (i) They advised him to *become as a Jew to the Jews*, which he did (as he says in 1 Cor. ix. 20.) for such a saving purpose. See note (D).

Ib. (k) *i. e.* the vow of a Nazarite, most probably. See the law concerning this in Numb. ch. vi. It may be supposed, that they had taken this vow upon them, before they became Christians : for which see note on Matthew v. 37.

24 Them take, and (l) purify thyself with them, and (m) be at charges with them, (n) that they may shave their heads : and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also (o) walkest orderly, and keepest the law.

24 (l) Or, *separate thyself*; *i. e.* by abstaining from wine and other strong liquor, &c. for some fixed time. See Numb. vi. 3. and see note (E) here.

Ib. (m) Rather, *be at charges for them*; *i. e.* pay their expences for shaving their heads, and making the offerings of two lambs, a ram, unleavened bread, &c. See Numb. vi. 14, 15. and see note (F) here.

Ib. (n) It is not here said, that Paul's head was to be shaved; and therefore he (probably) was not one, who had the vow of a Nazarite upon him, but was only to purify or separate himself, as is described above.

Ib. (o) Rather, *walkest, keeping the law*; *i. e.* keepest it. See note (G).

N O T E S.

(D) V. 23. *Do therefore this, &c.*] They and he (as by the sequel appears) thought, that that action might be done, which was expedient, though not necessary.

(E) V. 24. *Purify thyself*] This purification was *a separation to the Lord* (compare Heb. and LXX. in Numb. vi. 2.), and the persons, who were to be purified, were to abstain from certain meats, habits, and actions, and were more particularly to guard themselves against touching any thing dead or unclean. See Numb. vi. 6, 7, 9. and see also com. on John xi. 55.

(F) *Ib.* *Be at charges with them*] Josephus in Antiq. iv. 4. 4. says, ὅσοι δ' ἀν' αὐτὸς καθιερωσιν εὐχὴν πεποιημένοι (Ναζαραῖοι δ' ἔτι καλεῖνται), κομῶντες, καὶ οἶνον ἔ προσφερόμενοι, τέτων, ὅταν τὰς τρίχας ἀφιερωσιν ἐπὶ θυσίᾳ τε δρῶσι, τὰς κεφαλὰς νέμεσθαι πρὸς τὰς ἱερείας, *that, when those (Jews), who are called Nazarites, consecrate themselves, having made a vow, they let their hairs grow and abstain from wine : and when they are shorne, they bring the hairs to the priests and a sacrifice, that they may burn them upon the altar under the sacrifice.* And it seems to have been a custom among the Jews for the richer sort to bestow their charity upon the poorer sort for this purpose ; for Jos. Antiq. xix. 6. 1. tells us, that Agrippa upon his being advanced from a prison to a throne by the Emperour Claudius, came to Jerusalem ;

THE TEXT.

25 As touching the Gentiles which believe, (p) we have written and concluded, (q) that they observe no such thing, save only that they keep themselves (r) from things offered to idols, and (s) from blood, and (t) from things strangled, and from fornication.

26 Then Paul (u) took the men, and the next day purifying himself with them, (x) entered into the temple, (y) to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

THE COMMENTARY.

25 (p) Rather, *we have written, after having judged*, &c. See com. and note on ch. xv. 19. and ch. xvi. 4. and see ch. xv. 23, &c.

Ib. (q) *i. e.* that they should not be obliged to observe any such thing. See note (H).

Ib. (r) See note (I).

Ib. (s) Upon this, and *strangled*, and fornication. See note on ch. xv. 20.

Ib. (t) Rather, *from what is strangled*.

26 (u) Rather, *when he had taken the men, the next day, being purified with them, he entered into the temple, declaring (to the priests) that the days of his purification were accomplished, or ended*. See 1 Macc. iii. 49. and note (K) here.

Ib. (x) *i. e.* into the second temple, or the court of the Israelites, into which no Gentile or proselyte of the gate was allowed to enter. See note on ver. 28.

Ib. (y) Fortè pro διαγγέλλων Lucas scripsit διαγγελλών *nunciaturus*; (*to declare when the days of purification were to end*) to continue to go thither every day till, &c.

N O T E S.

and there, among other instances of his religious thankfulness shewn in the temple, Ναζαράϊων ἐνταῖσθαι διέταξε μάλα συχνῶς, *he ordered very many Nazarites to be shaven*, he (as I understand it) furnishing them with money for the expences of that and of the sacrifices necessarily attending it.

(G) V. 24. *Walkest orderly and keepest the law*] This is a Hebrew phrase, when a man's behaviour is expressed by *walking*, as may be seen in Luke i. 6. Rom. iv. 12. Gal. v. 25. and vi. 16. Philip. iii. 16. and frequently in the Epistles of Peter and Jude.

(H) V. 25. *That they observe no such thing*] Perhaps Luke wrote, not μηδὲν τοιαῦτον, but μηδὲν τοιούτων, *none of such things*. Thus μηδὲν has a genitive case after it in the preceding verse, where it is said ὅτι ὧν κατήχησθαι περὶ σὺ εἶδέν ἐστι, *that there is nothing of those things (i. e. nothing of truth in them), whereof they are informed concerning thee*. See also the Greek in ch. iv. 17. and xviii. 17. and xxiv. 23.

(I) Ib. *From things offered to idols*] This is the translation of what we meet with in the Vulg. Lat. Version; and in MS. Bede, published by T. Hearne, the Greek answering to the Latin Version, runs thus, ἀπὸ τῶν εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτῶ καὶ πορνείας: and this seems to be a better reading than what our present copies of the Greek N. Test. give us, *viz.* τὰ τε εἰδωλόθυτον, καὶ αἷμα, καὶ πνικτὸν, καὶ πορνείαν.

T H E T E X T.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help : this is the man that teacheth all men every where against the people, and the law, and this place : and farther, (z) brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, (a) Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together : and they (b) took Paul, and drew him (c) out of the temple; and forthwith (d) the doors were shut.

T H E C O M M E N T A R Y.

28 (z) *i. e.* such as were heathens, or, at best, profelytes of the gate, using the Greek language. See note on John vii. 35. and note (L) here.

29 (a) Who was not a Jew ; but either had been before his conversion a heathen, or, at best, a profelyte of the gate.

30 (b) Rather, *laid hold on* (or *seised*) Paul. See com. on ver. 33.

Ib. (c) *i. e.* out of the court of the Israelites into that of the Gentiles. See note on ver. 28. and ver. 31.

Ib. (d) As Paul was then in the court of the Gentiles (see note on ver. 31.) the gates seem to have been shut, to prevent the followers of Paul from coming out of the city into the temple, upon hearing of his danger, and from attempting to rescue him.

N O T E S.

(K) V. 26. *Took the men, &c.*] It seems to have been in the choice of the purifier, what the number of days should be, and Paul seems to have chosen seven days. The priests were to be made acquainted with this at the beginning, because there was some ceremony of *consecrating to the Lord the days of separation*, as seems implied in Numb. vi. 12.

(L) V. 28. *Brought Greeks also, &c.*] Josephus in Bell. Jud. v. 5. 2. tells us, that there was in the temple an ascent by fourteen steps from the court of the Gentiles (which he calls the first temple) to the court of the Israelites (which he calls the second temple); and that the two temples were parted by a wall of three cubits in height, having towards the side of the court of the Gentiles an inscription both in Greek and Latin letters. The Greek inscription was this, *μη δειν αλλοφυλον ενος τῆς ἁγίας παριέναι*, *that no stranger was allowed to come within the holy place*: (for, says he) *they called that second temple, or court of the Israelites, a holy place*. In Antiq. xv. 11. 5. he expresses it thus, *κωλύων εισιέναι τὸν ἀλλοεθνῆ, θανατικῆς ἀπειλαμένης τῆς ζημίας*, *forbidding any stranger to enter upon pain of death*. And in his book against Apion, ii. 7. he says, (according to the Latin Version, the Greek being lost) *in exteriorem (porticum) ingredi licentia fuit omnibus, etiam alienis*; that any persons, even strangers,

THE TEXT.

31 And as they went about to kill him, (e) tidings came unto the (f) chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them : and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near and (g) took him, and commanded him to be bound (h) with two chains ; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into (i) the castle.

35 And when he came (k) upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after crying, (l) Away with him.

THE COMMENTARY.

31 (e) Rather, *a report went up*; for the chief captain ran down, ver. 32. See note (M).

Ib. (f) See note on ch. x. 1. This man is called Claudius Lyfias in ch. xxiii. 26.

33 (g) Rather, *laid hold on him*. See ch. xxiv. 7. where it is said, that this was done with great *violence*.

Ib. (h) See com. and note on ch. xii. 6.

34 (i) More literally, the *camp* or *garrison*, kept in the castle.

35 (k) See note on ver. 31.

36 (l) *i. e.* from the earth ; by which they meant, kill him. See ch. xxii. 22.

N O T E S.

strangers, might come into the outer court, or court of the Gentiles. Under the titles of ἀλλόφρονες and ἀλλοεθνῆς, he reckoned all proselytes of the gate, as well as Gentiles : and one of these two sorts Trophimus was, who is mentioned in ver. 29.

(M) V. 31. *Tidings came*] The Romans kept a garrison in the castle called Antonia, which was built at the angle, where the northern and the western porticoes of the outer court of the temple were joined together ; and as it stood on a higher ground than the temple, it commanded it. See Jos. Antiq. xv. 11. 4. and xx. 4. 3. and also Bell. Jud. v. 5. 8. in which last place he particularly describes this castle, saying, that “ it had four towers, from one of which the whole temple was “ overlooked ; and that one of the towers was joined to the porticoes of the temple, and had a “ double pair of stairs from it, by which soldiers of the garrison in the castle were used to come “ down with their arms to the porticoes, on the festival days, and keep the people in quiet. As “ the temple (adds he) was a guard to the city, so was this castle to the temple.” It seems therefore to me very plain, that the place, where the Jews were about to kill Paul, was the court of the Gentiles (the porticoes being there), and that the chief captain came down there to his rescue.

37 And

THE TEXT.

THE COMMENTARY.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 (m) Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia; a citizen of (n) no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and (o) beckened with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

38 (m) See note (N).

39 (n) See note on ch. xvi. 37. and note (O) here.

40 (o) viz. that they should be silent. See ch. xix. 33. and note (P) here.

N O T E S.

(N) V. 38. *Art thou that Egyptian, &c.*] The Egyptians, especially those of Alexandria, used the Greek language, in which when Paul spake to Lyfias, he suspected him to be that Egyptian. Josephus in Antiq. xx. 7. 6. and in Bell. Jud. ii. 13. 5. has given an account of this Egyptian rebel and impostor; the substance of which account is this: "He set up himself for a prophet, and foretold to his followers, that the walls of Jerusalem would fall down before them, if they would join with him in making an attempt upon the city. And with this design he gathered together a number of men in the wilderness, amounting to thirty thousand, and led them as far as to the mount of Olives, from whence he proposed to make his attempt upon Jerusalem: but Felix the governor attacked them on that mount, killed four hundred of them, took two hundred alive, and put all the rest of the rebels to flight: in the number of which last was the Egyptian prophet himself, who made his escape, and was never afterwards heard of." It is observable in this account of Josephus, that he says, thirty thousand, whereas Lyfias here says, four thousand: but the great difference between the two reporters is well accounted for by Dr. Aldridge in his note on Jos. Bell. Jud. ii. 13. 5. where he supposes the mistake to be in the MSS. of Josephus, A being ill placed there, instead of Δ (*i. e.* thirty instead of four), before the word, which signifies thousands.

(O) V. 39. *No mean city*] See note on ch. xvi. 37. to which may be added, that Xenophon in Cyri Anab. i. (p. 19. Ed. Hutch.) calls Tarsus πόλιν μεγάλην καὶ εὐδαίμονα, a great and flourishing city: and Josephus in Antiq. i. 6. 1. says, that it was παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογιάτη μητρόπολις Ἰσα, the metropolis and most renowned city among them, the Cilicians: and Amm. Marcellinus xiv. 8. says, Ciliciam Tarsus nobilitat, urbs perspicabilis.

(P) V. 40. *Beckened with the hand*] So Virg. in Æn. xii. 692. when he introduces Turnus as desirous, that the battle between the Latins and Trojans should have an end put to it, and that he and Æneas might engage in single combat, says of Turnus,

Significatq; manu, & magno sic incipit ore,
Parcite jam, Rutuli, & vos tela inhibete, Latini.

C H A P. XXII.

T H E T E X T.

1 (a) **M**EN, brethren, and fathers,
hear ye (b) my defence,
which I make now unto you.

2 (And when they heard that he spake
in the Hebrew tongue to them, they kept
the more silence : and he saith)

3 I am verily a man which am a Jew,
born in Tarsus, *a city of Cilicia*, (c) yet
brought up in this city, at the feet of Ga-
maliel, *and* taught according to the perfect
manner of the law of the fathers, and was
zealous towards God, as ye all are this day.

4 And I persecuted (d) this way (e)
unto the death, binding and delivering into
prisons both men and women.

T H E C O M M E N T A R Y.

1 (a) Rather, *Brethren*. See note on
ch. vii. 2.

Ib. (b) Or, *the defence of myself, which, &c.*

3 (c) Rather, *but brought up in this city,
instructed at the feet of Gamaliel according to
the most exact manner, being exceedingly zealous
for the law of our fathers, as ye all are this
day.* See note (A).

4 (d) *i. e.* this Christian way of wor-
shipping God, which I now teach. See
com. on ch. ix. 2.

Ib. (e) Rather, *unto death*; *i. e.* to death
in general : of which one particular sort is
instanced in ver. 20. and ch. vii. 58.

N O T E S.

(A) V. 3. *Yet brought up, &c.*] So this verse, according to a different pointing of it may (I think) be better translated. The Gamaliel here spoken of was probably the same with him, who is mentioned in ch. v. 34. for he was a Pharisee, as is there said, and so was Paul (ch. xxvi. 5.) where he calls the religion of the Pharisees ἀκριβεσάρην, *the most exact one*, as he here calls it ἀκριβεία, *the most exact manner*; meaning in both places their strictness in insisting upon the observance of the traditions of the fathers. And I observe, that this same word is what Josephus uses upon the same occasion; for in Bell. Jud. ii. 8. 14. speaking of the Pharisees he says, οἱ δοκῶντες μετ' ἀκριβείας ἐξηγῆσθαι τὰ νόμιμα, *who are reputed to be (or, are) the most exact expounders of the things relating to the law*. And in his Life, ch. xxxviii. he says, τῆς τῶν Φαρισαίων ἀρέσεως, οἱ περὶ τὰ πατρια νόμιμα δοκῶσι τῶν ἄλλων ἀκριβεία διαφέρειν, *of the sect of the Pharisees, who are reputed to excel (or, who excel) others in exactness, in things relating to their national laws*, meaning those of religion. See note on Mark x. 42. The scholars among the Jews were used to sit at the feet of their masters or teachers; hence the expression, *at the feet of Gamaliel*. See Deut. xxxiii. 3. And the words ζηλωτὴς τοῦ Θεοῦ, which rendered in Eng. Transl. by *zealous towards God*, are rendered by me, as above, *exceedingly zealous*, *i. e.* for the law as expounded by the traditions of the fathers (Gal. i. 14.). For which sense of the word Θεῷ. see note on Mark xi. 22.

T H E T E X T.

5 As also (*f*) the high priest doth bear me witness, and (*g*) all the estate of the elders : from whom also I received letters unto (*h*) the brethren, and went to Damascus, to bring (*i*) them which were there, bound unto Jerusalem, for (*k*) to be punished.

6 And (*l*) it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

8 And I answered, Who art thou, Lord ? And he said unto me, I am Jesus (*m*) of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid ; (*n*) but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told

T H E C O M M E N T A R Y.

5 (*f*) *i. e.* the letters (ch. ix. 2.) and the authority and commission, (ch. xxvi. 10, 12.) which I received from him and them, do testify this. By the high priest Paul meant him, who was the high priest at that time ; not him, who was so at the time when he was speaking.

Ib. (*g*) *i. e.* the whole body of the elders. See note on Matthew xv. 2.

Ib. (*h*) *i. e.* the Jews of Damascus. All the Jews were his brethren according to the flesh, as Paul says in Rom. ix. 3.

Ib. (*i*) *i. e.* those who were of this way, ver. 4. *viz.* the Jews of that city, who professed Christianity.

Ib. (*k*) See ver. 19. and note on ch. ix. 2.

6 (*l*) See ch. ix. 3, &c. and xxvi. 12, &c.

8 (*m*) Or, *the Nazarene*, as it is rendered in ch. xxiv. 5. and in Matthew ii. 23. or, *the Nazaræan*. See note there.

9 (*n*) *i. e.* not the words, not what he said to me : for, though they heard a voice or sound (see com. on ch. ix. 7.) yet they did not hear *the voice of Jesus speaking*, as it is here said ; or *the voice of his mouth*, as it is expressed in ver. 14. See note (B).

N O T E S.

(B) V. 9. *But they heard not the voice*] By this observation upon the force of the words τῆ λαλήντος μοι, and ἐκ τῆ στόματος αὐτοῦ here and in ver. 14. joined with φωνήν, and not joined with it in ch. ix. 7. the two passages may (I think) be well enough reconciled. And not much unlike to this is what we read in John xii. 28, 29. where it is said, that, when a voice came from heaven, the people present did not all hear the words of it, some of them mistaking it for thunder.

THE TEXT.

THE COMMENTARY.

thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, (*o*) a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And (*p*) the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see (*q*) that just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now why tarriest thou? arise, and (*r*) be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I (*s*) was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, (*t*) Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20 And (*u*) when the blood of (*x*) thy martyr Stephen was shed, I also was standing by, and (*y*) consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will (*z*) send thee far hence unto the Gentiles.

12 (*o*) See ch. ix. 10. He seems, by the addition of the words *according to the law*, to have been a proselyte of righteousness: concerning which sort of proselytes see note on ch. x. 2.

13 (*p*) *i. e.* immediately. See ch. ix. 18. It was in the same hour in which Ananias came, but it was three days after Jesus had appeared to Paul, Acts ix. 9.

14 (*q*) *i. e.* Jesus the Christ, so called in ch. iii. 14. and vii. 52. and James v. 6.

16 (*r*) It appears from this compared with ver. 10. that Paul was baptized by a divine appointment.

17 (*s*) See ch. ix. 26, 28. and com. on ch. ix. 30.

19 (*t*) It is not certain from these words, whether Paul meant to object to the command, or to confirm the reasonableness of it.

20 (*u*) See ch. vii. 58.

Ib. (*x*) Rather, *thy witness*, as the Greek word is rendered in ver. 15. and ch. x. 41.

Ib. (*y*) See com. on ch. viii. 1. and on ch. xxvi. 10.

21 (*z*) Rather, *send thee forth far hence*; *i. e.* forth from Damascus.

22 And

THE TEXT.

22 And they gave him audience (a) unto this word, and *then* lift up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

23 And as they cried out, and (b) cast off *their* clothes, and (c) threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging ; (d) that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man (e) that is a Roman, and uncondemned ?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest ; for this man (f) is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman ? He said, Yea.

28 And the chief captain answered, With (g) a great sum obtained I this (h) freedom. And Paul said, But I was (i) free-born.

THE COMMENTARY.

22 (a) *i. e.* till he said, that he was *sent unto the Gentiles*. This the Jews could not bear. - See their opinion of them in ch. x. 28. and xi. 3.

23 (b) Rather, *shook the upper garments ; i. e.* their gowns. This they did, to shew their abhorrence of what Paul had said in ver. 21. See note (C).

Ib. (c) See note (D).

24 (d) The chief captain did not understand the Hebrew language, and therefore was ignorant of the cause of their rage against Paul.

25 (e) See note on ch. xvi. 37.

26 (f) *i. e.* he says, that he is so.

28 (g) See note (E).

Ib. (h) Rather, *citizenship ; i. e.* of Rome.

Ib. (i) Rather, *by my very birth was a citizen of Rome*. See note on ch. xvi. 37.

N O T E S.

(C) V. 23. *Cast off their clothes*] It appears to have been an ancient custom for men, when they were exceedingly displeased, to shake their gowns or upper garments, as a mark of their joy or indignation. So we find in ch. xviii. 6. that when the Jews opposed themselves to Paul and blasphemed, *he shook his raiment*, as a mark of his indignation on that occasion.

(D) *Ib.* *Threw dust into the air*] This was done by way of contempt, as we find Shimei doing to David in 2 Sam. xvi. 13. who (as is said) *curst him as he went, and threw stones at him, and cast dust ;* or, as in the margin there, *dusted him with dust*. Mr. Ockley in his History of the *Saracens* makes frequent mention of this as the practice of the Arabians (the nearest neighbours of the Jews), when they would express their contempt of a person speaking, and their abhorrence of what he publicly pronounced.

THE TEXT.

29 Then straightway (*k*) they departed from him, which (*l*) should have examined him : and the chief captain also was afraid, (*m*) after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council (*n*) to appear, and brought Paul down, and set him before them.

THE COMMENTARY.

29 (*k*) See note (F).

Ib. (*l*) Rather, *were about to examine him* ; *i. e.* by scourging, as in ver. 24.

Ib. (*m*) *i. e.* probably, after he knew, upon enquiry made, and information given to him by those, who could vouch for the fact. See ch. xxiii. 27.

30 (*n*) Rather, *to come*. See note (G).

N O T E S.

(E) V. 28. *A great sum*] One of the senses of the Greek word κεφάλαιον, is that of our Eng. Transl. And thus the Latins speak as in Horace Serm. i. 2. 14.

Quinas hic capiti mercedes exsecat —

Where *caput* is the *sum*, or the *principal*, in opposition to *mercedes*, the *interest*, or money paid for the loan of it. So Artemidorus (as quoted by Wettstein) says in i. 16. that τὰ χρήματα κεφάλαια λέγεται, *sums of money are called κεφάλαια* : and in c. xxxvii. he says, that, when a man, who deals in money-affairs, dreams, that his κεφαλὴ, head was cut off, it is a sign that he will lose his κεφάλαια, sums of money, because the two words are so nearly the same.

(F) V. 29. *They departed from him, &c.*] How they came to forbear to examine Paul (as is here said) by scourging him, upon his declaring himself to be a Roman, may be accounted for from what Cicero says in Or. Verr. v. 64. *Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætores, si non effugium, ne moram quidem mortis mentione atq; usurpatione civitatis assequi potuit?* And again, *ib.* in c. lvii. *Illà vox & exclamatio, Civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros & salutem tulit, &c.* Plutarch likewise in his Life of Pompey, (vol. iii. p. 445. Edit. Bryan) says, concerning the behaviour of the pirates, when they had taken any Roman prisoner, *Εκείνο δὲ ἦν ὑβριστικώτατον, ὅποτε τις ἐαλωκὸς ἀναβοήσσει Ρωμῆος εἶναι, καὶ τένομα φράσειεν, ἐκπεπληχθαι προσωοιόμενοι καὶ δεδιέναι, τὰς τε μὲν ἐπαυνοῖν καὶ προσέπιπτον αὐτῷ, συγγνώμην ἔχειν ἀντιβοῶντες, &c.* *What was the most contumelious was this : when any one of those, whom they had made captives, cried out, that he was a Roman, and told them his name, they pretended to be surprized and to be in a fright, and smote upon their thighs, and fell down (on their knees) to him, beseeching him to pardon them.*

(G) V. 30. *To appear*] In the Greek MSS. Alex. Ephrem, and Bede's, the reading is συνελθεῖν, not ἐλθεῖν : six other Greek MSS. have the same, and with them agrees what we find in the Vulg. Æthiop. and Arabick versions. I am of opinion, with Grotius and Bengelius, that Luke wrote συνελθεῖν, because Lyfias naming here no place where they should appear or come, it is most likely, that he directed them *to meet together*, viz. in the usual place of their meeting on such occasions : but where that place was, we know not : if it was in the temple, it must have been in the court of the Gentiles, which seems the most probable account. See com. on ch. xxiii. 10.

C H A P.

C H A P. XXIII.

T H E T E X T.

1 **A**ND Paul earnestly beholding the council, said, (a) Men *and* brethren, I have lived in all good conscience before God, until this day.

2 And the high priest (b) Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, (c) God shall smite thee, thou (d) whited wall: for fittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, (e) I wist not, brethren, that he was the high-priest: (f) For it is written, Thou shalt not speak evil of the ruler of thy people.

T H E C O M M E N T A R Y.

1 (a) Rather, *Brethren*. See note on ch. vii. 2.

2 (b) See note (A).

3 (c) Rather, *God is about to smite thee; i. e.* will shortly do so. See note on ver. 2.
Ib. (d) See note (B).

5 (e) Rather, *I did not consider, that he is the high-priest; i. e.* I had forgotten, and did not attend to the sacredness of his office, when I spake those words. See note on Matthew xxii. 29.

Ib. (f) In Exod. xxii. 28.—The word *For* here contains a reason for something which was not expressed, but yet is to be supplied in the thought, *viz.* if I had considered it, I should not have used the reproachful words.

N O T E S.

(A) V. 2. *Ananias*] He was the son of Nebedæus and made high-priest by Herod, King of Chalcis: he had been, before Paul was brought thus to him, sent by Quadratus the Roman governor a prisoner to Rome, (together with his son Ananus, who was captain of the temple), from whence he was discharged by the Emperour Claudius, and sent back to Jerusalem. See Jos. Antiq. xx. 4. 2. and v. 2. and Bell. Jud. ii. 12. 6. And it is probable, that he was the same Ananias, who (as Josephus says in Bell. Jud. ii. 17. 5.) was afterwards found by some seditious Jews hiding himself in an aqueduct, and being drawn out from thence was murdered by them.

(B) V. 3. *Whited wall*] The great men among the Jews were used to wear a white robe (see note on Luke xxiii. 11.), and probably Ananias was then clothed in such a garment: but his inside was full of injustice, as his behaviour in Paul's case shewed. Hence he is here compared to one of the Jewish sepulchres, the walls of which were on the outside whited for ornament, while in the inside they contained nothing but the rottenness and filthiness of dead carcases. See Matthew xxiii. 27.

6 But

THE TEXT.

6 But when Paul perceived that the (*g*) one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : (*h*) of the hope and resurrection of the dead, I am called in question.

7 And when he had so said, (*i*) there arose a dissention between the Pharisees and the Sadducees : and the multitude was divided.

8 For the Sadducees say that (*k*) there is no resurrection, (*l*) neither angel nor spirit; but the Pharisees confess both.

THE COMMENTARY.

6 (*g*) Probably of this part were the high priest and his relations. See Acts v. 17. and note on ch. iv. 2.

Ib. (*h*) Or, and concerning the hope of the resurrection of the dead. See note (C).

7 (*i*) See note (D).

8 (*k*) See Matthew xxii. 23. and Luke xx. 27. and note on Matthew iii. 7.

Ib. (*l*) See note (E).

N O T E S.

(C) V. 6. *Of the hope and resurrection of the dead, &c.*] The Syr. Arab. and Æthiopick Versions seem to have been made from Greek copies, which had this reading *καὶ περὶ ἐλπίδος ἀναστάσεως νεκρῶν*, instead of the present one *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*. It is not to be doubted, that the hope was the hope of a resurrection of the dead, as is said in ch. xxiv. 15. The high-priest, and those who were with him, and were Sadducees, imprisoned the apostles (ch. iv. 1, 2, 3. and ch. v. 17.) because they preached through Jesus the resurrection of the dead; i. e. a general resurrection of them; which was disbelieved by the Sadducees (ver. 8.), and to which Jesus by rising from the dead led the way, and of which he thereby gave a proof. See ch. xxiv. 15, 21. and ch. xxvi. 6, 7, 8, 23. and see note on ch. xvii. 31. This doctrine of a general resurrection, though no part of Tertullus's charge against Paul, seems to have been a chief cause of the rage, which the Sadducean Jewish rulers shewed against him.

(D) V. 7. *There arose a dissention*] It is not probable, that the dissention was in their giving contrary opinions about the resurrection, because the Sadducees always concealed their opinions for fear of the people (Jof. Antiq. xviii. 8. 4.) : it may (I think) be conjectured from what is said in ver. 9. that they were divided in their opinions upon this question only, whether Paul should be discharged or not?

(E) V. 8. *Neither angel nor spirit*] I am inclined to think, that Luke wrote only *μὴ εἶναι ἀνάστασιν, μήτε πνεῦμα* : and that the words *μηδὲ ἄγγελον* are a gloss, meant perhaps to explain what the glossator thought, that Luke meant by the word *πνεῦμα*, the angels of God being sometimes called *spirits*, as in Lxx. Pf. civ. 4. and Heb. i. 7, 14. But this was not (I think) what Luke meant here : by *πνεῦμα* he rather designed to signify the *spirit* or soul of man subsisting after death, which notion the Sadducees denied, asserting, that the soul of man died with the body, as Josephus tells us in his Antiq. xviii. 1. 4. and Bell. Jud. ii. 18. 14. and therefore it was their opinion, that the soul is not immortal, or is not a *πνεῦμα* after death, and consequently that there is to be no resurrection of the body. To believe, that the words *μηδὲ ἄγγελον* are an interpolation, I am induced by the following reasons. First, the words, which follow, are these, *but the Pharisees confess both*; from whence it is natural to suppose, that Luke here mentioned only two things : but,

if

THE TEXT.

9 And there arose a great cry : and the scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man : but (*m*) if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers (*n*) to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, (*o*) Be of good cheer, Paul : for (*p*) as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

THE COMMENTARY.

9 (*m*) *i. e.* if the soul of some dead man, existing after his death and sent to Paul for his information ; as the rich man desired, that Lazarus might be sent to his brethren, Luke xvi. 27, 28.

10 (*n*) Rather, *to come down* ; by what is said in ch. xxii. 24, 30. and by what is said here and in ver. 29. the chief captain seems to have been present at the council (which must then have been held in the court of the Gentiles : see note on ch. xxii. 30.) or at least within hearing of what passed there.

11 (*o*) Rather, *Have courage*, or, *have a good heart* ; *i. e.* be not cast down ; for thou must go to Rome, and no harm shall happen to you here. See com. on Luke viii. 48.

N O T E S.

if to the *resurrection* be added *angel* and *spirit*, they are three things, and then the word *ἀμφότερα*, *both*, seems not to be proper here : for Galen in i. in Hippocr. *de fracturis* says (*N. B.* See Wetstein for this passage out of Galen, and see what he quotes from Ammonius to the contrary of it, and from Chrysostom.) *ἐπὶ ἐφ' ἑνός, ἐπὶ ἐπὶ τριῶν ἢ πλείονων εἰώθασι λέγειν οἱ Ἕλληνες τὴν ἀμφότερα φωνήν, the Greeks do not use the word ἀμφότερα, both, when they speak of one thing only, nor do they use it, when they speak of three or more things.* (2dly.) That the Sadducees denied the existence of *angels* is nowhere said by Josephus, who has in the places above quoted from him given to us an account of their doctrines, and who, as he was himself a Pharisee, was no such friend to the Sadducees, as to omit the mention of such an unpopular tenet as this was among the Jews. (3dly.) It is certain, that the Sadducees professed to believe the Pentateuch ; and therefore they must have believed, that there are *angels*, they being so often mentioned in those sacred writings. Lastly, we may (I think) from what Luke himself says in his Gospel, ch. xx. 36. conclude, that the Sadducees did not deny the existence of *angels* ; for, when Jesus was there reasoning upon the case, which they had put to him about the resurrection, he told them, that those, who were to be raised, would be *equal unto the angels*, or (as in Matthew xxii. 30.) *as the angels of God in heaven* : which answer would have been an improper answer to be made to them for their conviction, if they had denied the existence of *angels*.

11 (*p*) Rather

THE TEXT.

12 And when it was day, certain of the Jews (*q*) banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which (*r*) had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, (*s*) that we will eat nothing until we have slain Paul.

15 Now therefore, ye, with the council, signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sisters son heard of (*t*) their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain (*u*) took him by the hand, and went *with him* aside privately, and asked *him*, What is it that thou hast to tell me?

THE COMMENTARY.

11 (*p*) Rather, *as thou hast borne witness to* (or, *declared*) *the things concerning me, so must thou bear witness to* (or, *declare*) *them at Rome also.*

12 (*q*) Rather, *had a meeting*, as the Greek word should be rendered in ch. xix. 40.

13 (*r*) Rather, *had taken this joint-oath*, or, *this oath together.*

14 (*s*) Rather, *that we will taste nothing*; meaning that they would neither eat, nor drink, as in ver. 12, 21. See note (F).

16 (*t*) *i. e.* their design to do so. See note on ver. 21.

19 (*u*) See note (G).

N O T E S.

(F) V. 14. *That we will eat nothing*] The Greek word here is *γέσασθαι*, instead of which I suppose that Luke wrote *γέυσεσθαι*, an infinitive mood of the future tense in the middle voice seeming to be necessary here: and is accordingly expressed in the Vulg. by *gustaturos*, and the Syr. Arab. and Æthiop. Versions have what answers to it.

20 And

THE TEXT.

THE COMMENTARY.

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for (x) there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and (y) charged *him*, *See thou* tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, (z) at the third hour of the night.

24 (a) And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lyfias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was (b) taken of the Jews, (c) and should have been killed of them:

21 (x) See note (H).

22 (y) Rather, *gave a charge*, saying, *see thou*, &c. See note on ch. i. 4.

23 (z) *i. e.* at nine o'clock at night, as we call it. He chose the night, the better to prevent the Jews from making any attempt on the road to kill Paul.

24 (a) Rather, *And provide beasts*; *i. e.* one for Paul to ride on, and perhaps others for his keepers.

27 (b) Rather, *seized upon by the Jews*. See com. on ver. 33.

N O T E S.

(G) V. 19. *Took him by the hand*] This is commonly supposed by the commentators to have been the effect of courtesy, but perhaps it was the effect of distrust. It may have been the young man's right hand, which he took hold of, that he might thereby prevent him from attempting any thing against his life with that hand, which was most able to give a fatal stroke.

(H) V. 21. *There lie in wait, &c.*] The chief captain in his letter (ver. 30.) said, that it was told him, how that the Jews were about to lie in wait for Paul (see Greek there); and therefore it seems probable, that Luke wrote in this place *ἐνεδρεύουσι*, not *ἐνεδρεύουσιν*, *will lie in wait*, not *do lie in wait*. It does not seem, that their lying in wait was to take place till the next morning, when they expected, that Paul would be again brought down to the Jewish council.

T H E T E X T.

then came I (*d*) with an army, and rescued him, (*e*) having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 (*f*) Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, (*g*) how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewel.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to (*h*) Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

T H E C O M M E N T A R Y.

27 (*c*) Rather, *and was about to have been killed by them.*

Ib. (*d*) Rather, *with the soldiers ; i. e.* which I had at hand in the castle Antonia, as in ver. 10. See ch. xxi. 32. compared with this.

Ib. (*e*) This turn he gave to his behaviour on the occasion ; though it does not appear, that he knew Paul to be a Roman, till after he had rescued him, and had caused him to be bound in order to examine him by scourging. See ch. xxii. 24, 25.

29 (*f*) ὡς ἔτιον θανάτου. See Luke xxiii. 15.

30 (*g*) Rather, *how that the Jews were about to lie in wait for the man, I sent him straightway to thee.* See note on ver. 21.

31 (*h*) A town on the borders of Samaria and Galilee, lying on the coast of the Mediterranean sea between Joppa and Cesarea. See note (I).

N O T E S.

(I) V. 31. *Antipatris*] Herod the Great built it in a plain called Capharfaba, and gave it the name of Antipatris, in memory of his father Antipater, Jos. Antiq. xvi. 5. 2.

C H A P.

C H A P. XXIV.

T H E T E X T.

1 **A**ND after five days, Ananias the high-priest descended with the elders, and *with* a certain orator, *named* Tertullus, (a) who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, (b) and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 (c) Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 (d) For we have found this man (e) a pestilent fellow, and (f) a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

T H E C O M M E N T A R Y.

1 (a) *i. e.* who laid before the governor a charge or information against Paul.

2 (b) Rather, *and that things go well with this nation, through thy prudence at all times and in all places, We accept (i. e. acknowledge) it, most noble Felix.* See note (A).

4 (c) Rather, *And that I may not be, &c.*

5 (d) Rather, *For, when we had found.*
Ib. (e) Greek, a pestilence : meaning, that he was a plague to society. See note (B).

Ib. (f) Rather, one who stirreth up tumults against all the Jews. See note (C).

N O T E S.

(A) V. 2. *And that very worthy deeds, &c.*] I have thus translated the word *καλορθώματα*, because (I think) when any man, (or nation) has his affairs go well with him and to his mind, it is properly said *καλορθώματα αὐτῷ γίνονται*. But, notwithstanding this flattering introduction of Tertullus, the Jews of Cefarea did within two years after this complain of Felix to the Roman emperor, as soon as he was recalled from his government, and so far prevailed as to be very near to the getting him punished for his bad behaviour in his government. See Jos. Antiq. xx. 7. 9. Tacitus in Hist. v. 9. says of him *Antonius Felix per omnem sævitiam ac libidinem jus regium servili ingenio exercuit :* and in Ann. xii. 54. *At non frater ejus (sc. Pallantis) cognomento FELIX pari moderatione agebat, jam pridem Judææ impositus, & cuncta malefacta sibi impune ratus tantâ potentiâ subnixo.*

(B) V. 5. *A pestilent fellow*] So the word *λοιμὸς* is used for *λοιμικὸς* in 1 Macc. x. 61. and xv. 3, 21. The substantive expresses something more than the adjective would have done ; not only *a pestilent man*, but *a pestilence* himself ; as in that of Martial xi. 93.

Non vitiosus homo es, Zoile, sed vitium.

And that of Terence Andr. Act iii. sc. 5. 1. *Ubi illic scelus est ?*

THE TEXT.

6 (g) Who also hath gone about to profane the temple : (h) whom we took and would have judged according to our law.

7 But the chief captain Lyfias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee; (i) by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governor had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I

THE COMMENTARY.

6 (g) Rather, *One also, who hath attempted to profane the temple.*

Ib. (h) Rather, *we both seized him, and would have judged him, &c.* Luke tells us in Acts xxi. 31. that they were going to do more than seize him and judge him; they were about to kill him, when Lyfias interposed. See note (D).

8 (i) Rather, *from whom (Lyfias) thou thyself mayest, by enquiring into all these things, know what they are, of which we accuse him (Paul).*

N O T E S.

Other writers both Greek and Latin have used the same word in the same manner. So Demosthenes in Or. cont. Aristog. (vol. iii. p. 491. Ed. Taylor) exclaims against him in these words, *ἵτος ἐν αὐτὸν ἐξαλλήσεσθαι ὁ φαρμακὸς ; ὁ λοιμὸς ;* *isne igitur pro eo intercedet veneficus ? pestis ?* And Cicero in Ep. ad Fam. x. 28. says, *tuo beneficio vivit adhuc hæc pestis*, meaning (I think) Mark Antony. And Sannio says of himself in Terence's Adelp. Act. ii. sc. 1. 34.

Leno sum, fateor ; perniciēs communis adolescentium ;

Perjurus, pestis.

Other instances of this sort may be found in Wetstein's N. Test. on the place.

*(C) V. 5. *A mover of sedition among, &c.*] The Greek MSS. Alex. and Bede's with six others, and some of the Greek Fathers have *σάσεις*, not *σάσιν*, and to this reading the Vulg. and Copt. Versions answer. I think, that *κινῆν σάσεις* (or *σάσιν*) *Ἰσδαίοις* must signify here, as I have rendered it, *to stir up tumults against the Jews*: because otherwise Tertullus's words would amount to a charge against the Jews (his brethren, ver. 6.) every where, as if they were the tumultuous persons upon Paul's instigation: whereas he plainly means, that the Jews could no where be in quiet for the tumults, which he caused against them by the means of his converts, the sect of the Nazarenes.

(D) V. 6. *Whom we took and would, &c.*] In the Greek we have *ὃν καὶ ἐκράτησαμεν*, where *ὃν* seems put for *αὐτὸν*: otherwise it will be difficult to make out the turn of the sentence in the Greek of this and the preceding verse.

T H E T E X T.

do the (k) more cheerfully answer for myself.

11 (l) Because that thou mayest understand, that there are but yet twelve days since I went up to Jerusalem for to worship.

12 And (m) they neither found me in the temple disputing with any man, (n) neither raising up the people, neither in the synagogues, nor in the city :

13 (o) Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call (p) heresy, so worship I (q) the God of my fathers, believing all things which are written in the law and the prophets :

T H E C O M M E N T A R Y.

10 (k) Greek, *with a better heart; i. e. with more hopes of being well understood and favourably heard.*

11 (l) Rather, *It being in thy power to know; i. e. by enquiring into the fact.*

12 (m) Rather, *neither in the temple found they me, &c.*

Ib. (n) Or, neither causing a meeting of the people against any one, either in the synagogues or in the city.

13 (o) Greek, *Neither can they make appear; i. e. before thee. See note (E).*

14 (p) Rather, *a sect; i. e. the sect of the Nazarenes, as in ver. 5. See note (F).*

Ib. (q) Rather, the God of our fathers; i. e. of the Jews.

N O T E S.

(E) V. 13. *Neither can they prove, &c.* The expression, which properly belongs to persons, is here applied to things. See the meaning of the expression *παραστήναι*, the same with *παραστήσαι* here used, in note on ch. xxvii. 24.

(F) V. 14. *Heresy* That the word *αἵρεσις* should be rendered alike here and in ver. 5. appears reasonable, because the word here refers to the same word as used there. It is used by Luke in this History of the Acts of the Apostles four times, besides in the two places of this chapter, and in all those places it is translated *a sect*: in none of them does it appear necessarily to include in it that bad sense, which we commonly assign to the word *heresy*. The places are ch. v. 17. and xv. 5. and xxvi. 5. and xxviii. 22. the Jews at Rome speaking to Paul (ch. xxviii. 22.) and calling christianity *αἵρεσιν*, it is translated *a sect*, and in ch. xxvi. 5. Paul, when speaking for himself before King Agrippa, says, that he lived a Pharisee, *according to the strictest (αἵρεσιν) sect of their religion*. And Josephus in his Life, ch. xxxviii. though a Pharisee himself, speaks of *τῆς τῶν Φαρισαίων αἵρεσεως*, *the sect of the Pharisees*. I observe farther, that the Syr. Version of this place (as translated by Schaaf) runs thus, *in eā ipsā doctrinā, quam dicunt*: from whence one may judge, that in the Greek copies, used for this Version, the translators found, not *κατὰ τὴν ὁδὸν, ἣν λέγουσιν αἵρεσιν*, but *κατὰ τὴν, ἣν λέγουσιν, αἵρεσιν*, *according to the sect of which they speak*. In the Vulg. Version we have *secundum sectam, quam dicunt heresim*. In both Versions no notice seems to have been taken of *ὁδὸν*: but I do not determine any thing concerning the omission of that word, which is proper enough, and used in ver. 22. and elsewhere, to signify the Christian profession: if it be left out, then *ἣν λέγουσι* must be rendered, *of which they speak*, as the word *λέγειν* with an accusative case is rendered in Luke ix. 31. (where see the note) and as the word is used in John vi. 71. and viii. 27.

and

THE TEXT.

15 And have hope towards God, (r) which they themselves also allow, that there shall be a resurrection of the dead, (s) both of the just and unjust.

16 And (t) herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now (u) after many years, I came to bring (x) alms to my nation, and offerings.

18 (y) Whereupon certain Jews from Asia (z) found me purified in the temple, neither with multitude, nor with tumult.

THE COMMENTARY.

15 (r) Rather, *that there is to be, what these men themselves also look for, a resurrection of the dead.* Paul meant this of the Jews in general, who in that point agreed with the Pharisees.

Ib. (s) See note (G).

16 (t) *i. e.* on account of my hope of a resurrection.

17 (u) *i. e.* after having been absent from Jerusalem many years, probably about six years.

Ib. (x) *i. e.* alms for the relief of the poor Christians, as he had before done (ch. xi. 30.) at Jerusalem, and offerings for the service of the temple. On the offerings see note (H).

18 (y) Rather, *At which times, or, In which things, i. e.* while I was employed about those alms and offerings. See note (I).

Ib. (z) *i. e.* found me in the temple, while I was in a state of purification. The purification was not performed in the temple only, but in every place else. See what is meant by *purifying* in com. and note on ch. xxi. 24.

N O T E S.

and also in Jos. Antiq. v. 1. 20. *τάτε ἤδη καθορθώμενα καὶ τὰς γεγενημένας πράξεις—ἔλεγε*: and by Horace the word *loqui* in Serm. i. 3. 12.

—— *modò reges atq; tetrarchas,*

Omnia magna loquens.——

(G) V. 15. *Both of the just and unjust*] This truth Paul had probably not learned till after his conversion; because he was a Pharisee, and the Pharisees believed, that *the just* only would be raised. See Jos. Antiq. xviii. 1. 3. and Bell. Jud. ii. 8. 14. and see note on Matthew iii. 3. 7.

(H) V. 17. *Alms to my nation, &c.*] That it was customary for the Jews, wheresoever dispersed, to send offerings to Jerusalem, appears from what Philo says in his *Traët de Virtutibus*, vol. ii. p. 568. Ed. Mangey. *Επίστατο καὶ χρήματα συναγαγόντας ἀπὸ ἀπαρχῶν ἱερᾶ, καὶ πέμψοντας εἰς Ἱεροσόλυμα διὰ τῶν τὰς θυσιᾶς ἀναξόντων*: *Sciebat etiam eos sacram pecuniam ex primitiis colligere, eamq; ad Hierosolymam mittere per homines qui victimas ibi deducerent.*

(I) V. 18. *Whereupon*] If the words *ἐν οἷς* be rendered *at which times*, then the word *καιροῖς*, or *χρονοῖς*, is to be supplied as understood: so *ἐν ᾧ* (*χρόνῳ* or *καιρῷ*) in John v. 7. signifies *at what time* or *while*.

19 Who

THE TEXT.

19 Who ought (*a*) to have been here before thee, and object, (*b*) if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 (*c*) Except it be for this one voice, (*d*) that I cried standing among them, (*e*) Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, (*f*) having more perfect knowledge of *that* way, he deferred them, and said, When Lyfias the chief captain shall come down, (*g*) I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and (*b*) to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

THE COMMENTARY.

19 (*a*) Rather, *to be here*.

Ib. (*b*) Rather, *if they have*.

21 (*c*) Rather, *than*, as in Luke xviii. 14.

Ib. (*d*) Rather, *with which I cried*.

Ib. (*e*) See ch. xxiii. 6.

22 (*f*) Rather, *though he had* (or, *who had*) a more perfect knowledge of the way, *i. e.* of christianity. He had been many years governour of Judea, ver. 10. and he had another opportunity of coming to that knowledge, for which see note (K).

Ib. (*g*) Rather, *I will take cognizance of the things according to you; i. e.* so as to judge between Paul and you with regard to what you lay to his charge.

23 (*b*) *i. e.* not to be bound with chains, as he had been, ch. xxi. 33. (But see ver. 26, 27.)

N O T E S.

(K) V. 22. *Having more perfect, &c.*] In the common translation of the words ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, many readers (I believe) are apt to imagine, that Felix *deferred* the accusers or put them off till Lyfias should come, because he (Felix) *had more perfect knowledge of the way, i. e.* of Christianity: but this seems rather to have been a reason, why he should not have *deferred* them, and in my translation this mistake is obviated. Felix seems to have been well informed about the way by means of his wife Drusilla, who, as she was a Jewess, had probably heard many Jews giving an account of this new sect; and therefore he is said in ver. 24. to have sent for Paul and to have *heard him concerning the faith of Christ*. But on this head he seems to have had no intention to try Paul, as in a matter, which he as a governour had no concern about. A breach of the peace, or other crime against the state, if it could be proved, as it was charged upon the apostle, was all that he intended to take a legal cognizance of; and of this, as Lyfias could give him the best account, he *deferred* the accusers till Lyfias's arrival. I render, εἰδὼς, *though he had, &c.* as I think that it ought to be translated in John xiii. 3. (where see the com.); and as Plutarch seems to use the same word in what he says concerning Antonius, Cicero's partner in the consulship (Vit. Cicero. p. 452. Ed. Bryan), εἶδοκει, καὶ τὸν Καταλίνα νεώτεριστον εἰδὼς, ὃ δυσχεραίνειν ὑπὸ πλήθους δανείων: *he seemed, though he knew of Cataline's conspiracy, yet not to be offended at it, because he was so deeply in debt.* See Busby's Gram. Gr. p. 181. lin. 6.

24 And

THE TEXT.

24 And after certain days, (i) when Felix came with his wife (k) Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he (l) reasoned of (m) righteousness, temperance, and judgement to come, Felix (n) trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 (o) He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 But (p) after two years Porcius Festus came into Felix room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

THE COMMENTARY.

24 (i) *i.e.* came again to Cefarea, from whence he seems to have gone upon business, after the first time when Paul had been before him.

Ib. (k) See note on ver. 25.

25 (l) Or, *discoursed*.

Ib. (m) Rather, *justice, continence*: These were two virtues, against which Felix had then lately acted, in the affair of this his wife Drusilla. See note (L).

Ib. (n) Rather, *was put into a fright*; *i.e.* he was afraid to hear Paul any farther on that subject. See note (M).

26 (o) How could Luke know this?

27 (p) Reckoned from the beginning of Paul's imprisonment at Cefarea.

NOTES.

(L) V. 25. *Righteousness, temperance*] Josephus in *Antiq.* xx. 6. 2. tells us, that Felix, when procurator of Judea, seeing this Drusilla (who was the daughter of Herod Agrippa, mentioned in ch. xii. 1.) fell in love with her, though she was, at the time when he saw her, the wife of Azizus, King of the Emesians: notwithstanding which, Felix by his agents prevailed with her to leave her husband to be married to him. By this action he shewed his injustice and incontinence.

(M) *Ib.* *Trembled*] The reason of Felix's fear seems to have been, lest Drusilla, who was a Jewess, and knew, that, what she had done, was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her be disturbed. What is said of Felix in ver. 26. seems to shew, that he had no remorse of conscience for what he had done. For the use of the Greek word *ἐμφοβος*, see ch. xxii. 9.

C H A P. XXV.

T H E T E X T.

1 **N**OW when Festus was come into the province, (a) after three days he ascended from Cefarea to Jerusalem.

2 Then the high priest, and the chief of the Jews, (b) informed him against Paul, and besought him,

3 And desired (c) favour against him, that he would send for him to Jerusalem, (d) laying wait in the way to kill him.

4 But Festus answered, that Paul (e) should be kept at Cefarea, and that he himself (f) would depart shortly thither.

5 (g) Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be (h) any wickedness in him.

6 And when he had tarried (i) among them (k) more than ten days, he went down unto Cefarea, and the next day sitting on the judgement-seat, commanded Paul to be brought.

T H E C O M M E N T A R Y.

1 (a) *i. e.* after having staid three days at Cefarea.

2 (b) See com. on ch. xxiv. 1.

3 (c) Or, *favour from him, i. e.* from Felix. See note (A).

Ib. (d) Rather, *being about to lie in wait; i. e.* designing so to do, when Paul was on the road. See note on ch. xxiii. 21. and note (B) here.

4 (e) Rather, *was kept; i. e.* as a prisoner.

Ib. (f) Rather, *would very soon go out, i. e.* of Jerusalem.

5 (g) Rather, *Let those therefore* (said he) *who are the chief men among you, &c. i. e.* the men of power and weight. See ver. 3. compared with ver. 7.

Ib. (h) Rather, *any thing amiss*, as it is rendered in Luke xxiii. 41. See note (C).

6 (i) Or, *in it; i. e.* in Jerusalem. See Greek in ver. 1, 9. and in ch. xxvi. 4.

Ib. (k) Rather, *no more than eight or ten days; as in margin of Eng. Transl.* See note (D.)

N O T E S.

(A) V. 3. *Favour against him*] See Wetstein's MSS.

(B) *Ib.* *Laying wait*] I suppose, that the word *ποιῶντες* here is the participle of the second future tense, and signifies, not *facientes*, but *facturi*, as I have explained it above in note on ch. xxiii. 21. The word *ποιῶ* of the future tense seems to be thus used in Matthew xxvi. 18.

(C) V. 5. *Any wickedness*] Our Eng. Transl. is intended to express the meaning of *τὸ ἄτοπον*, which is better (I think) expressed by *any thing amiss*, out of place, or unseasonable. The word *ἄτοπον* is left out in several Greek MSS. and in some printed editions; but I think, that there is authority enough for inserting it, and accordingly it is inserted in some of the printed editions. The authority in favour of the word *ἄτοπον* is that of the Greek MSS. Alex. and Bede's, and six others, together with the Vulg. and Copt. Versions.

THE TEXT.

24 And after certain days, (i) when Felix came with his wife (k) Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he (l) reasoned of (m) righteousness, temperance, and judgement to come, Felix (n) trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 (o) He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 But (p) after two years Porcius Festus came into Felix room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

THE COMMENTARY.

24 (i) *i. e.* came again to Cefarea, from whence he seems to have gone upon business, after the first time when Paul had been before him.

Ib. (k) See note on ver. 25.

25 (l) Or, *discoursed*.

Ib. (m) Rather, *justice, continence*: These were two virtues, against which Felix had then lately acted, in the affair of this his wife Drusilla. See note (L).

Ib. (n) Rather, *was put into a fright*; *i. e.* he was afraid to hear Paul any farther on that subject. See note (M).

26 (o) How could Luke know this?

27 (p) Reckoned from the beginning of Paul's imprisonment at Cefarea.

NOTES.

(L) V. 25. *Righteousness, temperance*] Josephus in *Antiq.* xx. 6. 2. tells us, that Felix, when procurator of Judea, seeing this Drusilla (who was the daughter of Herod Agrippa, mentioned in ch. xii. 1.) fell in love with her, though she was, at the time when he saw her, the wife of Azizus, King of the Emefians: notwithstanding which, Felix by his agents prevailed with her to leave her husband to be married to him. By this action he shewed his injustice and incontinence.

(M) *Ib.* *Trembled*] The reason of Felix's fear seems to have been, lest Drusilla, who was a Jewess, and knew, that, what she had done, was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her be disturbed. What is said of Felix in ver. 26. seems to shew, that he had no remorse of conscience for what he had done. For the use of the Greek word *ἐμφοβος*, see ch. xxii. 9.

C H A P. XXV.

T H E T E X T.

¹ **N**OW when Festus was come into the province, (a) after three days he ascended from Cefarea to Jerusalem.

² Then the high priest, and the chief of the Jews, (b) informed him against Paul, and besought him,

³ And desired (c) favour against him, that he would send for him to Jerusalem, (d) laying wait in the way to kill him.

⁴ But Festus answered, that Paul (e) should be kept at Cefarea, and that he himself (f) would depart shortly thither.

⁵ (g) Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be (h) any wickedness in him.

⁶ And when he had tarried (i) among them (k) more than ten days, he went down unto Cefarea, and the next day sitting on the judgement-seat, commanded Paul to be brought.

T H E C O M M E N T A R Y.

¹ (a) *i. e.* after having staid three days at Cefarea.

² (b) See com. on ch. xxiv. 1.

³ (c) Or, *favour from him, i. e.* from Felix. See note (A).

Ib. (d) Rather, *being about to lie in wait; i. e.* designing so to do, when Paul was on the road. See note on ch. xxiii. 21. and note (B) here.

⁴ (e) Rather, *was kept; i. e.* as a prisoner.

Ib. (f) Rather, *would very soon go out, i. e.* of Jerusalem.

⁵ (g) Rather, *Let those therefore (said he) who are the chief men among you, &c. i. e.* the men of power and weight. See ver. 3. compared with ver. 7.

Ib. (h) Rather, *any thing amiss*, as it is rendered in Luke xxiii. 41. See note (C).

⁶ (i) Or, *in it; i. e.* in Jerusalem. See Greek in ver. 1, 9. and in ch. xxvi. 4.

Ib. (k) Rather, *no more than eight or ten days; as in margin of Eng. Transl.* See note (D.)

N O T E S.

(A) V. 3. *Favour against him*] See Wettstein's MSS.

(B) *Ib.* *Laying wait*] I suppose, that the word *ποιῶντες* here is the participle of the second future tense, and signifies, not *facientes*, but *facturi*, as I have explained it above in note on ch. xxiii. 21. The word *ποιῶ* of the future tense seems to be thus used in Matthew xxvi. 18.

(C) V. 5. *Any wickedness*] Our Eng. Transl. is intended to express the meaning of *τὸ ἄτοπον*, which is better (I think) expressed by *any thing amiss*, out of place, or unseasonable. The word *ἄτοπον* is left out in several Greek MSS. and in some printed editions; but I think, that there is authority enough for inserting it, and accordingly it is inserted in some of the printed editions. The authority in favour of the word *ἄτοπον* is that of the Greek MSS. Alex. and Bede's, and six others, together with the Vulg. and Copt. Versions.

THE TEXT.

THE COMMENTARY.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and (l) grievous complaints against Paul, which they could not prove;

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews (m) a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things (n) before me?

10 Then said Paul, I stand at Cefars judgement-seat, where I ought to be judged: to the Jews have I done no wrong, (o) as thou very well knowest:

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but (p) if there be none of these things, whereof these accuse me, no man (q) may deliver me unto them. (r) I appeal unto Cesar.

7 (l) Rather, *heavy accusations*.

9 (m) Or, *favour*, as in ver. 3.

Ib. (n) See note (E).

10 (o) *i. e.* from the nature of the accusation, and evidence of the accusers. See ver. 7, 18, 19.

11 (p) Rather, *if there be nothing, &c. i. e.* nothing of truth in these things, of which they accuse me. See ch. xxi. 24. and note on ch. xxi. 25.

Ib. (q) *i. e.* give me up to them by way of doing them a favour. See note (F).

Ib. (r) See note (G).

N O T E S.

(D) V. 6. *More than ten days*] The Greek MSS. Alex. and Vat. and many others (with which also many ancient versions agree) have *ἡμέρας 8 πλείους ὁκτώ ἢ δέκα*. Wetstein in N. Test. on the place has produced them particularly.

(E) V. 9. *Before me*] The words *ἐπ' ἐμῶ* are not found in ver. 20. where the rest of this sentence is found: and it seems most probable, that what Festus here says, was meant of Paul's being to be tried, not *before him*, but before the Jewish council.

(F) V. 11. *May deliver me unto them*] The Greek words *χαρίσασθαι με αὐτοῖς* properly signify, *to make a present of me to them*, to deliver me up to them by way of doing them a pleasure or favour. For this sense of the word Wetstein has produced, among others, in his note on ver. 16. the following passage from Jos. Antiq. xi. 6. 6. *Τὰντα τῷ Αμάντι ἀξιόσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ χαρίζεται καὶ τὰς ἀνθρώπους, ὥστε ποιεῖν αὐτῷ ὃ, τι ἐθέλει*, *Upon Aman's making this proposal, the king made him a present both of the money, and of the men also (i. e. the Jews), that he might do what he would with them*. Though the Jews at this time, when Paul was a prisoner, had not the power of putting any man judicially to death (John xviii. 31.); yet Paul might very justly think, that, if he was given up

T H E T E X T.

T H E C O M M E N T A R Y.

12 Then Festus, when he had conferred (s) with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days, king (t) Agrippa and Bernice came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Pauls cause unto the

12 (s) Not with the Roman council, who were with him, and who were his council, as he was the procurator of the province.

13 (t) See note (H).

N O T E S.

to be tried at Jerusalem, the Jews would either kill him there in a tumultuary way, as they did Stephen (ch. vii. 59.); or else would lie in wait to kill him in the way to Jerusalem, as it is here said in ver. 3. that they intended to have done: this last he knew, that they had before attempted to do, ch. xxiii. 16. Paul therefore, concluding from what Festus had said in ver. 9. (where see the note) that it was his inclination to deliver him up to the Jews, acted very wisely in appealing to Cesar, which was the only way left, whereby he might deliver himself from the danger which more immediately threatened him.

(G) *Ib. I appeal unto Cesar*] It was the right and privilege of every free-man of Rome in a criminal cause to appeal from the governing magistrate of the province to the Emperour: the effect of which was, that the appellant was to be sent to Rome, and have his cause tried there by persons acting for that purpose under a commission from the Emperour.

(H) V. 13. *Agrippa and Bernice*] This Agrippa was the son of that Herod Agrippa, who is mentioned in ch. xii. 1. Upon the death of his father's younger brother Herod, he succeeded him in the kingdom of Chalcis, by the favour of the Emperour Claudius (Jof. Antiq. xx. 4. 2. and Bell. Jud. ii. 12. 1.). Afterwards Claudius removed him from that kingdom to a larger kingdom, giving to him the Tetrarchy of Philip, which contained Trachonitis, Batanea and Gaulonitis. He gave to him likewise the Tetrarchy of Lyfania, and the province which Varus had governed (Jof. Antiq. xx. 6. 1. and Bell. Jud. ii. xii. 8.) Nero made a farther addition, and gave to him four cities, viz. Abila and Julias in Peræa, and Tarichææ and Tiberias in Galilee (Jof. Antiq. xx. 7. 4. and Bell. Jud. ii. 13. 2.). Claudius gave to him likewise the power of appointing the high-priest among the Jews, as is said in Jof. Antiq. xx. 1. 3. (where see Hudson's note), and instances of his exercising that power are found in Jof. Antiq. xx. 7. 8. 11. As for Bernice (or, as she is sometimes called, Berenice), she was the sister of this Agrippa, and of that Drusilla, who is mentioned in ch. xxiv. 24. and she was the widow of her uncle Herod the King of Chalcis (Jof. Antiq. xix. 9. 1.). She was much suspected of living with her brother king Agrippa in an incestuous way, as Josephus says in Antiq. xx. 6. 3. And to this Juvenal alludes in Satyr. vi. 154. where speaking of a remarkably fine diamond, which Berenice wore, he says,

— *Adamas notissimus, & Berenices*
In digito facilius pretiosior: hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa fratri.

THE TEXT.

king, saying, There is a certain man (*u*) left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews (*x*) informed *me*, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romans (*y*) to deliver any man to die, (*z*) before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were (*a*) come hither, without any delay, on the morrow I sat on the judgement-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him (*b*) of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

THE COMMENTARY.

14 (*u*) Rather, *left a prisoner*, but not in chains. See ch. xxiv. 23.

15 (*x*) See com. on ch. xxiv. 1.

16 (*y*) *i. e.* by way of favour. See note on ver. 11.

Ib. (*z*) See note (I).

17 (*a*) Where the prisoner was.

19 (*b*) Rather, *of a private superstition, or religion; viz.* that of Paul and his followers, which by what follows seems to be meant here. See note (K) here and note on ch. xvii. 22.

N O T E S.

(I) V. 16. *Before that he, &c.*] Appian in his Hist. Roman. says, ἡ πατριὸν σφίσις ἀκρίτως καταδικάζεσθαι, *it is not their custom to condemn men before they have been heard.* And Philo de Præfid. Rom. says, τότε γὰρ κοινὰς ἐαυτὸς παρέχοντες δικαστὰς ἐξ ἴσου, καὶ τῶν κατηγορῶν καὶ ἀπολογυμένων ἀκρόαμενοι, μηδενὸς ἀκρίτως προκαταγινώσκειν ἀξιῶντες, ἐβράβευον ἕτε πρὸς ἐχθρὰν, ἕτε πρὸς χάριν, ἀλλὰ πρὸς τὴν φύσιν τῆς ἀληθείας τὰ δόξαντα εἶναι δίκαια. *For then, by giving sentence in common, and hearing impartially both plaintiff and defendant, not thinking it right to condemn any person unheard, they decided as appeared to them to be just, without resentment or favour, but according to the merits of the case.*

(K) V. 19. *Of their own superstition*] I cannot believe, that Festus speaking to Agrippa, a Jewish king, would call the religion of the Jews *a superstition*, in such a sense of the word as we usually annex to it : and therefore I render the Greek word ἰδίας, *a private*, instead of *their own* ; as the word ἰδίας is translated in 2 Pet. i. 20. Paul's doctrine concerning religion was then a private thing, as being no where then publicly established, or authorised. Elsner to shew that δεισιδαιμονία is used in a good sense, quotes Josephus in Decreto pro Judæis, πολίτας Ῥωμαίων Ἰουδαίους ἱερὰ Ἰουδαϊκὰ ἔχοντας καὶ ποιῶντας ἐν Εὐφράτῃ πρὸ τῆς βήματος δεισιδαιμονίας ἕνεκα τραπεζίαν ἀπελύσα.

T H E T E X T.

20 And because (c) I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into (d) the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to (e) Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

T H E C O M M E N T A R Y.

20 (c) Or, *And being in doubt with regard to an enquiry about him (or this matter) i. e. because I was at a loss in what manner to make an enquiry into a thing of this nature; viz. Jesus's being alive, though he had been dead. See ver. 19.*

23 (d) See note (L).

25 (e) *i. e. the Roman emperor Nero. All those emperours after Octavius assumed that title.*

N O T E S.

(L) V. 23. *The place of hearing*] This was not the judgment-seat spoken of in ver. 6. but some large room, probably, in Festus's own palace, where he was used to give audience. What passed here was not a trial of Paul; for no Jews were present to accuse him, and he could not be tried any where but at Rome, after he had appealed unto Cesar.

C H A P.

C H A P. XXVI.

T H E T E X T.

T H E C O M M E N T A R Y.

1 **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.

2 I think myself happy, king Agrippa, (a) because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews :

3 (b) Especially, because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 (c) Which knew me from the beginning (if they would testify) that after (d) the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged (e) for the hope of the promise made of God unto our fathers :

2 (a) Rather, *that I am to make a defence this day, &c.* as in ch. xxii. 1.

3 (b) See note (A).

5 (c) See note (B).

Ib. (d) Rather, *the most exact sect.* See com. and note on ch. xxii. 3.

6 (e) *i. e.* the promise of the resurrection of the dead. See ver. 8. and ch. xxiii. 6. and xxiv. 15, 21. and see note (C) here.

N O T E S.

(A) V. 3. *Especially, because I know thee, &c.* Some Greek MSS. have here ἐπιστάμενος, and others εἰδώς, and one of these two words were by our Eng. translators thought necessary, though Stephens's and Wettstein's editions omit them.

(B) V. 5. *Which knew me from the beginning* The Greek words are προγινώσκοντές με ἄνωθεν, where either πρὸ before γινώσκοντές is redundant, or the word ἄνωθεν : but good writers have the same kind of redundancy, as Virgil in *Æn.* ii. 40. says, *Primus ibi ante omnes* :—

And in ver. 169. — *Retro sublapsa referri.*

Æn. i. 347. — *scelere ante alios immanior omnes.*

And so in *Georg.* i. 389. he says, *Et sola in sicca secum spatatur arenâ.*

And Ovid in *Trist.* ii. 1. 16. has *Saxa malum refero rursus ad içta pedem.*

(C) V. 6. *For the hope of the promise* By this seems not meant the hope of the promised Messiah, as some have imagined ; but the hope of the resurrection of the dead : which Paul spake of in ch. xxiii. 6. where he says to the Jewish council, (from whence the Roman governour took him) *of the hope and resurrection of the dead I am called in question (or, am judged) ; agreeably to what*

he

T H E T E X T.

7 Unto which *promise* (f) our twelve tribes instantly serving *God* day and night, hope to come; for which hopes sake, king Agrippa, (g) I am accused of the Jews.

8 Why should it be thought a thing incredible (b) with you, (i) that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, (k) I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even (l) unto strange cities.

T H E C O M M E N T A R Y.

7 (f) See note on Matthew xix. 28.

Ib. (g) See ch. xxiii. 6. and xxiv. 15. The high priest with his kindred, and perhaps others among Paul's accusers, were Sadducees. See ch. v. 17. and com. on ch. xxiii. 6. and note on ch. iv. 2.

8 (b) Or, *among you*; i. e. you Jews, Agrippa being a Jew.

Ib. (i) Greek, *if God raises the dead?*

10 (k) Not as one of the judges, but as one of the crowd; hereby consenting to their death. See ch. viii. 1. and xxii. 20.

11 (l) Rather, *unto foreign cities*; i. e. cities out of the Jewish territories, such as was Damascus in Syria. See com. and note on ch. ix. 2. If Damascus is here meant, the persecution was only an intentional one.

N O T E S.

he says here, *I stand and am judged for the hope of the promise*, &c. Besides, of the resurrection of the dead only, could Paul, with propriety, say (as he does in ver. 7.) that *the twelve tribes hope to come to it, or attain it*. The Messiah had come, and was gone again, as Paul well knew, and therefore he was not likely to speak of the Jews, as then hoping for his coming. Again, what here was meant, was something which the Jews were *to come to*, not what was *to come to them*: and this single observation excludes the Messiah from being meant. It was the resurrection of all men from the dead, which Paul's words signified, and this the Jews had been taught to hope for by many passages of the O. Test. in which such a promise had been made to them. I shall only add, that, when in the next verse this *hope of the promise* is spoken of, as what the Jews did then hope (*κατασπασαί*) *to come to*, it is the very same word, which Paul in Philip. iii. 11. uses to express the same thing: *If by any means* (says he) *κατασπασώ*, *I might attain to the resurrection of the dead*.

12 (m) Where-

THE TEXT.

12 (*m*) Whereupon, (*n*) as I went to Damascus, with authority and commission from the chief priests ;

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? (*o*) *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which (*p*) I will appear unto thee;

17 Delivering thee (*q*) from the people, and from the Gentiles; unto whom (*r*) now I send thee

18 To open their eyes, (*s*) and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and (*t*) inheritance among them which are sanctified (*u*) by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But shewed (*x*) first unto them of Damascus, and (*y*) at Jerusalem, and throughout all the coasts of Judea, and then (*z*) to the Gentiles, that they should repent and turn to God, and do works (*a*) meet for repentance.

THE COMMENTARY.

12 (*m*) Rather, *At which times.* See note on ch. xxiv. 18.

Ib. (*n*) See ch. ix. 3, &c. and ch. xxii. 6, &c.

14 (*o*) See com. and note on ch. ix. 5.

16 (*p*) Some instances of Jesus's appearing to Paul are found in ch. xviii. 9. and xxii. 18. and xxiii. 11. as also in 2 Cor. xii. 1, 2.

17 (*q*) *i. e.* the Jews.

Ib. (*r*) See ch. ix. 15. and xxii. 21.

18 (*s*) Or, *that they may turn from darkness, &c.*

Ib. (*t*) *i. e.* eternal life, See ch. xx. 32. and 1 Pet. i. 4.

Ib. (*u*) These words are to be joined, not to *sanctified*, but to the words *that they may receive forgiveness of sins and inheritance among, &c.* by (or, on account of) their *faith in me.* See ch. xx. 32.

20 (*x*) See ch. ix. 20.

Ib. (*y*) See ch. ix. 29.

Ib. (*z*) See ch. xiii. 46, 48, 49.

Ib. (*a*) Greek, *worthy of repentance, i. e.* fuitable and answerable to a true repentance. See Matthew iii. 8. and Luke iii. 8.

21 For

T H E T E X T.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore (*b*) obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets (*c*) and Moses did say should come :

23 (*d*) That Christ should suffer, (*e*) and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? (*f*) I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me

T H E C O M M E N T A R Y.

22 (*b*) As promised in ver. 17.

Ib. (*c*) See note (D).

23 (*d*) Rather, *That the Christ should be a suffering one.* See Isai. liii. 3, &c. Ps. 22.

Ib. (*e*) Rather, *and that he, the first from the resurrection of the dead, should preach light, &c.* See Isai. xlii. 6. and xlix. 6. The circumstance of Jesus's being the first from the resurrection is not to be looked for in the prophets, being only Paul's assertion here, as in 1 Cor. xv. 20. and Col. i. 18.

27 (*f*) *i. e.* believest the prophets. Paul seems here to have been going on to prove, that the prophecies had pointed out Jesus for *the Christ*, if Agrippa had not broken in upon his discourse, as in the next verse.

N O T E S.

(D) V. 22. *And Moses*] The Greek words *καὶ Μωσῆς* seem to be an interpolation, Moses being here mentioned after the *prophets*, in the number of which he could not but be included; and in ver. 27. where the *prophets* are again mentioned by Paul, Moses' name is omitted.

T H E T E X T.

T H E C O M M E N T A R Y.

this day, were both almost, and altogether such as I am, (g) except these bonds.

29 (g) See ch. xxiv. 23. and com. on ch. xxv. 14.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, (b) This man might have been set at liberty, if he had not appealed unto Cesar.

32 (b) See note (E).

N O T E S.

(E) V. 32. *This man might, &c.*] From ver. 30. and from what Agrippa here says, it seems probable, that Agrippa upon his return to Rome represented Paul's case so favourably to the Emperor or his ministers of state, that he was soon set at liberty there, as it may be concluded he was from what is said in ch. xxviii. 30. that he *dwelt two whole years in his own hired house*: and to the same cause it seems to have been owing, that Julius, who had the care of Paul as prisoner in the ship, treated him so courteously as is said in ch. xxvii. 3, 43. and may be gathered too from what is in ch. xxviii. 14, 16.



C H A P. XXVII.

T H E T E X T.

1 **A**ND when it was determined (a) that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

2 And entering into a ship of (b) Adramyttium, (c) we lunched, meaning to sail by the coasts of Asia, one (d) Aristarchus a Macedonian of Thessalonica, being with us.

3 And the next day (e) we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty (f) to go unto his friends to refresh himself.

T H E C O M M E N T A R Y.

1 (a) Rather, *that we should sail away, i. e. from Cesarea*, ch. xxv. 6. By the expression *we* it appears, that Luke, the writer of this book, was on board the ship, in which Paul sailed: and that enabled him to give so particular an account of the voyage and shipwreck.

2 (b) A city of Mysia in the lesser Asia, and a sea-port. See note (A).

Ib. (c) Rather, *which* (ship) *was bound for the coasts of Asia, we set sail, &c.* This ship carried Paul and the rest no farther than Myra in Lycia, ver. 5, 6. See note (B).

Ib. (d) See ch. xix. 29. and xx. 4. That he was one of *the other prisoners* (mentioned in ver. 1.) see Coloss. iv. 10.

3 (e) Rather, *we arrived, or landed at Sidon*. See note (C).

Ib. (f) *i. e. on shore at Sidon in Phenicia, where some Christians were* (ch. xi. 19.) who might provide Paul with necessaries, called here a *refreshing himself*: but probably he went thither under the guard of one or more soldiers. See ch. xxviii. 16.

N O T E S.

(A) V. 2. *Adramyttium*] Vertot in his Hist. des Chev. de Malthe says, that this was a sea-port in Africa minor, now called *Mehedia*.

(B) *Ib.* *We lunched, meaning, &c.*] In this new translation I follow the reading (*μέλλουσι*) of the Alex. MS. and of ten others mentioned by Wettstein in his N. Test. to which may be added two others, the various readings of which have been communicated to me. The Versions Copt. Æthiop. and both the Syr. agree with this reading, which is approved of by Mills and Bengelius; and I agree with them in thus preferring, before *μέλλοντες*, as usually printed, the word *μέλλουσι*, sc. *πρώην*; because the centurion with his prisoners meant to sail to Italy; and of the ship only it is properly said, that it was meant to sail *by the coasts of Asia*, where (as is said in ver. 6.) the centurion changed his ship for one going to Italy.

(C) V. 3. *We touched at Sidon*] The Greek here is *κατήχθημεν*, as in the foregoing verse it is *ἀνέχθημεν*; and both of them are explained thus by the Scholiast on Aristophanes's *Lyfistrat* v. 608.

THE TEXT.

4 And when we had lunched from thence, we failed unto (g) Cyprus, because the winds were contrary.

5 And when we had failed over the sea of Cilicia and Pamphilia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria (h) failing unto Italy; and he put us therein.

7 And when we had failed slowly many days, and scarce were come over against (i) Cnidus, the wind not suffering us, we failed under Crete, over against (k) Salmone:

8 And hardly passing it, came unto a place which is called (l) The fair havens, nigh whereunto was the city of (m) Laſea.

9 Now when much time was spent, and when failing was now dangerous, (n) because the fast was now already past, Paul (o) admonished them,

THE COMMENTARY.

4 (g) See com. on ch. iv. 36. The situation of this, and all the other places mentioned afterwards, is best seen by the maps of this voyage, where the course of it is usually marked out by pricked lines.

6 (b) It was freighted with wheat, ver. 38.

7 (i) A town of Caria (a province of the lesser Asia) which town was in a promontory, and lay on the sea coasts.

Ib. (k) A promontory of the island Crete (now called Candie) in the Ægean Sea.

8 (l) A sea-port town of Crete.

Ib. (m) Or, *Alaſſa*, according to some Greek MSS.

9 (n) See note (D).

Ib. (o) Or, *exhorted them*, as in ver. 22. i. e. not to loose from Crete (ver. 21.) but to winter there. See note (E).

N O T E S.

ἀνάγεσθαι, ἐκ τῆς λιμένος ἀποπλέειν καὶ εἰς τὰ ἄνω φέρεσθαι· ὃ ἐναντίον τὸ κατὰ γῆν φέρεσθαι: the word ἀνάγεσθαι signifies to sail out of the port and be carried upwards; whereas κατὰ γῆν φέρεσθαι signifies to be carried downwards to the land. In this explication of the words it is supposed (as the ancients commonly believed), that the surface of the sea is higher than that of the land. The Latins say, *oram solvere* and *oram appellere*; and we use (I think) the expression of *setting sail*, and *making port*.

(D) V. 9. *Because of the fast, &c.*] By this *fast* seems to be meant, that which the Jewish law obliged the Jews to keep on the tenth day of the seventh month, called *the day of atonement* in Lev. xxiii. 27. &c. See also Lev. xvi. 29. and Numb. xxix. 7. and Jos. Antiq. iii. 10. 3. This fast therefore was kept about the end of our September, when the winds and storms, which commonly happen about the equinoctials, make failing dangerous. Colomes. Obs. sacr. Vegetius in Wetstein.

(E) Ib. *Admonished them*] That Paul should admonish or exhort the mariners in an affair of failing, will not be wondered at by those, who consider, that he had been very frequently at sea;

as

T H E T E X T.

10 And said unto them, Sirs, I perceive that this voyage will be (*p*) with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed (*q*) the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there winter; which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when (*r*) the south-wind blew softly, supposing that they had obtained their purpose, (*s*) loosing thence, they failed close by Crete.

14 But not long after, (*t*) there arose against it (*u*) a tempestuous wind, called Euroclydon.

T H E C O M M E N T A R Y.

10 (*p*) Or, *with harm, and much loss, not only, &c.* See ver. 21.

11 (*q*) Rather, *the pilot, or, steersman.* Virg. in *Æn.* i. 115. says,
—*excutitur, pronusq; magister*
Volvitur in caput—

13 (*r*) This wind was full against them; but, it blowing softly only, they ventured to sea, having oars, as seems likely.

Ib. (*s*) Rather, *weighing; i. e. weighing anchor, or drawing it up out of the sea.*

14 (*t*) Rather, *there beat against it; i. e. against the island Crete.* See note (F). See also Toup's *Emend. ad Suidam* (part iii.) p. 239.

Ib. (*u*) See note (G).

N O T E S.

as appears from the accounts given us in this history of his going from one country to another, where he could not have arrived without making a voyage. He had been oftener at sea, and had been oftener in danger there, than Luke has recorded; for in 2 Cor. xi. 25. he says, that *he had been thrice shipwrecked*, and had even *been a night and a day in the deep*; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of a ship.

(F) V. 14. *Against it*] The Syr. and Copt. Versions have what answers to *against us*.

(G) *Ib.* *A tempestuous wind*] Two words in this sentence deserve to be considered, *viz.* τυφωνικός and Ευροκλύδων. The first is derived from τυφών, a sea-term borrowed (I believe) by the Greeks from the eastern sailors. It signifies a violent storm with a whirlwind attending it, and is used still in the east, and pronounced (I suppose) as I have seen it written by one of the most experienced seamen of this age, (Lord Anson) *Tuffoone*. As for the word Ευροκλύδων, it seems to be a name formed, by the seamen of ancient times, from their corrupt manner of pronouncing the *Euroaquilo* of the Romans, called Ευρακύλων by the Greeks, when they spake more accurately. A north-east wind (or rather, a north-north-east one) [east-north-east. Bentley's *Phileleuth.* part. i. p. 71.] was the wind, which would drive the ship directly to the quicksands, of which they were afraid, ver. 17. and the word Ευρακύλων, which signifies that, is preserved by the Greek MS. Alex. and

was

THE TEXT.

15 And when the ship was (x) caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called (y) Clauda, we had much work (z) to come by the boat :

17 Which when they had taken up, they used helps, (a) undergirding the ship; and fearing lest they should fall into (b) the quick-sands, strake sail, (c) and so were driven.

THE COMMENTARY.

15 (x) *i. e.* the storm beat against it with violence.

16 (y) A small island at the south-western end of Crete.

Ib. (z) Rather, *to be masters of the boat*; *i. e.* they were in danger of losing it: and therefore, (as it seems from ver. 30.) for fear of that, they drew it up into the ship.

17 (a) See note (H).

Ib. (b) Greek, *the Syrt*, or bank of sands, such as our Godwin-sands are. See note (I).

Ib. (c) See com. on Mark iv. 36. and note on John iv. 6.

N O T E S.

was in those MSS. from whence the Vulg. and Æthiop. Versions were made. To one, who should object, that *Eυρακλύδων* is a word composed of a Greek and a Latin one, it may be answered, that *Nomenclator* is of the same kind of composition; and so perhaps are some other words, which at present do not occur to me. If the word *Eυρακλύδων* had been the proper word to express any point of the compass, Luke would not (I think) have said, *called Euroclydon*, but have used the word *Eυρακλύδων*, as he does the word *Αἶεξ*, *Χάρως*, and *Νότος* in ver. 12, 13. without the addition of the word *called*. That seamen often miscall names, appears from very many modern instances, as when they pronounce *Cadiz* as if it was *Cales*, and *Gibraltar* as *Gibletoe*, and *Corunna* as the *Groyne*. An east wind, as dangerous to ships, is used in Ps. xlvi. 7. and Jerem. xviii. 17. Luke viii. 24. *ἔπελιμψε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τὸ ὕδατος*, *he rebuked the wind and the raging (or swell) of the water*. Hence Luke seems to have used the word *Eυρακλύδων* (which perhaps he heard from the seamen in the Alexandrian ship, who were Greeks) for a swelling of the water raised by a strong east wind. This ship, which the sailors feared lest it should fall into the quicksands (ver. 17.) seems to have been in the same situation with Æneas's, of whom it is said by Virgil. 1. 114.

— *tres Euris ab alto
In brevia & syrtes urget.*

(H) V. 17. *Undergirding the ship*] Undergirding a ship is now sometimes practised, as seamen tell me, in violent storms. The method of doing it is this: they let a long cable pass at one end of it under the ship, and when that end is gotten up out of the water on the other side of the ship, they fasten the two ends together upon the deck, the better to keep the planks from starting, and to hold the sides of the ship tight. Mr. Walters in his account of Lord Anson's voyage (p. 24. first 4to. ed.) speaking of a Spanish ship in a storm, mentions this practice, and says, "they were obliged to throw overboard all their upper-deck guns, and to take six turns of the cable round the ship to prevent her opening."

(I) 17 *The*

THE TEXT.

18 And we being exceedingly tossed with a tempest, the next *day* they (*d*) lightened the ship;

19 And the third *day* we cast out with our own hands (*e*) the tackling of the ship.

20 And when (*f*) neither sun nor stars in many days appeared, and no small tempest (*g*) lay on *us*, all hope that we should be saved, was then taken away.

21 But after (*b*) long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have (*i*) hearkened unto me, and not have loosed from Crete, (*k*) and to have gained this harm and loss.

THE COMMENTARY.

18 (*d*) By their throwing some of the heavy things of it overboard.

19 (*e*) See Jonah i. 5. where the Greek word is rendered *wares*. The lading of this ship was *wheat*, which was not till afterwards thrown overboard, ver. 38. Elfner quotes Ælian's Var. Hist. vi. 12. σκάπη δὲ ἔρχεν ἑτοίμα νηυσὶν ἄλλαις πεντακοσίαις, *armamenta autem habuit parata ad alias naves quingentas*. And Demosth. de falsa Legatione, τὶ δὲ; ἢ τριῆεις τριακοσίαι καὶ οὐκ ἑκατοῖς καὶ κήματα ὑμῶν περίεσι; *quid vero? Annon triremes trecentæ & armamenta illarum & pecuniæ vobis supersunt?* [See Toup (1^a) p. 2.]

20 (*f*) *i. e.* because of the continued rain. See ch. xxviii. 2. and note (K) here.

Ib. (*g*) Or, *lay on, i. e. on the ship.*

21 (*b*) See note on ver. 33.

Ib. (*i*) See ver. 9, 10.

Ib. (*k*) Rather, *and not to have received (or suffered) this harm and loss: or, and to have escaped this harm and loss.* See ver. 10. and note (L) here.

N O T E S.

(I) V. 17. *The quicksands*] Meaning perhaps *the Syrtis major*, or larger banks of sand, which is on the coasts of Africa, near to the country of Cyrene; and to which a strong north-east, or north-north-east wind would carry the ship directly from Clauda. Both *Syrtes*, the larger and the smaller, were so famous for the destruction of ships, that Josephus in Bell. Jud. ii. 16. 4. makes Agrippa say in his celebrated oration to the Jews, that they were φοβεραὶ καὶ τοῖς ἀνέστοι, *dreadful even to those who heard them spoken of.*

(K) V. 20. *Neither sun nor stars*] The mariner's compass was not at that time known; therefore for want of the sight of the sun by day, and of the stars by night, they could not tell which way they were carried.

(L) V. 21. *And to have gained, &c.*] The negative particle *μη* may be borrowed here from the former part of the sentence, [instances in Hebrew may be found, where *אל* is borrowed from the first part of the sentence] and then the word *κερδῆσαι* is used *abusively* (as the Grammarians speak); the word *to gain* being used, when to *receive* only is meant, and what is received is not a good. So *minari* among the Latins is used for *promittere*, as in Horace, Sermon. ii. 3. 9. and *promittere* for *minari*.

T H E T E X T.

32 And now I exhort you (*l*) to be of good cheer: for there shall be no loss of *any mans* life among you, but of the ship.

23 For there stood by me this night the angel (*m*) of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must (*n*) be brought before Cesar: and lo, God (*o*) hath given thee all them that sail with thee.

25 Wherefore, firs, (*p*) be of good cheer: for I believe God, that it shall be even (*q*) as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the (*r*) fourteenth night was come, as we were driven up and down in (*s*) Adria, about midnight the shipmen deemed that (*t*) they drew near to some country;

T H E C O M M E N T A R Y.

22 (*l*) Rather, *to have a good heart.*

23 (*m*) Rather, *of the God.*

24 (*n*) *i. e.* to be tried at his judgment-seat. See note (M).

Ib. (*o*) *i. e.* hath in favour to thee granted, that none of the lives of those, who were on board, should be lost. Probably Paul had prayed for this to God.

25 (*p*) Rather, *have a good heart.* See ver. 22.

Ib. (*q*) Or, *as he* (the angel) *said to me.* See note on ch. xx. 13.

27 (*r*) *i. e.* of their sailing from the *Fair havens*, ver. 8, 13.

Ib. (*s*) *i. e.* the Adriatick sea, comprehending all that part of the Mediterranean sea, which was formerly called the Ionian sea: as Bochart seems to have proved in his *Phaleg.* c. 26. See note (N).

Ib. (*t*) Greek, *some country drew near to them.* See note (O).

N O T E S.

minari, as in Virg. *Æn.* ii. 96. and *sperare* is used for *to expect*, when it is a calamity that is to be expected, as in Virg. *Æn.* i. 547. and ii. 354. and iv. 292. and xi. 275. Or, we may say, that *κερδῆσαι* signifies here *to escape or avoid*, as it has been thought to signify in other places: of the same nature is that, which Reuben is made by Josephus to say to his brethren, when he advised them (*Antiq.* ii. 3. 2.) τὸ μανθῆναι τὰς χεῖρας ἀλλήλους κερδαίνειν, *to avoid their polluting their hands with the blood of Joseph.*

(M) V. 24. *Be brought before Cesar*] In the original it is *παρασῆναι Κάισαρι*, which stands for *παρασῆναι τῷ ἐνμαλὶ Κάισαρος*, *be brought (or stand) before the judgment-seat of Cesar*, as it is expressed in ch. xxv. 10. Ulpian upon Demosthenes says, that *παριστάναι* is a law-term used by that orator in the sense of bringing a man before a tribunal: and so it seems to be used in ch. xxiii. 33. Rom. xiv. 10. and 1 Cor. viii. 8. and 2 Cor. iv. 14. Eph. v. 27. and 2 Tim. ii. 15. See also note on Acts xxiv. 13. After the same manner Josephus speaks in *Antiq.* xvi. 11. 2. when telling us, that Herod caused his two sons to be lodged in *Platana* near to *Berytus*, ὡς ἔχειν, εἰ κληθῆεν, *παρασῆσαι*, *that, if they were called for, he might have them ready to bring them before the council.*

(N) V. 27.

THE TEXT.

THE COMMENTARY.

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast (*u*) four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour (x) as though they would have cast anchors out of the (y) foreship,

29 (u) See note (P)

30 (x) See note on Luke viii. 20.

Ib. (y) This in ver. 41. is called *the forepart of the ship*, and is now-a-days (I think) called *the forecastle*, and *bow* of the ship.

N O T E S.

(N) V. 27. *Adria*] To what Bochart hath produced for this purpose, add, that the old Scholiast in his Comment upon Dionysius's *Pariegesis*, v. 85. says, τὸ Σικελικὸν τῆσι τὸ πέλαγος Ἀδρίαν καλεῖσι, *they call this Sicilian sea, Adria*; meaning, I suppose, that it was so called in his days.

(O) *Ib.* They drew near to some country] The Greek here seems to be used in that way of speaking, which was then common among sailors, who spake of the land, when they were under sail, and inward bound, as if it was coming to them, and not they to the land. Of this sort is what we read in ch. xxi. 3. ἀναφανέντες τὴν Κύπρον, *having made Cyprus appear*; i. e. Cyprus having appeared to us, or we having discovered it. When a ship under sail was outward bound, then they spake, as if the land was leaving them, and not they the land: for so we find Virgil in a like case saying Æn. iii. 291. — *Phæacum abscondimus arces*, and in v. 72. — *terræq; urbescq; recedunt*. And Lucretius iv. 390. says, — *fugere ad puppim colles campique videntur*.

(P) V. 29. *Four anchors out of the stern*] However unusual it may be now a days (and I am told it is) for anchors to be dropt out of the stern of a ship; yet in former days this custom did, on certain occasions, prevail, as may be made appear by the following passages. Julius Cæsar in Bell. Civ. i. 25. says, *has* (sc. rates) *quaternis anchoris ex quatuor angulis desinabat, ne fluctibus moverentur*. And Val. Flaccus, v. 72. says,

—jam prora fretum commoverat, & jam
Puppe sedens placidas, dimiserat anchora terras.

* Foreship, ver. 30. *bow* of the ship.

And Virg. Æn. vi. 901. *Anchora de prorâ* jacitur, stant litore* { *iterns,*
puppis,
πρύμναι.

Obvertunt pelago proras: tum dente tenaci

Anchora fundabat naves, & litora curvæ

Prætexunt puppes. Id. vi. 3. &c.

B b

T H E T E X T.

T H E C O M M E N T A R Y.

31 Paul said to the centurion, and to the foldiers, Except these abide in the ship, ye cannot be saved.

32 Then the foldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, (z) This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat : for this is (a) for your health : for there shall (b) not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all ; and when he had broken *it* he began to eat.

36 Then (c) were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, (d) two hundred threescore and sixteen souls.

33 (z) Rather, *To day expecting the fourteenth day ye continue fasting, taking nothing.* See note (Q).

34 (a) Greek, *for your safety* or *preservation* ; meaning, that by eating they would get strength, and so be better able to reach the shore.

Ib. (b) This is a proverbial expression, signifying, ye shall be safe. See Matthew x. 30. and Luke xii. 7. and especially Luke xxi. 18. See also 1 Sam. xiv. 45. and 2 Sam. xiv. 11. and 1 Kings i. 52.

36 (c) Rather, *had all a good heart.* See com. on ver. 22.

37 (d) *i. e.* persons, as in ch. ii. 41. and xiv. 22. See note (R).

N O T E S.

(Q) V. 33. *This day is the fourteenth day, &c.* By my translation I would have the Greek words understood, as not implying, that the people in the ship had fasted fourteen days ; a thing, which without a miracle could not have been done. They had been fourteen days in the storm ; but it is not said, that they had fasted so long, though for some time they had fasted and *taken nothing*. They had victuals in the ship (ver. 34, 35, 36.) and therefore could have had no occasion to fast fourteen days, if they could have been able to do so. (Vulg. *accipientes*. Copt. *non edentes aliquid*.) I shall only add, that by comparing what is here said with what is said in ver. 27. it appears, that the Jews of Paul's days reckoned their *νυχθήμερα*, or days of twenty-four hours, from evening to evening, as had been their ancient custom. See Zetzes in his note upon Hesiod *ἀσινος*, and Hammond.

(R) V. 37. *Two hundred souls* Josephus in his Life, ch. iii. says, that the ship, in which he sailed for Italy, and which was cast away in the Adriatick gulph had six hundred men on board. There is no need therefore to think (as an eminently learned man, Dr. Richard Bentley, now dead, is said to have done), that the word *διακόσιοι*, *two hundred*, should be left out, as if the whole number two hundred and seventy-six was too many for this ship of Alexandria to carry.

38 And

THE TEXT.

THE COMMENTARY.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they (e) had taken up the anchors, they committed themselves unto the sea, and loosened (f) the rudder-bands, and hoisted up the main sail to the wind, and made toward shore.

41 And falling into a place (g) where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim,

39 See the note in Pope's Homer's *Odyss.* vol. ii. p. 212.

40 (e) Rather, *had cut* (the cables of) *the anchors, they left them* (the anchors) *in the sea.* So margin of Eng. Transl.

Ib. (f) Rather, *the bands of the rudders.* See note (S).

41 (g) Rather, *which had the sea on both sides of it.* See note (T).

N O T E S.

(S) V. 40. *The rudder bands*] In the Eng. Transl. it does not appear, that the rudders were of the plural number, and yet the word *πηδαλίων*, *rudders*, implies it. That some of the ships of the ancients had more rudders than one, appears from the passages cited on this occasion by Wetstein in N. Test. on the place, and by Scheffer *de re navali*, p. 146. Elnor quotes to this purpose Ælian's Var. Hist. lib. ix. c. 40. & Apuleius Metam. l. 2. p. 50. To which I add the two following passages, which speak as home to the purpose as any. Herodotus in ii. 96. speaking of the Egyptian vessels, mentions as a peculiarity of them, that *πηδάλιον ἓν ποιῆναι, καὶ τὸ διὰ τῆς πρόπιοις διαβύνεσθαι*, *Gubernaculum unum faciunt, & hoc per carinam trajicitur.* And Heliodorus in Æthiop. v. p. 241. when he says, *τῶν πηδαλίων θάτερον ἀποβαλόντες*, *having lost one of the rudders*, plainly implies, that the ship had more than one. By the *ζεύγηρια*, *bands*, seem meant here such ropes as were used for the fastening, or lashing (that I think is the sea-term) of the *rudders* in some particular position. Most probably, when a ship had two rudders, the one was placed at the stern, and the other at the bow of the ship. Albertus in loc.

(T) V. 41. *Where two seas meet*] The supposed place is now called *la cala di S. Paolo*, which means the place where St. Paul landed. It is on the north-western side of Malta.—*Bimarise* *Corinthe*, Horat. Od. i. 7. 2. See Dio Chrysost. de Syrti in Casauboniana, p. 79.

THE TEXT.

(b) should cast *themselves* first into the sea, and get to land :

44 (i) And the rest, some on boards, and some on *broken pieces* of the ship. (k) And so it came to pass, that they (l) escaped all safe to land.

THE COMMENTARY.

43 (b) Or, *should cast themselves, and get out* (of the sea) *first to the land*.

44 (i) Rather, *And that the rest should* (get thither) *some on planks, and others on, &c.*

Ib. (k) *i. e.* in the manner, which the centurion had directed.

Ib. (l) Rather, *came all safe*, as in Eng. Bible, 1600, in 4to.



C H A P. XXVIII.

T H E T E X T.

1 **A**ND when they (*a*) were escaped, then they knew that the island was called (*b*) Melita.

2 And (*c*) the barbarous people shewed us no little kindness: for they kindled a fire, and (*d*) received us every one, because of the present rain, and because of the cold.

T H E C O M M E N T A R Y.

1 (*a*) Rather, *were come safe*; *i. e.* to the land. See com. on ch. xxvii. 44.

Ib. (*b*) Now called Malta, and inhabited by the order of St. John of Jerusalem commonly known by the name of the Knights of Malta. See note (A).

2 (*c*) *i. e.* barbarous: *i. e.* on account of their language, which the ship's crew did not understand. See note (B).

Ib. (*d*) Rather, *took us all to it*; *i. e.* to the fire.

N O T E S.

(A) V. 1. *Melita*] This island is situated in the Mediterranean sea between Sicily and Africa, but nearer to Sicily, and on the south-eastern side of it. There are two reasons (besides that of constant tradition), which strongly incline me to believe, that this was the island, on which the ship was wrecked, rather than that island, which bears the same, or nearly the same, name with it, and is so high up in the northern part of the Adriatick sea, as to be over-against Illyrium. The first is, that it is said in ver. 11. of this chapter, that another ship of Alexandria, bound (as we must suppose) for Italy, and carrying wheat thither, very probably, as that did in which Paul was shipwrecked (ch. xxvii. 38.), had been driven out of its course of sailing by stress of weather up to the Illyrian Melita, and had been for that cause obliged to winter in the Isle; now this is a supposition which, as I think, is too much of a supposition to be made. The other reason which inclines me to believe, that the Isle, which Luke here speaks of, was the present Malta, is this. In Paul's voyage to Italy from Melita on board the Alexandrian ship, which had wintered there, he and his company landed (as it is said in ver. 12, 13.) at Syracuse, and from thence went to Rhegium: But, if Melita had been the Illyrian one of that name, the proper course of the ship would have been, first to Rhegium before it reached Syracuse, and needed not to have gone to Syracuse at all: whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily before the ship could arrive at Rhegium in Italy.

(B) V. 2. *The barbarous people*] The inhabitants of this island were originally a colony of the Phenicians or Carthaginians (according to Bochart in Phal. c. xxvi.), and had still their ancient language in use among them; which, though mixed, (as is probable) with some Greek and Latin words, was an unintelligible language to Romans and Greeks. With these Romans and Greeks, as indeed with other nations, it was usual to call all such *βάρβαροι*, *barbarians*, as spake a language, with which they were not acquainted. We find (for instance) Paul speaking after this manner in 1 Cor. xiv. 11. *If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,*

THE TEXT.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper (*e*) out of the heat, and (*f*) fastened on his hand.

4 And when the barbarians saw (*g*) the venomous beast hang on his hand, they said among themselves, No doubt, this man is a murderer, whom, though he (*h*) hath escaped the sea, yet (*i*) vengeance (*k*) suffereth not to live.

THE COMMENTARY.

3 (*e*) *i. e.* from among some of the sticks (which had been on the fire before Paul laid his) when they began to grow warm by the fire's approaching them. The heat of the fire might reasonably have been supposed to make the viper more venomous.

Ib. (*f*) It is not said, that the viper bit Paul.

4 (*g*) Rather, *the little beast*. See note (C).

Ib. (*h*) Rather, *is come safe out of the sea*. See com. on ch. xxvii. 44.

Ib. (*i*) Rather, *justice*; meaning the goddess *Justice*, so represented to be by the heathens. See note (D).

Ib. (*k*) Rather, *hath not suffered to live*. They looked upon the bite as sure death, though he was not then dead. See ver. 6.

N O T E S.

and he that speaketh, shall be a barbarian unto me. Thus Herodotus in ii. 158. says, βαρβάρους πάντας Αιγύπτιοι καλεῖσι τὰς μὴ σφὶ ὁμογλώσσους, *the Egyptians call all those barbarians, who have not the same language with themselves*. And Ovid, when among the Getes, says in Trist. v. 10.

Barbarus hic ego sum, quia non intelligor ulli.

And Juvenal Sat. vi. 158. calls a Jew by that name for the same reason, when speaking of Agrippa and Berenice, he says, *Barbarus incestæ, dedit hunc Agrippa sorori*.

To which may be added, that Cicero in Tusc. Disp. v. 40. uses a manner of speaking not much unlike to this, *Epicurei nostri Græcè fere nesciunt, & Græci Latine: ergo hi in illorum, & illi in horum sermone surdi*. As for the etymology of the word βαρβάρους, I think, that it has been universally mistaken. My opinion is, that the Greeks, who traded with the Phenicians, formed this word from their observing, that the Phenicians were generally called by the name of their parent with the word *Bar* prefixed to that name; as we find in the N. Test. men called *Bar-Jesus*, *Bar-Thomas*, *Bar-Jonas*, *Bar-Timeus*, &c. Hence the Greeks called them βαρβάρους, meaning the men who are called *bar bar*, or have no other names than what begin with *bar*: and because the Greeks did not understand the language of those Phenicians, they first, and the Romans in imitation of them, gave the name of *barbarians* to all such as talked in a language, to which they were strangers.

(C) V. 4. *The venomous beast*] Serpents, vipers, scorpions, and such like creatures are called θηρία by the Greek writers. Thus in Lxx. Ecclef. xii. 13. the word θηρία signifies, though rendered there in Eng. Transl. *wild beasts*: and thus Josephus in Antiq. ii. 10. 2. speaking of Æthiopia as abounding in serpents, calls it γῆ θηροτρόφος, or (as I think it should be read) θηριοτρόφος. Theo-

critus

T H E T E X T.

T H E C O M M E N T A R Y.

5 And he shook off the beast into the fire, and felt no harm.

6 (l) Howbeit, they looked when he should have swollen, or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed their minds, and said (m) that he was a god.

6 (l) Rather, *But they expected, that he would soon swell, or fall down dead.* By swelling seems meant in his hand. See note (E).

Ib. (m) See an instance of the like change of sentiments in the common people, in ch. xiv. 11, 18, 19. [But see com. on ver. 19.]

N O T E S.

critus in Idyll. xix. 1. calls a bee by this name of *θηρίον*. And Aristotle de Mirab. auscult. says concerning Crete, that it is reported, that *no serpents*, *ὁμοίως δὲ καὶ τὰ παραπλήσια τέτοις θηρία γενέσθαι*, and *in like manner no beasts of this sort are gendered there*. It may be observed likewise, that the Greek physicians, when they use the words *θηριακὰ φάρμακα*, mean by them such medicines as are proper for the cure of the venomous bite of serpents. To which I shall add, that Cicero in Tuscul. Disp. i. 39. speaking of winged insects on the banks of the river Hypanis, which die on the day whereon they are born, calls them *bestiolæ*, *little beasts*. Bochart Hioroz. vol. ii. p. 368.

(D) *Ib. Vengeance*] Hesiod in Op. & Di. v. 256. makes a goddess of Δίκη, saying,

Ἥ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
Κυδρή τ' αἰδοίη τε θεοῖς, οἱ Ὀλυμπων ἔχουσιν.
Καὶ ῥ' ὅποτ' ἄν τις μιν βλάβῃ σκολιῶς ὀνομάζων,
Ἀυτίκα παρ Διὸς πατρὶ καθεζομένη Κρονίωνι
Γηρύετ' ἀνθρώπων ἄδικον νόον.
*Virgo autem est Δίκη, Jove prognata,
Augusta & veneranda Diis, qui cælum habent :
Et cùm quis illam lædat impiè contumeliâ afficiens,
Statim apud Jovem patrem confidens Saturnium,
Queritur hominum iniquitatem.*

Demosthenes likewise in Or. cont. Aristog. calls Δίκη, *inexorable and dreadful*, and adds, that (according to Orpheus) *παρὰ τὸν τῷ Διὸς θρόνον καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾷ*, *she sits near the throne of Jupiter, and sees all the actions of men*.

(E) V. 6. *Howbeit, they looked, &c.*] The circumstance of a man's swelling, when he has been bitten by a venomous serpent, is thus accurately and poetically described by Lucan. ix. 791.

— illi rubor igneus ora
Succendit, tenditq; cutem, pereunte figurâ,
Miscens cuncta tumor jam toto corpore major :
Humanumq; egressa modum super omnia membra
Efflatur sanies, latè tollente veneno.
Ipse latet penitus, congesto corpore mersus ;
Nec lorica tenet distenti corporis auctum.

T H E T E X T.

7 In the same quarters were possessions of (n) the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also (o) honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, (p) whose sign was Castor and Pollux.

12 And landing at (q) Syracuse, we tarried there three days.

13 And from thence (r) we fetched a compass, and came to (s) Rhegium: and after one day the south-wind blew, and (t) we came the next day to (u) Puteoli:

T H E C O M M E N T A R Y.

7 (n) Chief on account of his possessions there, and perhaps he was the Roman governor of that small island, subject however to the Prætor of Sicily. See Cicero's Orat. Verrin. 4^a. c. 18, 46.

10 (o) Rather, *presented us with many presents*, or, *made us many presents*. See note (F).

11 (p) Rather, *whose sign was the sons of Jupiter*: their names were, as Eng. Transl. expresses it. See note (G).

12 (q) The capital city of Sicily, and a sea-port, on the eastern side of that island.

13 (r) Or, *we coasted it*.

Ib. (s) A town of Italy, in Calabria, and in that most southern part of it, where it runs out the nearest to Sicily: it is now called *Reggio*.

N O T E S.

(F) V. 10. *Honoured us*] The word τιμή is often used, as it seems to be here, for something more than mere honour or civilities. It signifies any pecuniary recompence or present. In the sense of a present or gift we find τιμή used in 1 Tim. v. 17. where it is said, *Let the elders that rule well, be counted worthy of double honour*, τιμῆς; which word Chrysostom on the place explains thus, τὴν τῶν ἀναγκάων χορηγίαν, *a supplying them with all things which they wanted*. So in Diod. Sic. iv. 29. (as Wetstein has noted) we meet with this expression, ἐδέξαντο τὸν Ἡρακλέα ξενίοις ἀξιολόγοις, καὶ δωρεαῖς κεχαρισμένοις ἐτίμησαν, *they received Hercules with considerable presents, and honoured him with very acceptable gifts*: and Xenophon in Cyrop. lib. i. p. 16. Ed. Hutch. 8vo. says, στεφάνοις καὶ ψελλίοις ἐτίμα καὶ ἐκόσμη, *he honoured and adorned him with collars and bracelets*. In the sense of a pecuniary recompence or price paid for any thing the word τιμή is met with in 1 Cor. vi. 20. and vii. 23. and in Lxx. Numb. xxii. 17. compared with ver. 18. Ps. viii. 5. and xlix. 12. and Prov. iii. 9. as also in Jos. Antiq. ii. 6. 5. 6. and iv. 4. 6. and in Clemens Romanus's 1 Ep. ad Cor. c. lv. See note on Matth. xv. 4.

(G) V. 11. *Whose sign was Castor and Pollux*] The heathen Theology says, the sons of Jupiter by Leda; and this ship had the carved figures of these two in the bow or forepart of it.

14 Where

THE TEXT.

14 Where we found brethren, and were desired to tarry with them seven days : (x) and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came (y) to meet us as far as (z) Appii-forum, and (a) the Three taverns : whom when Paul saw, he thanked God, and took courage.

THE COMMENTARY.

13 (t) Or, on the second day we came to, i. e. the second day after we left Rhegium, where having staid one day, and then the south wind blowing, we sailed from thence for Puteoli.

Ib. (u) A town in Italy, near to Naples, and now called *Pozzuolo*.

14 (x) i. e. and having tarried with them seven days (as they desired) we went, &c. See note (H).

15 (y) Probably some came as far as *Appii-forum*, and others no farther than the *Three Taverns*, which were something nearer to Rome, from whence they came to meet Paul.

Ib. (z) This signifies the market-place of *Appius*, a name given to a town at no great distance from Rome, and now called *Casarillo de S. Maria*. See note (I).

Ib. (a) i. e. inns, so called, because they were wooden houses. See note (K).

N O T E S.

(H) V. 14. *And so we went*] By this it appears, that Julius the centurion was as obliging to his prisoner Paul, as he could be consistently with his trust. The rest of the persons, who made up the ship's company, went off probably upon their landing at Puteoli.

(I) V. 15. *Appii-Forum*] Horace in *Serm. i. 5. 3.* speaks of it as a place at no great distance from Rome, as a place on the Appian road, and as what was chiefly inhabited by watermen and inn-keepers. It is now called *Casarillo de S. Maria*.

(K) Ib. *The Three taverns*] There are some ruins in that place, which are now called *Tre taverne* : and this place Cicero mentions in *Ep. ad Att. ii. 10.* where (if he was going from Rome, as his letter seems to imply) he speaks of the *Three taverns* as nearer to Rome than the *Appii-forum*. His words are, *ab Appi foro horâ quartâ: dederam aliam (epistolam) paulo ante in Tribus Tabernis*. As for the word *taberna*, and its signification, the following observations may be made. Donatus on Terence's *Adelph. iii. 5.* says, *Taberna quasi trabena à validioribus dicta trabibus, quibus superiora suspensa sunt*. From hence it appears, that *trabena* was the word at first formed from *trabs*, which *trabena* was in length of time, for the ease probably of pronunciation, spoken and written *taberna*. Ulpian de Verb. Signific. explains *taberna* thus, *omne ædificium quod est utile ad habitandum, ex eo quòd taberna tabulis claudabatur sive comperiebatur*. It signifies therefore a wooden house ; and, as such buildings were reckoned mean ones, Horace in *Od. i. 4. 13.* opposes, *pauperum tabernas* to *regum turres*. In *Sat. i. 4. 71.* he speaks of a bookseller's shop or house by this name,

Nulla taberna meos habeat, neq; pila libellos.

THE TEXT.

16 And when we (b) came to Rome, the centurion delivered the prisoners to the (c) captain of the guard: but Paul was suffered to dwell by himself, with a soldier (d) that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together: And when they were come together, he said unto them, (e) Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was (f) no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 (g) For this cause therefore have I called for you, to see you, and to speak

THE COMMENTARY.

16 (b) This was about twenty-five years after Paul's conversion.

Ib. (c) Greek, *commander of the camp*; i. e. the præfect of the prætorian cohorts, or he who had the chief command over them. See note on ch. x. 1.

Ib. (d) Rather, *that guarded him*. See note on ch. xii. 6.

17 (e) Rather, *Brethren*. See note on ch. vii. 2.

18 (f) See ch. xxiii. 29. and xxv. 26. and xxvi. 31, 32.

20 (g) i. e. as I am a prisoner, and not permitted to stir out of my house,

N O T E S.

And in Epist. i. 14. 24. he means by it a publick house or inn, saying,

Nec vicina subest, vinum præbere tabernæ.

Quæ possit tibi.

If I mention on this occasion my suspicion about the genuineness of a passage in Virgil, I hope that it will find an excuse from the reader. The passage is in *Æn.* ii. 53. where the present reading is, *Insonuere cavæ gemitumq; dedere cavernæ.*

How Virgil came to be so defective in epithets, as to give that of *cavæ* to *cavernæ*, is what I cannot well account for. I have therefore long thought, that he wrote,

Insonuere cavæ gemitumq; dedere tabernæ.

He might call the wooden horse, which the Greeks made, by the name of *tabernæ*, because it was (as he says in ver. 112.) *trabibus contextus acernis*; and what he called *tabernæ*, might easily in length of time come to be written (as it was pronounced) *tavernæ*, the *b* being changed into *v* for smoothness, as it now is in the word *tavern*, evidently derived from *taberna*, and as it is in the word *Architrave*, of which *trabs* is one of the formatives. From *tavernæ*, if it was so written formerly, the change to *cavernæ* is easily accounted for.

with

T H E T E X T.

with *you*: because that for (*b*) the hope of Israel I am bound (*i*) with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But (*k*) we desire to hear of thee what thou thinkest: for as concerning (*l*) this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and (*m*) testified the kingdom of God, (*n*) persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken (*o*) one word, Well spake the holy Ghost (*p*) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, (*q*) Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

T H E C O M M E N T A R Y.

I have taken the liberty of sending for you.

20 (*b*) Perhaps, "for preaching the doctrine of a general resurrection of the dead." See ch. xxiii. 6. and xxiv. 15, 21. and note on ch. xxvi. 26. In ch. xxvi. 6. it is *the hope of the promise made of God unto our fathers*. In both places the words seem rather to mean the *Messiah*, whom Paul preached Jesus to be. See ver. 23.

Ib. (*i*) He had been loosed from his chain (ch. xxiv. 43.) but it appears from hence, and from Ephes. vi. 20. that he was chained again at Rome. See the manner of chaining a prisoner in note on ch. xii. 6.

22 (*k*) Or, *we think it proper, that we should hear, &c.*

Ib. (*l*) See note on ch. xxiv. 14.

23 (*m*) Rather, *declared or preached*. See the beginning of note on John iv. 44.

Ib. (*n*) *i. e.* trying to persuade them, as in ch. xviii. 4. and xix. 8.

25 (*o*) By this is meant *one thing* (as the Greek sometimes signifies) expressed in more words than one.

Ib. (*p*) See Isai. vi. 9.

26 (*q*) Rather, *Hearing ye will hear, and will not understand, &c. i. e.* though ye hear, ye will not understand. See Matthew xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. and Rom. xi. 8. See also note on Mark iv. 12.

THE TEXT.

THE COMMENTARY.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, (r) and I should heal them.

27 (r) *i. e.* I should heal their spiritual diseases (which healing would be the effect of their being converted;) for Mark in ch. iv. 12. says, *lest they should be converted, and their sins should be forgiven them.*

28 Be it known therefore unto you, that the salvation of God (s) is sent unto the Gentiles, and *that* they will hear it.

28 (s) See ch. ix. 15. and xiii. 2, 46, 47, 48. and ch. xviii. 6. and xxii. 21. and xxvi. 17.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt (t) two whole years (u) in his own hired house, and received all that came in unto him,

30 (t) Therefore this history ends with the twenty-seventh year of Paul after his conversion. See note (L).

Ib. (u) Or, *in his own hired place*, which, probably, was not an house, but a *lodging*, as it is called in ver. 23.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, (x) with all confidence, no man forbidding him.

31 (x) Rather, *with all freedom, or openness.* See note (M).

N O T E S.

(L) V. 30. *Two whole years*] According to Bishop Pearson's computation Paul came to Rome in the seventh year of Nero, and in the ninth was set at liberty; from Rome he went into some other part of Italy, intending to go from Italy into Judea. See Heb. xiii. 23, 24.

(M) V. 31. *With all confidence*] With this verse ends Luke's account of Paul's travels and sufferings: and it is probable, that this history was written soon after the end of the two years mentioned in ver. 30. Of what Paul did, and of what he suffered afterwards we have a less Particular and less certain account in ancient writers.

A
NEW TRANSLATION
OF
ST. PAUL'S FIRST EPISTLE
TO THE
CORINTHIANS;
WITH A
PARAPHRASE AND NOTES.

P R E F A C E *

T O

St. PAUL'S First Epistle to the CORINTHIANS.

IT may seem no Recommendation of the following Work, for the Author to inform his Readers, that it was drawn up above fifty Years ago, *viz.* in the Years 1720 and 1721, and that in the Year 1728 twelve Copies of it were printed for his own private Use; unless, at the same time, he could inform them that it has received some Alterations, which, he hopes, are Improvements, as in the Advance of his Age his Judgment increased, and as he met in his Reading Things worthy of being observed for the Purpose. The Alterations indeed were not many, nor very considerable: But such as the Work now is he offers it to the Publick, as what he hopes will make the true Meaning of the Apostle, in many Places of this Epistle, better understood, than they have been generally hitherto.

* This Preface was written by the Author about eight Months before his Death.

St. PAUL's First Epistle to the CORINTHIANS.

T H E I N T R O D U C T I O N.

T E X T.

1 **P**AUL (A) the called, the apostle of Jesus Christ, by the will of GOD, and Sothenes the brother,

2 To the church of GOD which is at Corinth, *that is*, to those who are sanctified by Christ Jesus, who are the called, who are holy, and to all those who (B) in every place call upon the name of Jesus Christ our Lord, *who is* both their Lord and ours :

3 Grace and (C) peace *be* unto you from GOD our Father, and *from* the Lord Jesus Christ.

P A R A P H R A S E.

1 **I** PAUL (who was called to the belief of the gospel, and who am also an apostle of Jesus Christ by the will of GOD) and Sothenes our brother as a Christian, 2 send greeting to the church of GOD which is at Corinth, (which consists of all those who are sanctified by Christ Jesus, of those who are called to be Christians and are holy by profession) and to all those throughout the country, who in their prayers call upon the name of Jesus Christ, who is their Lord and ours : 3 May GOD our Father and the Lord Jesus Christ grant you fa-

N O T E S.

(A) In our English version we read *called to be an apostle of Jesus Christ*, the translators having joined *κλητός* and *ἀπόστολος* together, but I think, that a comma ought to be put after *κλητός*, to disjoin it from the word following here, and in the next verse, where we have *κλητοὶ ἅγιοι*. My reasons are these : no instance (I think) can be produced in the N. Test. of *κλητός* necessarily signifying *called to be*, with an adjective or substantive after it : and it may be farther observed, that *κλητός* and *ἀπόστολος* convey ideas too different to be thus joined together ; the one signifying *called to*, the other *sent from* : though both are true of St. Paul in different senses, (as may be seen in Acts ix. 4, 15. and xiii. 2.), yet they cannot be united in one expression. Whereas *κλητός* must be construed by itself in ver. 24. of this chapter, where we read, *but to them which are called* (*κλητοὶ*), *both Jews and Greeks*. So in Rom. i. 6. we have *among whom are ye also the called* (*κλητοὶ*) *of Jesus Christ* ; and in Rom. viii. 28. *to them who are the called* (*κλητοὶ*) *according to his purpose*. See also Matthew xx. 16. Jude i. and Rev. xvii. 14.

(B) *In every place*] These words only mean every part of Achaia : for this is not a general epistle ; but seems to have been written (as the second epistle is expressly directed) *to the church of GOD which is at Corinth, with all the saints which are in all Achaia*.

(C) *Peace*] The word *εἰρήνη*, in this and many other places of scripture, signifies (what is before called *χάρις*, grace) *peace* or *reconciliation*, between GOD who was offended, and Man who had transgressed, made by the merits of our Saviour's sufferings : thus when the Angels sung at Christ's birth, *And on earth peace*, they meant *reconciliation* between GOD and man, Luke ii. 14. So in Rom.

T E X T.

4 I give thanks unto my God always, upon your account, for the grace of God given unto you through Christ Jesus :

5 Because through him ye were enriched with every thing, *even* (D) with all doctrine, and with all knowledge,

6 (E) (When the testimony of Christ was confirmed among you)

7 So that no gift of the Spirit is wanting unto you, who wait for the time when our Lord Jesus Christ will be revealed :

8 (F) Who will also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

P A R A P H R A S E.

your and reconciliation. 4 I give thanks to my God at all times upon your account, particularly upon account of the favour of God which was given to you through the means of Christ Jesus : 5 Which favour was this ; that in every gift of the Spirit ye did abound, and were (as it were) made rich through his means ; for instance, ye abounded in the gifts of all doctrine, and of all knowledge in divine matters ; (6 and these gifts ye received, when the gospel of Christ was confirmed and preached convincingly among you) 7 So that there is no one gift of the Spirit, which is not possessed by some or other among you, who wait for that time when our Lord Jesus Christ will come and reveal himself in the destruction of the Jewish (1 Theff. iii. 13.) church and nation : 8 God will confirm and strengthen you also, that ye may be able to hold out to the end, and may be blameless in that day of our Lord Jesus Christ : 9 God is faithful and to be relied on for his part, and since he hath called you to be partakers of his son Jesus Christ, he will give you sufficient help and strength to continue so.

N O T E S.

Rom. x. 15. *the Gospel of peace* is the Gospel of *reconciliation*. See this word used thus in Acts x. 36. Colos. i. 19, 20. Ephes. ii. 17. and in LXX. Isa. ix. 6. lii. 7. liii. 5. liv. 10. and lvii. 19.

(D) *With all doctrine*, ἐν παντὶ λόγῳ] I have rendered λόγος here not by *utterance*, but *doctrine* ; because it seems to be used thus by St. Paul, in 2 Cor. viii. 7. Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε πίστει, καὶ λόγῳ καὶ γνώσει, where the word *faith* on one side, and *knowledge* on the other side seem to determine its signification : and so it is used in ch. i. 18. and ii. 4. and xv. 2. I know no place in St. Paul's writings where λόγος can relate to the gift of tongues, and as it is commonly made to do by the Interpreters of this verse.

(E) *When*] καθὼς signifies in this place not similitude or proportion, and therefore not *even as*, as our Eng. version has it : but it expresses the time *when*, or *as*, as in this Phrase, *as he was coming* : and thus καθὼς is used in Acts vii. 17. Rom. i. 28. and 2 Cor. iv. 1. And by μαρτύριον, *testimony*, is meant the gospel of Christ : for (as Grotius says on Heb. iii. 5.) *testari dicitur, etiam qui refert mandata*. And thus the same word seems to signify in 2 Tim. i. 8. where it is explained by εὐαγγέλιον. See also Rev. i. 2.

(F) The word ὅς in this verse relates (I think) to God, spoken of in ver. 4. and not to Christ, in ver. 7. Thus the same thing is ascribed to God in 1 Theff. iii. 13. and v. 23. The translation of Mons and of L'Enfant agree with me in this : if St. Paul had meant to say, *Christ will confirm you blameless unto the end*, he would not methinks have added *in the day of Christ*, but *in his own day*.

P A R T

P A R T I.

S E C T. I.

IN this section St. Paul complains of the divisions among the Corinthians, against which he argues and exhorts several ways. This section begins at ver. 10. of the 1st chap. and lasts to the end of the 4th chap. but in the latter part of the 17th ver. of chap. 1. St. Paul digresses upon his manner of preaching the Gospel, and says, that it was not done by human wisdom, but by the wisdom of heaven, and by the power of miracles wrought in confirmation of that wisdom: and this digression, which is one of the largest in this epistle, reaches from the middle of the 17th ver. of the 1st chap. to the end of the 2d chap.

Chap. I. ver. 10—end of Chap. IV.

T E X T.

P A R A P H R A S E.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no (G) divisions among you; but that ye be perfectly joined together in the same mind and the same judgment:

11 *This I say*, for those, who are of the family of Chloe, have informed me concerning you, my brethren, that there are contentions among you:

12 And I speak this, because every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, (H) and I of Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye have no difference of opinions and party appellations among you, and that there be no divisions among you, but that ye be all united in one mind and in one judgment: 11 For I am told, my brethren, by some of the house of Chloe, that there are contentions among you: 12 and I say *contentions*, because ye all name yourselves from different leaders; one crying, I am a follower of Paul; another, I am of Apollos; and another, I am of Cephas or Peter.

N O T E S.

(G) *Divisions, σχίσματα*] It does not appear, that the Corinthians separated communion one from another; which is now a days the sense of the word *schisms*, put here in the margin of our Bible: the word *σχίσματα* in this verse is explained by what St. Paul adds, *viz.* that they did not all speak the same thing, and were of different minds and judgments; which may be, and yet communion not be broken: and the word *σχίσμα* signifies still less in ch. xi. 18. see my note there.

(H) *And I of Christ*] I suspect that these words were not in the original, and are not genuine. Methinks it is not reasonable to suppose, that any Corinthians had heard Christ preach, and therefore professed to follow him only: all which they learned concerning Christ, they learned from the Apostles and other teachers; and they therefore followed some teacher or other, and called themselves Followers of that their Teacher. Besides, in the following verse it is said, *is Christ divided?* which

T E X T.

P A R A P H R A S E.

13 Hath Christ been divided? was Paul crucified upon your account? or were ye baptized into the name of Paul?

14 I thank God that I baptized none of you, except Crispus and Gaius:

15 (I) So that no one can say, that ye were baptized into my name:

16 And I baptized also the house of Stephanas; as for the rest, I know not, whether I baptized any other:

What can ye mean by this? 13 Is Christ divided? are there any true followers of his, that preach contrary one to another? or why must you be denominated from apostles only? for was it Paul who was crucified for you? or were you baptized into the name of Paul? no, whoever of you were baptized, and whoever baptized you, ye were baptized into the name of Christ. 14 I am extremely glad and thankful to God, that I baptized none of you, except Crispus and Gaius; 15 so that no one can say, that ye were baptized into my name, I not so much as baptizing the generality of you at all. 16 I remember likewise that I baptized the family of Stephanas: I do not recollect, whether I baptized any others or no:

N O T E S.

supposes Christ the common subject, that all the several teachers went upon, and instructed the Corinthians in: it would not therefore have been proper to say (*is Christ divided?*) if Christ had been one particular, from which a party among them pretended to take their name and doctrine. Again, in ch. iii. 22. St. Paul, alluding to these words, has there only, *Whether Paul, or Apollos, or Cephas, &c.* without mentioning Christ, unless in the next verse, as the common lesson, which all the teachers whatsoever professed to instruct them in. Lastly, to strengthen this suspicion of mine, it may be proper to produce a passage of Clement in his first epistle to the Corinth. ch. xlvii. which in Archbishop Wake's translation runs thus, *Take the Epistle of the blessed Paul into your hands: what was it that he wrote to you in the very beginning of his instructions to you? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, forasmuch as even then ye had begun to fall into parties and factions.* These words seem to refer to this place of St. Paul, and take no manner of notice of any, who called themselves (separately from the rest) followers of Christ.

(1) *So that no one of you can say,* ἵνα μή τις εἴπῃ] Which our Eng. version renders *lest any should say.* But I think it is not rightly rendered; because the reason, why St. Paul baptized no more, seems to have been founded upon the commission which Christ gave him (see ver. 17.) and not upon a foresight of any ill use which his baptizing them should occasion: I have therefore rendered ἵνα μή τις εἴπῃ, *so that no one can say*: it expresses not the design, but merely the event. This sense of ἵνα is often mentioned by commentators upon the Gospels, where a prophecy is said to be fulfilled by some action of our Saviour: and there cannot be a fuller proof of the use of this particle in this sense, than in Rev. xiii. 13. καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ, *and he doth great wonders, so that he maketh, &c.* In this light the following texts may be considered; John v. 20. and 2 Cor. i. 17. and vii. 9. and Galat. v. 17. and Rev. viii. 12. To this note let me add, that I prefer (and have accordingly translated) the reading of the Alex. MS. and many other MSS. and Versions which have ἐξαπλόσθη instead of ἐξάπλωσα: which last is not so clear a reading, without ὑμᾶς or some limitation of it.

T E X T.

P A R A P H R A S E.

17 For Christ sent me (K) not so much to baptize, as to preach the Gospel: *to preach it, I say; but* (L) not with the doctrine of wisdom, lest the cross of Christ should be made of none effect.

18 For the doctrine of the cross is foolishness to those indeed who perish, but it is the power of God to us who are saved.

17 and the reason indeed why I baptized so few, is, that Christ sent me rather to teach than to baptize; there being many more qualified for the latter office than for the former. I say that I was sent to *teach* the Gospel, but not with the doctrine of human wisdom, nor with human art and eloquence, lest by that means our preaching the cross of Christ should be in vain; it being natural for those who are persuaded of any thing by oratory, to quit that opinion again soon, when once the short effect of that artful and sophistical discourse is over:

18 I say, *lest the preaching the cross of Christ should be in vain*, because the account and doctrine of the cross is looked upon by unbelievers, who are in a perishing state, as a foolish doctrine: human eloquence cannot move and convince them to it: but they who are saved, *i. e.* the Christian converts, those who profess Christianity, know and see that our preaching, both by reason of the wide spreading of it, and because of the miracles which accompany it, is no less than the power of God.

N O T E S.

(K) *Not so much to baptize, as to preach*] The Greek is δ βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι: the writers of the O. and N. Test. do almost every where (agreeably to their Hebrew idiom) express a preference given to one thing before another, by an affirmation of that which is preferred, and a negation of that which is contrary to it: and so it must be understood here; for if St. Paul was not at all sent to baptize, those few whom he did baptize, he baptized without a commission: but, if he was sent not only to baptize but to preach also, or to preach rather than baptize, he did in fact discharge his duty aright. The abovementioned observation concerning the Jewish way of speaking, may give light into the following texts: in the N. Test. Matthew vi. 19, 20. and ix. 13. compared with Hosea vi. 6. and also Matthew x. 20. and xii. 7. Luke xxiii. 28. Mark ix. 37. John vi. 27. and vii. 16. and ix. 4. and xii. 44. Acts v. 4. Rom. ix. 13. and in 1 Cor. vii. 4. and ix. 8. and x. 24. and xv. 10. Ephes. vi. 12. Col. iii. 2. Heb. xiii. 9. and 1 Peter iii. 3, 4. 1 John ii. 15. As also in the O. Test. Gen. xxxii. 28. and Prov. xxx. 8, 9. And thus Josephus in his Antiq. ii. 9. 2. δ καθ' ὃ παίδων ἀπεπερὲντο — ἀλλὰ καὶ, &c. *not only, or not so much, that thereby they were to lose their children — as, &c.* Ib. iv. 8. 2. δ μέχρι τῆς δευτέρας ὑμῶν γήσει τὴν αὐτὴ πρόνοιαν, ἀλλὰ, &c. *God will not only hitherto be your Protector, but, &c.*

(L) *Not with the doctrine of wisdom*] The Greek words are δ κ ἐν σοφίᾳ λόγῳ, and our translation has, *not with the wisdom of words*; the Syr. seems to have read λόγων; and in ch. ii. 4. we have λόγοι σοφίας, *the words of wisdom*. But, though I have no countenance from any MSS. I am inclined to

T E X T.

19 For it is written, "I will destroy
" the wisdom of the wise, and will
" bring to nothing the prudence of the
" prudent."

20 Where *is* the wise man? where
is the scribe? where is the disputant of
this age? hath not God made foolish
the wisdom of this world?

21 For, whereas mankind by *its* wis-
dom did not know God in the wisdom
of God, God was pleased to save those,
who believe, (M) by the preaching of
foolishness:

22 Since both the Jews ask for (N)
signs, and the Greeks seek for wisdom;

23 But we preach Christ crucified,
which is unto the Jews a stumbling-
block, and unto the Greeks foolishness;

P A R A P H R A S E.

19 For, God says in Scripture, Is. xxix. 14.
*I will destroy the wisdom of the wise, and bring
to nothing (LXX. make to disappear) the under-
standing of the prudent:* 20 Let me then ask
you these questions; where is the wise man?
where is the Jewish scribe? where is the dis-
puting philosopher of this age? hath not God
in this instance of the cross shewed, that the
pretended wisdom of this world is folly? 21
for, since mankind did not rightly discover the
nature and the will of God by the natural
reason and wisdom which he had implanted in
them, it pleased God to make these things
known to men, and save the believers by the
preaching of that doctrine which is esteemed
foolishness among them; 22 since both the
Jews require signs to induce them to believe,
and the Greeks require wisdom; *i. e.* some
nice refined points of reasoning, some touches
of philosophy agreeable to their systems; 23
But, to the great disappointment of both of
them, I preach Christ crucified, which doctrine
is an offence to the Jews, because they expect
that he should have given signs and instances
of his divine power, but his dying seems (they
think) an instance of weakness: and as for the
Greeks, they look upon the doctrine of the
cross as ridiculous, because they look upon it
as impossible, or at least beneath a God, to die:

N O T E S.

read ἐκ ἐν λόγῳ σοφίας, or ἐκ ἐν τῷ σοφίας λόγῳ: for σοφία λόγος is no where else found in the whole
N. Test. but λόγος σοφίας is found in ch. xii. 8. According to this new reading, which I propose,
it must be rendered, *not with the doctrine of wisdom, i. e.* human wisdom, to which is opposed *fool-
ishness* in ver. 18. Nor do the French versions of Mons and L'Enfant differ much from this: for
they have *non avec discours de la sagesse humaine*. But after all, perhaps Wolfius's opinion is right,
who thinks, that St. Paul uses here ἐν σοφίᾳ λόγος for ἐν λόγῳ σοφῶ, or ἐν λόγοις σοφῶις.))

(M) *By the preaching of foolishness*] The Greek is διὰ τῆς μωρίας τῆς κηρύξεως, which in our Eng.
version is rendered *by the foolishness of preaching*: instead of which Clemens Alex. (according to
Dr. Mills) has διὰ τῆς κηρύξεως τῆς μωρίας, *by the preaching of foolishness*: and this order of the words
seems to be confirmed by ver. 23. and is followed in the French versions of Mons and L'Enfant.
The apostle here may have put μωρία κηρύξεως for μωρὸν κήρυγμα, *i. e.* such preaching as was ac-
counted foolish; as in ver. 17. σοφία λόγος may have been put for σοφὸς λόγος.

(N) The MSS. Alex. Boern. with many other MSS. ancient Versions and Fathers, have not
σημεῖον, but σημεία, as in John iv. 48.

T E X T.

P A R A P H R A S E.

24 But unto them who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God :

25 For the foolishness of God is wiser than the wisdom of men, and the weakness of God is stronger than the strength of men :

26 (O) For ye see, brethren, your calling, that not many among you are wise men after the flesh, not many powerful, not many noble.

27 But God hath chosen the foolish things of the world, that he may put to shame the wise men ; and God hath chosen the weak things of the world, that he may put to shame the things that are strong :

28 And God hath chosen the ignoble things of the world, and the things which are despised, (P) even the things which are not, that he may bring to nought the things that are ;

29 To the end that no flesh may boast in his presence :

30 But ye are of him in Christ Jesus, who is made wisdom unto us from God,

24 but the true Christian converts, both Jews and Greeks, know and perceive it to be a doctrine manifesting both the power of God and his wisdom. I call it the wisdom of God, 25

for even that which appears to men to be folly in God, is wiser than the highest wisdom of men ; and what is reputed weak in God, is stronger than all human strength : 26 Ye see

then, brethren, I asked, *Where is the wise man*, ver. 20. because ye see, brethren, who they are that are called to be Christians among you ;

not many wise men, not many men of power, not many men of birth : 27 but God has chosen those who were reputed fools (as it were) and men of none but ordinary sense, unimproved by education and converse, to put to shame in dispute the wise philosophical men ;

and he hath chosen the weak and impotent part of mankind, to put to shame the powerful and mighty part of it : 28 Nay, what more especially regards the Jews, God hath chosen the heathens, who were reputed by the Jews to be men of base birth, who were despised by them, and even said *not to exist*, (Rom. iv. 17.) not to have life in them, I say, God hath chosen even these men, so contemned and ill-thought of by the Jews, to confound the Jews who boasted that they alone *existed*, that they only were God's favourite, and covenanted people.

29 This has God done on purpose to shew us, that no man should boast of his own ability and sufficiency before him. 30 But ye, *Christians*, have dependance upon God by means

N O T E S.

(O) *Ye see then*] I read *ἐν* and not *γὰρ*, by the authority of MSS. Augi. Boern. Gr. and Lat. Clar. Gr. Ger. Gr. and the Æthiop. version.

(P) *Even the things which are not*] The word *καὶ* is wanting in the Alex. and other good MSS. If *καὶ* be preserved in the text as copulative, the words *ἀγενῆ* and *ἐξοθενμένα* will have no words to answer them in the end of the sentence : but if *καὶ* be left out (in which sense our Eng. version uses it) or rendered by the word *even* (as in ch. ii. 10.), the words *τὰ ὄντα* will comprehend the sense both of *ἀγενῆ* and *ἐξοθενμένα* ; and consequently *τὰ μὴ ὄντα* in the latter end of the verse will answer to the whole first part of the verse.

of

T E X T.

P A R A P H R A S E.

and (Q) justification, and sanctification, and redemption:

31 (R) So that (as it is written) "let him, who boasteth, boast in the Lord."

of your faith in Christ; by whom according to God's appointment, we have been made wife, ver. 24. have been justified, vi. 11. sanctified, *ib.* and redeemed, Eph. i. 7. from our sins: 31 So that, considering what benefits they are, and how we receive them, *let him who glories and boasts* (as the Scripture, Jerem. ix. 23, 24. says) *boast in the Lord* only; he having nothing but from the Lord, which he ought to glory in.

C H A P. II.

1 **A**ND I, brethren, when I came unto you, came not with the excellency of doctrine (A) or of wisdom, preaching unto you the (B) mystery of God;

1 And as for my part, brethren, when I first came unto you, I came not with all the excellency of doctrine, to preach to you the mysterious and hidden wisdom of God: no, I with-held this for that present time from you,

N O T E S.

(Q) *Justification*] The word δικαιούνη in this and many other places of St. Paul's writings signifies, not *righteousness*, but that by which we are accounted righteous, *viz.* *justification*, or, (if I may be allowed to coin a new word) *justifyingness*: so it is well known that δικαιῶν signifies to *justify*, to look upon as just and righteous. When δικαιούνη is applied to man, it signifies *righteousness*, or *alms*, as in 2 Cor. ix. 9. or *mercifulness*: but when it is said of God or Christ, as a quality belonging to them with relation to man, it generally signifies in St. Paul's writings *justifyingness*: and so I think it ought to be rendered in Rom. i. 17. and iii. 21, 22. in 2 Cor. iii. 9, 21. and in Galat. v. 5.

(R) *So that*, &c. ἵνα, καθὼς γέγραπται—καυχᾶσθω] The word ἵνα signifies here as above in ver. 15. *so that*: and an ellipsis follows, which may be thus filled up, *so that we may conclude with this rule, or so that this inference is just; let him who boasteth, boast in the Lord.* ἵνα is thus used before an imperative mood, and with an ellipsis in ch. iv. 6. ἵνα μὴ φουσιῶσθε, &c. And in like manner is ἀλλὰ used with an ellipsis after it in Rom. xv. 3. and in 1 Cor. ii. 9. and ὥστε in ch. iii. 21. and ch. iv. 5. and ch. v. 8. ἵνα is used also before an indicative mood in 1 Cor. ix. 18. and by Xenoph. in Cyrop. p. 94. edit. Hutchinson: see the passage under my note on ch. iv. 6.

(A) *Or of wisdom*, ἡ σοφίας] These two words seem to have been additions to the text, and designed for the interpretation of ὑπεροχὴ λόγου.

(B) I read with the Alex. and four or five other MSS. and with the Syr. and Copt. versions, as also with St. Ambrose, and the Italic of Hilary, μυστήριον; for this word is (I apprehend) more pertinent to the place, than μαρτύριον; the latter signifying the Gospel in general, the former only the abstruse and mysterious parts of it, which St. Paul had not then preached to the Corinthians, because they were weak in faith: see chap. iii. 1, 2. and this reading here is confirmed by the opposition in ver. 7.

T E X T.

P A R A P H R A S E.

2 For I determined not (C) to take notice of any thing among you, except of Jesus Christ and him crucified :

3 And I was with you (D) in weakness and in fear, and in much trembling :

4 And my doctrine and my preaching *did not consist* (E) in persuasive words of human wisdom, but in the manifestation (F) of the powerful spirit :

5 That your faith might not be *founded* in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this age, nor of the rulers of this age, who are brought to confusion :

2 for I was resolved to take no notice of any thing else in my preaching, but Jesus Christ, and his crucifixion : 3 this was all that I preached to you then ; and yet even in delivering these first principles of Christianity, I had great reason to doubt whether I should win any of you, and therefore I was present with you, not without much grief, and fear, and trembling upon account of the success of my preaching : 4 and that preaching of mine did not depend for persuasion, upon the words which were dictated by human wisdom, but upon the power of the Holy Spirit, which was plainly seen in me : 5 to the end that the faith of you, who believe, might be grounded, not on the wisdom of men, but on the power of God. 6 But wherever we meet with ripe and perfect Christians, (ch. xiv. 20. Heb. v. 14. and vi. 1.) there we preach wisdom : yet not the wisdom

N O T E S.

(C) *Εἰδέναι* signifies here to *regard* or *take notice of* a thing ; so it is used here in ch. xvi. 15, 18. Acts xxiii. 5. and 1 Thess. v. 12. and this sense seems clearer than what our Eng. version gives us, which is, to *know*. The Greek Scholia seem to express that sense, which I prefer ; when they interpret in this place *εἰδέναι* by *κηρύττειν*. So in Ignat. ad Smyrn. sect. 9. we have *καλῶς ἔχει ἐπίστυπον εἰδέναι* to *have regard to*.

(D) *Ἀσθένεια* signifies here, not *weakness* of body, but of mind, from whatsoever cause it proceeds, which is most commonly *grief* or *fear* : so it is used in Lxx. Pl. xvi. 4. Rom. viii. 26. and 2 Cor. xi. 30. and xii. 5. 9. St. Paul's *fear* at Corinth is intimated in Acts xviii. 9.

(E) *ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις* in *persuasive words*, &c.] The difficulty of this passage arises from the word *πειθοῖς*, no where to be found in this sense in any author sacred or profane. Some MSS. and ancient versions read *ἐν πειθῇ* in *persuasione*, and if this is the true reading, it is probable that in the oldest MSS. *σοφίας* stood before *ἀνθρωπίνης*, and from the first letter of this word, the σ by mistake was added to *πειθοῖς*. And this order of the words is followed in the Copt. But then such MSS. and versions as have *πειθοῖς*, have *λόγων*, not *λόγοις*, and this makes a good sense. However, after all, though *πειθοῖς* is no where met with in this sense, yet it is not to be therefore rejected ; for as *Salmasius* in his comment. de ling. Hellenist. p. 86. observes, *φειδὸς qui parcus est, μιμὸς qui imitatur* are words in the Greek tongue formed and used in the very same manner, as *πειθὸς qui persuadet*.

(F) *Of the powerful spirit πνεύματος καὶ δυναμeos*] i. e. *δυνατὲ πνεύματος* ; for St. Paul here uses the figure, which rhetoricians call *Hendiadis* : so in ch. x. 28. *Διὰ τὸν μυνύσαντα καὶ τὴν συνείδησιν* stands for *διὰ τὴν συνείδησιν τῷ μυνύσαντῳ* ; so *ζωὴ καὶ ἀφθαρσία* in 2 Tim. i. 10. stands for *ζωὴ ἀφθαρτος*. See also Acts vi. 10. and x. 38.

T E X T.

P A R A P H R A S E.

7 But we speak the wisdom of God contained in a mystery, being that which was hidden, which God pre-ordained before the ages, (G) that we might be glorified.

8 Which wisdom none of the rulers of this age knew, for if they had known it, they would not have crucified the Lord of glory.

9 (H) But we speak (as it is written) "those things, which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man; even those things which God hath prepared for them that love him;"

10 But which God hath revealed to us by his Spirit; for the Spirit searcheth all things, even the deep things of God.

11 (I) For what is there, that knoweth the things of a man, except the spirit of man that is in him? in like manner also none knoweth the things of God, except the Spirit of God.

of this age, nor of the rulers of it, who are confounded and proved fools (ch. i. 27, 28.) by the event of our doctrine: 7 but we preach the wisdom of God, viz. the redemption of mankind by his son Jesus Christ, which was mysterious and hidden, (Rom. xvi. 25. Eph. iii. 9.) and which God pre-ordained before the creation of the world, in order to glorify us: 8 which wisdom none of the rulers of this age knew (for had they known it, they would not have crucified him, who was the giver of that glory which we were to receive, and was therefore the Lord of glory :) 9 But we preach (as it is written Isa. lxiv. 4.) such things as the eye hath not seen, nor the ear heard, and which are so great that it never entered into the heart of man to conceive, what God has prepared for those who love him: 10 But yet such things as God has revealed to us through his Spirit: by having given us his Spirit, he hath given us this knowledge; for the Spirit is able to search out all things, even the deep counsels of God. 11 For what is there that knows the secret thoughts of a man, but his own mind and the spirit which is in him? so can not discover to us the secrets of God, but

N O T E S.

(G) Εἰς δόξαν ἡμῶν] This signifies not *unto our glory*, as our Eng. version renders it, but *to the glorifying of us*, or, *that we might be glorified*: and so the LXX. have rendered לְהַתְּפַאֵר *ad glorificandum* by εἰς δόξαν in Isa. lx. 21. and lxi. 3.

(H) Ἀλλὰ καθὼς γέγραπται, ἃ &c.] Clem. Alexandr. reads ἀλλὰ κηρύσσομεν, καθὼς γέγραπται, ἃ &c. That the sense requires some such word, is plain: though (I think) it may well be understood without being part of the text: perhaps it would be better to supply the sense with λαλῶμεν, which went before in ver. 7. this seems most probable; both are good, and one of them is necessary; for if we supply the sense with one of these two words, we shall then know what to make of ἃ which is not translated in our Eng. version, and is left out by all commentators, as a useless particle.

(I) I leave out ἀνθρώπων with the Alex. MS. and read τίς γὰρ οἶδεν τὰ τῷ ἀνθρώπῳ; because I conceive that the common reading is wide of St. Paul's meaning: for to say *what man, except the spirit of man* is (I think) to speak improperly, and to suppose that the spirit of a man is a man: but it is very proper to say *what, except the spirit of a man*: τίς is feminine, as well as masculine, and therefore may be supplied with σοία or some such word, as well as with ἀνθρωπῶν: Athanasius in his work ad Serap. de Sp. S. has thrice omitted it, and Grotius approved of its being omitted here.

T E X T.

P A R A P H R A S E.

12 And we have received, not the spirit of the world, but the Spirit which *cometh* from God, that we might know those things which God hath graciously vouchsafed to us.

13 Which things also we speak, not in words taught us by human wisdom, (K) but in the teaching of the Spirit, (L) explaining spiritual things to spiritual men.

14 And (M) the animal man receiveth not the things of the Spirit of God; for they are foolishness unto him, and (N) he cannot know that they are *to be* spiritually judged of:

God's own Spirit: 12 Now the gift, which we have received, is not the spirit of the world, but the spirit which proceedeth from God, to the end that we might know and understand those favours of the redemption, &c. which God has graciously vouchsafed to us men:

13 which favours of God we declare to you, not in words taught us by human wisdom, but in lessons taught us by the Spirit itself, by which we explain and make clear spiritual things to such men as have received the Spirit, and give to them the true meaning of all the prophecies and mysteries of our redemption.

14 I say we explain them to spiritual men; for the animal man, the man who follows nature and sense only, does not relish or comprehend the things of God; they appear folly to him, and he cannot know even this, that they are to be judged of and discerned by such only

N O T E S.

(K) I read with the MS. Boern. and another, as also with the Copt. Syr. Vulg. and other versions, and with Ambrose and Augustin, *ἀλλ' ἐν διδαχῇ πνεύματος* instead of *ἀλλ' ἐν διδασκαλίᾳ πνεύματος ἁγίου*: for I do not imagine that St. Paul means to say here, that all his words were inspired; but that the wisdom which he expressed in words, was the wisdom of the Spirit, and taught him by inspiration; and to this purpose, almost in the same phrase, are the words in ver. 4. *ἐν ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις*, ἀλλ' ἐν ἀποδείξει πνεύματος; where observe by the way, that the word *λόγοις* being not repeated in the second part of the sentence, is a great confirmation of the genuineness of this reading, *ἀλλ' ἐν διδαχῇ πνεύματος*.

(L) *Πνευματικοῖς πνευματικὰ συζητοῦντες*] Which our Eng. version renders *comparing spiritual things with spiritual*; but which I chuse to render thus, *explaining spiritual things to spiritual men*. That *συζητῶ* signifies to *explain* is evident from the LXX. Gen. xl. 8. 16. 22. and xli. 12, 13, 15. and Dan. v. 12, 16. where also it governs a dative case relating to persons. That by *πνευματικοῖς* is meant *men*, and not *things*, is (I think) evident from what St. Paul here lays down, *viz.* that no man can understand the things of God, but the spiritual man: and also from what follows; for in the two next verses St. Paul gives this reason why he *explained spiritual things to spiritual men*, because *the animal man receiveth not the things of the Spirit of God*.

(M) *The animal man, ψυχικός*] This word is rendered here in our Eng. version by *the natural man*, and in Jam. iii. 15. Jud. 19. by *the sensual man*: but I think that the first of these expresses too little, and the latter will be understood as expressing too much, if used in this place. The word *ψυχικός* often signifies the lower and sensitive part of the soul in distinction to *νῆς*, as *anima* is opposed to *animus*: and therefore Josephus in his Antiq. B. 3. ch. 3. sect. 2. attributes to beasts both *πνεῦμα* and *ψυχὴν*: by *ψυχικός* or *the animal man* I suppose St. Paul to mean, one who not only has no director besides

T E X T.

15 (But (O) the spiritual man judgeth of all things, and is himself judged of by no man:)

16 For (as it is written) "who hath known the mind of the Lord, &c. (P) that he should teach it?" but we have the mind of Christ.

P A R A P H R A S E.

as are spiritual: 15 (While he, who is spiritual, discerns and judges of all things spiritual, so as to understand them; at the same time that he himself is not discerned and judged of by any sensual and meer man.) And indeed how should the sensual man know this? 16 For (as says Isai. in the LXX. xl. 13.) *Who knows the mind of the Lord? or has been partaker of his counsels, so as to teach his mind?* surely no one by the help of reason only; but we, who are spiritual have received from the Spirit a clear knowledge of the mind of Christ: whose mind being the same with that of God, by these means we spiritual men are made to know the mind, or secret counsels and designs of God.

N O T E S.

the reason within him, but follows the inclinations of nature, and the gratification of his senses, confining his thoughts and actions to this life only; without supposing him to be a vicious man, or one who even under natural religion might be called a wicked man. In other words; nothing more seems meant here by ψυχικός, than what its opposite πνευματικός requires it to mean: now since πνευματικός, *the spiritual man*, signifies a man who is influenced by the Holy Spirit of God, the ψυχικός or *animal man* must be one who has only the spirit of this world to direct him, viz. his reason, inclinations, and senses.

(N) Οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται] Which our English version renders thus, *he cannot know them, because they are spiritually discerned*: but there being nothing in the Greek, which answers to *them*, the conjunction ὅτι here more naturally signifies *quod* than *quia*. I have therefore rendered the words thus, *he cannot know, that they are to be spiritually judged of*. And the same sense I have given to ἀνακρίνω twice in the next verse. Ἀνακρίνειν (in its primary signification) is to *examine* or *question* any one, especially to *examine* as a judge does in a court of judicature: from hence it comes to signify the next step which a judge takes, viz. to form a judgment, or to *judge of* any person or thing: and this sense will fit all the three places, where the word is used in this and the next verse; as also in ch. iv. 3, 4, 5. where it is again thrice used to the same purpose.

(O) I have put this verse by way of parenthesis, because the reason introduced with a *For* in ver. 16. seems no reason for what is said here, but for what is said in ver. 14. *The mind of the Lord* is not to be known but by the *search* and discovery which *the Spirit of the Lord* (ver. 10.) makes; therefore it is that *the animal man receiveth not the things of the Spirit of God*, &c.

(P) Ὃς συμβεβήκει αὐτόν] The passage here referred to is in Isa. xl. 13. and at full length runs thus in the LXX. Τίς ἐγνώ νῦν Κυρία; καὶ τίς αὐτῆς σύμβεβηκε ἐγένετο, ὃς συμβεβήκει αὐτόν; I have therefore put an &c. into the text after the word *Lord*, to shew that some of Isaiah's words are omitted by the apostle. But the principal questions here are, what συμβεβήκει signifies, and what αὐτόν is relative

C H A P. III.

T E X T.

1 **A**ND I, brethren, was not able to speak unto you, as unto spiritual men, but as unto carnal men, as unto babes in Christ.

2 (A) I fed you with milk and not with meat; for (B) ye were not then able *to eat meat*; neither are ye yet able;

3 For ye are yet carnal; for, where there is envying, and strife, and divisions among you, are ye not carnal? and do ye not walk according to man?

4 For when one saith, I am of Paul; and another I *am* of Apollos, are ye not carnal?

5 Who then is Paul? and who is Apollos? (C) *they are* ministers, by whom ye believed: and as the Lord hath given to every one.

P A R A P H R A S E.

1 And conformably to what I have said, when I was present with you, I judged it not proper to speak and preach to you the deep mysteries of the Christian Religion, as if you had been endued with the Spirit which you were not: but I preached unto you Christ and him crucified: this being a plain and easy doctrine, fit for you who were then carnal men, and (as it were) weak babes in the Christian profession: 2 I fed you therefore with milk and not with meat; because ye were not then able to bear meat, neither indeed are ye yet well able to bear it; 3 for ye are still carnal, and too much addicted to the things of this world; for, while there are among you such envyings, contentions and divisions, are ye not carnal, and do ye not behave yourselves according to the ways of men not enlightened by the Spirit? 4 For while one of you says, *I am a follower of Paul*; and another says, *I am a follower of Apollos*, are ye not carnal? 5 What then is Apollos, or what is Paul? they are only ministers of God, by the means of whom ye received the faith; even as the Lord has given to each of us his proper task, and

N O T E S.

to: the Hebrew word, which the LXX. translate by these two, is ידענו: now since ידיע signifies as well to *make known*, as to *know*, (and indeed this is most frequently the sense of it in the O. Test.) the suffix נו may relate to a thing, as well as to a person; and therefore it may be rendered, not by *him*, but by *it*, i. e. the *mind* of the Lord. And in this sense the apostle seems to have used the words of the LXX. for if we understand αὐτὸν here to be relative to Κυρίῳ, this verse contains no reason for any thing that went before; whereas, if it be relative to νῶν, it affords a reason for what has been said in ver. 14. as has been remarked in the preceding note.

(A) *I fed you with milk*] See my note on ch. xii. 13.

(B) *Ye were not then able*, ἔγω γὰρ ἠδύνασθε] So ἔγω signifies in John iii. 24. and vii. 30. Our Eng. version renders it *hitherto*, which expression reaches farther than to the time, when St. Paul was present with the Corinthians, even to the time of the writing of this epistle, which latter time St. Paul expresses afterwards by these words, *neither are ye yet able*.

(C) I leave out with the Alex. and other MSS. and with some of the versions ἀλλ' ἢ; for though ἀλλ' ἢ signifies *but*, as our Eng. version renders it, it is always (I think) in the sense, not of *n/i*, but *sed*, as in LXX. Psalm i. 2.

T E X T.

P A R A P H R A S E.

6 I have planted, Apollos watered; but God gave the increase.

7 So that neither is he, who planteth, any thing, nor he who watereth; but God, who giveth the increase.

8 And he that planteth, and he that watereth, are one, (and every man shall receive his own reward according to his own labour:)

9 For (D) we are fellow-labourers of God; ye are God's field: *ye are* God's building.

10 According to the favour of God bestowed upon me, I have laid the foundation like a wise architect; but another buildeth upon it: let every man take care how he buildeth upon it.

success in that task. 6 I therefore have planted you, by laying the foundations of the Christian religion among you, and Apollos has watered you by continually instructing you, but notwithstanding our labours, it is God only who gave the increase. 7 So that neither does Paul, who planted, merit any thing of you, nor Apollos who watered, but to God only the glory belongs, who gives the success and improvement. This then is my first argument against your preferring one teacher to another, *viz.* that all the glory belongs to God only. 8 Another argument why you should not profess to follow one teacher to the disparagement of another, is this, that all teachers, both the planter and the waterer, both the first founder and he that carries on the building, are one; they aim at one and the same thing; but each of these shall notwithstanding, not receive the same reward, but a reward proportionable to the faithful discharge of his duty: 9 for all we teachers labour jointly together in the work of the Lord: we are fellow husbandmen: and ye are God's field, or (to use rather similitude) ye are God's building: according then to the proportion of the gift which God bestowed upon me, I have laid the foundation among you like a wise architect, so that it is strong and good; but, being obliged to leave my work, another has undertaken to raise the superstructure: but let every man take care what sort of work he builds upon my founda-

N O T E S.

(D) Θεὸς ἐσμὲν συνεργοὶ] Which our Eng. version renders, *for we are labourers together with God*: but, as the preposition *σὺν* may express the joint labour of the teachers one *with* another, and not *with* God, I had rather translate it here (as Dr. Hammond does), *We are fellow-labourers of God*; i. e. We labour together in the work of God. St. Paul only means to prove, that no one teacher ought to value himself above another, in as much as all of them were jointly labourers in the work of the Lord; so in 2 Cor. i. 24. *συνεργοὶ ἐσμὲν τῆς χαρᾶς ὑμῶν* signifies, *we are fellow-helpers of your joy*; not, *we are helpers together with your joy*. I have followed Dr. Whitby in giving the sense of *γεώργιον* here, and rendered it a *field*, and not *husbandry*, as does our Eng. version: that it may signify a *field*. See xxx. Prov. xxiv. 30. and xxxi. 16.

tion.

T E X T.

P A R A P H R A S E.

11 For (E) no man may lay any other foundation than what is *already* laid, which is *this*, Jesus the Christ:

12 But if any man build upon this foundation, gold, silver, precious stones, or wood, sedge, straw;

13 Every man's work shall be made manifest, for the day shall shew it, (F) because *the day* is to be revealed in fire; and the fire will try every man's work of what sort it is.

14 If any man's work abideth, which he hath built upon *my foundation*, he shall receive a reward:

15 But if any man's work shall be burnt, (G) it shall suffer loss: but he himself shall be saved, yet (H) so as *passing* through a fire.

tion. 11 I am not solicitous about the foundation itself, for no man ought to lay another than that which I have already laid, *viz.* that Jesus is the Christ: 12 But, as for the superstructure, if any man build upon this foundation of mine, gold, silver, and marble, *i. e.* good, and lasting doctrines; or, wood, sedge, and straw which have not so much durability, 13 his work (whatsoever it be, and whosoever did it) shall be made manifest and be examined into: for the last day shall shew it, because that day will be revealed in fire, whose quality is to try and examine every thing, and the fire will accordingly try every man's work of what sort and nature it is. 14 If any man's work, which he hath built upon my foundation, endures the trial by fire, (as it will do, if it be gold, silver, &c.) he shall receive a reward at that day of judgment for his doctrines which he hath taught: 15 but on the contrary, if any man's work cannot endure the fire (as wood, sedge, and straw cannot) but is burnt in the trial, *i. e.* if any man adds any doctrine to Christianity which shall not be found sound and true at that day, it shall suffer loss and perish, but he himself (the teacher of it) shall be saved, yet not without as much difficulty as a man

N O T E S.

(E) *No man may lay any other foundation*] Thus I have rendered *οὐδεὶς δύναται θεῖναι*, &c. and not (as our Eng. version does) *no man can lay*: for St. Paul means not here to express a natural, but a moral impossibility: because most certainly it was possible to lay another foundation, but it was not proper or lawful: so in Deut. xvi. 5. where the Hebrew has, *thou mayest not sacrifice the passover within thy gates*, the LXX. translate it *οὐ δύνησιν*, &c. So also in 2 Sam. xvii. 17. *for they might not be seen to come into the city*; the LXX. translate it *ὅτι οὐκ ἔδυναντο εἰσθῆναι*. If this signification of *δύναμαι* were well remembered, we might clear up some difficulties in the following texts; ch. iii. 1. and x. 21. Matth. ix. 15. xxiv. 24. xxvi. 39. Mark vi. 5, 19. compared with Matth. v. 14. Luke xvi. 2. John vi. 60. vii. 7. xii. 39. Acts iv. 20. Rom. viii. 7. 2 Cor. xiii. 8. Gal. iv. 15. 1 John iii. 9. and also in the LXX. Gen. xix. 22. xxxiv. 14. xlv. 2.

(F) *Because it is to be revealed in fire*; *ὅτι ἐν πυρὶ ἀποκαλύψεται*] Contrary to the common opinion of interpreters I make *ἡμέρα* and not *ἔργον* to be the nominative case to the verb *ἀποκαλύψεται*: for it is a true inference, that this day of trial (whether it relates to the visitation of Jerusalem, or to the end of the world) will shew every man's work of what sort it is, because that day will appear with a great fire; and it is the nature of fire to search and try all things: but it is, I think, no inference

T E X T.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any one destroyeth the temple of God, him shall God destroy; for the temple of God is holy, (I) which *holy temple* be ye.

P A R A P H R A S E.

who escapes by passing through a fire. 16 Know ye not that Christians are the temple of God, and that the Spirit of God dwells in you? the residence of which sacred person makes you sacred temples. 17 If then any man shall teach you any doctrines which shall be contrary to what I have taught you, and consequently such as ruin the foundations and destroy God's temple, him shall God destroy: for the temple of God is holy, which holy temple ye are: *i. e.* if any man shall teach any doctrine, besides, but not contrary to, the principles of religion which I have taught you, as do those who teach the necessity of following the Jewish customs, he shall be punished in a less degree: but if any man teach doctrines which overthrow what I have taught you, as that Christ did not die for our sins, was not the Messiah, or that there is no resurrection of the dead, he shall be punished with everlasting fire.

N O T E S.

ference to say, that the day will try every man's work, because every man's work will be revealed in fire: it appears from 2 Theff. i. 8. and 2 Pet. iii. 7. that the day of judgment will be revealed in fire.

(G) *It shall suffer loss: but he himself shall be saved*, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται] I think it appears plain, that ἔργον must be the nominative case to ζημιωθήσεται, because it is manifest from the words αὐτὸς δὲ, that the man (who *shall be saved*) is opposed to something else (which can only be his work) that *shall suffer loss*. If both ζημιωθήσεται and σωθήσεται related to persons, it should, I think have been written ζημιωθήσεται, σωθήσεται δὲ. But because the word αὐτὸς manifestly makes a distinction between the nominatives, I believe that my translation has given the true sense of this and the two following verses, and Diodati agrees with me here.

(H) ὡς διὰ πυρὸς, *so as passing through a fire*] *i. e.* with difficulty, as the commentators prove by several passages of other authors: to which we may add that of Cic. Tusc. Disp. lib. 2. c. 26. *Quæ flamma est, per quam non cucurrerunt hi, qui hæc olim punctis singulis colligebant?* and Ter. Eunuch. iii. 2. 38. *è flammâ petere te cibum posse arbitror.* The sense of the Syr. version is, *Quasi quis* (or *quid*) *ex igne, As some man* (or *thing*) *is saved out of a fire.* An expression of the same import is used by the prophets Amos iv. 11. and Zech. xiii. 9. and by Jude ver. 23.

(I) ὅτινές ἐστε ὑμεῖς] Velefius's MSS. the Syr. Vulg. Ambros. and Tertull. seem to have read, ὅς ἐστε ὑμεῖς, *i. e.* ὁς ναὸς ἁγίου, *which* (holy temple) *ye are*: or rather *which* (holy temple) *be ye.* In our Eng. version it is, *which* (temple) *ye are*: but the word *holy* is to be supplied here as well as *temple*: for the apostle had said before in ver. 16. *ye are the temple of God*; and if he had here only said, *which temple ye are*, he would have said the same thing over again. But in my translation he gives them advice, and his advice turns chiefly upon the *holiness* of the temple.

T E X T.

P A R A P H R A S E.

18 Let no man deceive himself: (K) if any one setteth himself up to be a wise man among you in this age, let him become a fool that he may be wise:

19 For the wisdom of this world is foolishness with God; for it is written, "who taketh the wise in their own craftiness;"

20 And again, "the Lord knoweth the thoughts of the wise, that they are vain:"

21 So that, let no one boast in men; for all things are yours.

22 Whether Paul, or Apollos, or Cephas, (L) or every body else, whether life, or death, whether things present, or things to come,

23 *I say* all things are yours, and ye are Christ's, and Christ is God's.

18 Let me therefore give you this advice. Let no man deceive himself: if any man among you set up for wisdom in this age, let him, in order to be wise, preach those doctrines which appear folly to men: 19 for the wisdom of this world is foolishness before God: and the scripture says as much in Job v. 13. *He, i. e. God, taketh the wise in their own craftiness:*

20 And again in Ps. xciv. 11. *The Lord knoweth the thoughts of the wise, that they are vain.* 21

So that I draw from hence this direction, Let no one of you glory in men, as you do when you boast that you are followers of Paul, of Apollos, of Cephas, &c. for all things are yours, and for your use and service; 22 whether Paul, or Apollos, or Cephas, or whoever they are, either angels or men, or life or death, or things present or things to come, all are for your use and do minister to your service, 23 but you yourselves belong to Christ, and Christ to God; so that by this climax you may infer that Christ and God alone are to be glorified in by you, all things else being (as it were) inferior to you Christians.

N O T E S.

(K) *If any one setteth himself up to be a wise man*, "Εἰ τις δοκεῖ σοφὸς εἶναι] I observe in St. Paul's stile, that when σοὶ is joined to εἰ τις δοκεῖ, it signifies *if any one thinks, or seems to himself*, but is not what he thinks he is: when σοὶ is left out, the words signify *if any one sets up or pretends to be*, at the same time that the apostle does not deny but he is really what he pretends to be: see ch. vii. 40. viii. 2. x. 12. xi. 16. xiv. 37. Phil. iii. 4. Mark x. 42. and Lxx. Prov. xxviii. 24. See also my note on ch. vii. 40.

(L) *Or every body else*, ἢ τε κόσμῳ] Κόσμῳ here signifies not the world, but every person in it: in the sense of our phrase, *all the world knows it*. See ch. vi. 2. and in ch. iv. 9. it has so large a sense as to comprehend the angels as well as men.

C H A P. IV.

T E X T.

P A R A P H R A S E.

1 **L**ET a man so look upon us, as the servants of Christ, and stewards, of the mysteries of God.

2 Moreover it is (A) here required among stewards that one be found faithful.

3 But with me it is a very small thing (B) to be judged of by you, (C) or by any human enquiry: nay I do not so much as judge of myself:

4 For (D) I am not conscious to myself of any fault, (E) yet have I not therefore been free from faults; but he, who judgeth of me, is the Lord.

1 Let a man look upon us teachers in the view of servants of Christ, and stewards of the mysteries of God: 2 Moreover among men it is required of stewards that they be found faithful. 3 But how shall we judge of a steward's faithfulness in the mysteries of God? why, there is no way for men to do it: I look upon that judgment as a trifle, which any of you are pleased to pass upon me in comparing my integrity and my preaching to that of other teachers; it is a small thing for me to be judged of by you, or indeed by any human judgment: nay I do not pretend to form a judgment of myself: 4 For though I am conscious of no sin within myself, yet have I not therefore been clear and free from sin: no, I may have sins unrepented of, which I have forgot, I may have faults, which self-love hinders me from seeing, but he who discerns and judges with

N O T E S.

(A) I find that the Alex. the Boern. and other Greek MSS. read $\delta\delta\epsilon$, and the best ancient versions did the same: I have therefore followed this reading rather than the common one $\delta\delta\epsilon$: especially since $\lambdaοιπὸν$ is well known to signify *moreover*, without the addition of δ or $\tau\delta$.

(B) $\text{ἵνα ὑφ' ὑμῶν ἀνακριθῶ}$ *ἵνα* here signifies *if* or *when*, as in John xvi. 2. and in 3 John ver. 4. I have therefore rendered it *to be judged of by you*, which makes the sense.

(C) *Or by any human enquiry* ἀνθρωπίνῃ ἡμέρᾳ signifies a day set apart by a magistrate to try any one upon. It is the Hebrew sense given to a Greek word: so in Job xxiv. 1. the word יָמִים *days*, which is rendered in the LXX. (in Grabe's edition) ἡμέραι , undoubtedly signifies the *days* appointed for God's examining the wicked, in order to give judgment concerning them: and this is the meaning of ἡμέρα in ch. i. 8. and ch. v. 5. of this epistle. So what in Luke x. 12. is rendered *in that day*, is in ver. 14. *at the judgment*.

(D) *I am not conscious to myself of any fault*, $\text{ἐδὲν ἐμαυτῷ σὺνοῖδα}$ Which our English version renders *for I know nothing by myself*; but I think that my version expresses the sense of the passage more clearly. I have added the words *of any fault*, because this is the sense of σὺνοῖδα , as used here: and thus we read in LXX. Job xxvii. 6. $\text{Οὐ γὰρ σὺνοῖδα ἐμαυτῷ ἄτοπα πράξας}$: and in Horace, *Nil conscire sibi* is the same with what follows there *nullâ pallefcere culpâ*. So Xenoph. in Hutchinson's Cyrop. p. 67. edit. 4to. has $\text{συνειδέναι σεαυτῷ δοκεῖς}$.

(E) *Yet have I not therefore been free from faults*, $\text{ἀλλ' ἐν ἐν τῷ δεδιμαίωμαι}$ Our Eng. version *yet am I not thereby justified*, does not come up to the full meaning of διμαῖσθαι , which signifies *to be*

without

T E X T.

P A R A P H R A S E.

5 So that, judge nothing *concerning us* before the time, until the Lord cometh, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and (F) then shall each of *us* have praise from God.

6 And these things, brethren, I have by way of figure transferred to myself and to Apollos, for your sakes, that ye may learn in us not to think of *them*, above what is written; (G) so that, let none of you be puffed up for one against another.

7 For who is it that distinguisheth thee? and what hast thou, which thou hast not received? and if thou hast received *it*, why boastest thou of *it*, as if thou hadst not received it?

exactness of me, is God and he only. 5 So that I argue thus, if I myself, cannot form a right judgment of myself, ye, who are much less able, ought not to judge of me or of any thing before the proper time, *i. e.* till the Lord comes to judge all men: who shall bring to light the secrets of darkness, and shall make manifest the counsels of men's hearts; and then each of us shall be rewarded by God according to his actions. 6 Brethren, I have made use of my own and Apollos's name in my arguments against your divisions, because I would spare to name those teachers among you, who are guilty of making and heading parties, and because I would have you learn from our example not to value them above what I said of teachers in general in this Epistle: so that none of you ought to be puffed up for one against another: 7 for who made thee, teacher, to differ from thy brother teacher? and what gift hast thou, which thou hast not received from God? and if so, why gloriest thou in it, as

N O T E S.

without fault, in LXX. Job ix. 2. Ps. li. 4. and cxlii. 2. and in Acts xiii. 39. And St. Paul himself uses this word thus in Rom. iii. 4. and vi. 7. It is (I find) usual for Hebrew writers to express the negation of any thing by an affirmation of the contrary: so δικαιδομαι here is used for ἐκ ἀμαρτιάνων; as λύομαι ch. vii. 27. is put for ἢ δεόμαι, and signifies not *I am loosed*, but *I am not bound*.

(F) *Then shall each of us have praise from God*, Τότε ὁ ἑπαινος γενήσεται ἐκαστῷ ἀπὸ Θεοῦ] Our Eng. version renders it, *then shall every man have praise of God*: but all the commentators are puzzled to make out the truth of this: for if it be spoken of the recompence of all men, some will be so far from having *praise*, that they shall have punishment from God: I have therefore confined ἐκαστῷ to Paul and Apollos, mentioned in the next verse; and of them it might be truly affirmed, that they would receive *praise* in proportion to the good which they had done to the church of Christ. Those who will consult the original in ch. iii. 5, 8. will see that ἐκαστῷ is there used too by St. Paul in this restrained sense for two only: as it is also used by Xenoph. in Cyrop. p. 98. lin. 11. and by Josephus de Bell. Jud. lib. 2. c. 8. p. 1065. lin. 16. edit. Hudson.

(G) *So that, let none of you be puffed up*, ἵνα μὴ εἰς φουσιῶσθε] Erasmus, Beza and Grotius think, that we ought to read φουσιῶσθε; for ἵνα governs a subjunctive, and not an imperative mood: but you will see this difficulty cleared without altering the text, in my note upon ch. i. 31. If we supply the ellipsis, the passage will run thus, *so that this is a good rule, or, this is your duty, be ye not any of you puffed up for one, &c.* Xenoph. in Cyrop. p. 94. uses ἵνα before the indicative mood, thus, ἵνα ἐν τῷ φεύγειν σφόδρα αὐτὸς (λαγῶς) ἑαυτὸν ἐμπίπλων ἐνέδν.

T E X T.

8 Are ye now full? are ye now enriched? (H) have ye reigned without us? I even wish that ye did reign, that we also might reign with you:

9 For I think that God hath set forth (I) us, the apostles, last, like those who are appointed unto death; for we have been made a spectacle (K) to the world, both to angels and men:

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, ye are strong; ye are in esteem, we are despised.

11 To this very hour we both hunger and thirst, and are (L) ill clothed, and are buffeted, and have no certain place of abode.

P A R A P H R A S E.

if thou hadst not received it? 8 To use an allegory; at this time ye teachers are filled with all good things, ye are rich; and I wish that even ye had a kind of empire over the minds of the Corinthians, that ye might make them hearken and attend more diligently, and practise all their duties more constantly; to the end that I, both by letter and also when I am present at Corinth, might find myself possessed of a share of your empire: 9 and I have reason to wish myself this happiness, for, methinks, God has imitated in this the masters of the theatres; he has produced me the last of the apostles, like one of the *Bestiarii*, or men destined to die; for I have been made a spectacle to the whole world, both to angels and to men. 10 I am reputed a fool upon Christ's account, but ye are allowed to be wise Christians, at least ye set up for wise men: I am weak, but ye are strong; I am despised and of ill reputation, while ye are in repute and credit: 11 to this very day I both hunger and thirst, and am but ill clothed, and am beaten; and have

N O T E S.

(H) I have translated these words by way of interrogation, to prevent the making St. Paul affirm and in effect deny the same thing, as he does in our Eng. translation. But perhaps we may venture (with the Alex. MS. to leave wholly out of the text these words *χωρίς ἡμῶν ἐβασιλεύσατε*; and then the verse must be rendered thus: *Now ye are full, now ye are rich; and I even wish that ye did reign, that we also might reign with you.*

(I) *Us, the apostles, last:*] St. Paul alludes to the custom of the Roman theatres, where towards the end of the shews, they brought forth the *bestiarii*, who were designed to be killed by the wild beasts. But though this translation of the words may be allowed, which seems to speak of all the apostles as devoted to death; yet St. Paul may perhaps mean himself only; which he frequently does, when he uses the plural number. And this is the more probable, because in the preceding verses he had spoken of no other apostle than himself. The words then may be translated, *us, the last apostles:* St. Paul was chosen an apostle, the last of all that number; as he says in ch. xv. 8. *and last of all he was seen of me also, as of one born out of due time.* I find that Diodati and Castalio have rendered these words to this effect.

(K) *To the world, both to angels and men*] See my note on ch. iii. 22.

(L) *Γυμνός* signifies here not *naked*, but *ill clothed*, dressed in a poor habit, having hardly cloaths to his back: in all the following texts it may signify so: Lxx. Deut. xxviii. 48. Mat. xxv. 36, 38, 43, 44. Jam. ii. 15. and in 2 Cor. xi. 27. But it must signify *ill clothed* in Lxx. Job. xxii. 6.

T E X T.

P A R A P H R A S E.

12 And we labour working with our own hands; when we are reviled, we give good words; when we are persecuted, we bear it patiently;

13 When we are defamed, we intreat *them*; (M) we have been made (as it were) the expiations of the world, the atonement of all *men* unto this day.

14 I write not these things to shame you, (N) but to admonish you as my beloved Children:

15 For if ye have ten thousand instructors in Christ, yet have ye not many fathers: for I have begotten you in Jesus Christ through the Gospel:

16 I beseech you therefore, be ye imitators of me.

17 For this reason I have sent unto you Timotheus, who is my beloved and

no dwelling place; 12 and I labour working with my own hands; when I am reviled, I bless; when persecuted, I endure it: 13 being ill spoken of, I entreat, and exhort them; I am made (as it were) the expiatory and purgative sacrifice of the world, the atonement of all men to this very day: 14 I speak not these things of my poverty and ill usage, as endeavouring to shame you, for not taking care to better my condition; but admonishing you as ye are my beloved children: I call you my children and mine only, 15 for though you should perhaps have ten thousand instructors in the Christian religion, yet have ye not many fathers; for I, by the Gospel which I preached to you, begot you in the Christian religion.

16 I beseech you therefore to be imitators of me, your father: 17 and that you may be so, I have sent Timothy to you, who is my be-

N O T E S.

ἀμφιάσιν γυμνῶν ἀφείλες, *Thou hast taken away the covering of the naked.* So Seneca, lib. 5. *de Benef.* speaking of the common way of expressing one's self, says, *qui male vestitum et pannosum vidit, nudum se vidisse dicit.*

(M) ὡς περικαθάρματα τῶ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι] Steph. in his Gr. Thesaur. v. καθάρματα says, that he had seen an ancient copy, which had ὡς περ καθάρματα, and so it is in one of Mills's MSS. Budæus declares for this reading; but Steph. rather thinks that it should be ὡς περὶ καθάρματα: we find the word περικάθαρμα used by the LXX. in Prov. xxi. 18. but the versions of Aqu. Sym. and Theod. in that place have ἐξίλασμα, *expiation*, which is the true sense of the word καθάρματα or περικάθαρμα here, and not *filth*, as our Eng. version renders it. It may be observed in favour of Stephens's conjecture, that the lustration here alluded to is by the old Scholiast on Aristophanes, by Phavorinus, and by Eustathius called καθάρματα. The apostle alludes to the customs among the heathens of chusing out some unhappy men, during the time of public calamities, to be the purgation and expiation for them: they were maintained a year at the public charge, and then led out adorned with flowers; and all the curses of the country being charged upon their heads, they were whipped seven times, then burned alive, and afterwards their ashes were thrown into the sea, while the people said these words, περίφημα ἡμῶν γενέσθω. See Suidas, who interprets περίφημα by ἀπολύτρωσις; from whence we may observe that what our Eng. version renders *the offscouring of all things*, should be rendered the *redemption or atonement of all men*: and so it is in the Syriac version, and in Diodati's Italian one: and thus περίφημα is applied to persons, not to things, in Tob. v. 19. περίφημα τῶ παιδὶς ἡμῶν γενέσθω.

(N) I read with the Alex. and Ephrem. MSS. and with five others, *βεθετῶν*, not *βεθετῶ*: and Grotius declares for this reading.

T E X T.

faithful son in the Lord, who will put you in mind of my ways, which are in Christ, according to what I every where teach in every church.

18 Some of you are puffed up, as if I would not come among you.

19 But I will come shortly to you (if the Lord will) and I will know, not the doctrine, but the power of those who are puffed up;

20 For the kingdom of God does not depend upon doctrine, (O) so much as upon power.

21 What will ye? *that* I come to you with a rod, or with love and the spirit of meekness?

P A R A P H R A S E.

loved and faithful son in the Lord, who will put you in mind of all my ways, and customs, and discipline in matters relating to the Lord; these he will instruct you in, in the same manner as I teach them every where in every church where I am. 18 Some of your teachers are puffed up, because they think that I shall not come to you, 19 but I will come shortly to you, if the Lord please, and will put these proud men to the proof, not of their speech but of their power; 20 for the kingdom of God, or the gospel dispensation and its spreading, does not depend so much upon words, as upon power, even upon miracles. 21 Which do ye choose? shall I come to you with a rod, in anger, and with design of punishing the obstinate, or with love and the spirit of meekness?

S E C T. II.

IN this section St. Paul takes notice of a scandalous sin committed among the Corinthians, by one who lived in an incestuous manner with his father's wife: probably this was his mother-in-law, and not his own mother.

Chap. V. to the end of it.

1 It is generally reported, that *there* is uncleanness among you: and such uncleanness as (A) is not said to be even among the Gentiles, *viz.* that a certain person (B) hath his father's wife.

4 I am informed of an incest which is generally talked of as practised among you, and such an incest too, as even the Heathens don't practise, that one among you lieth with his

N O T E S.

(O) See the note in ch. i. 17.

(A) ἡ δὲ ἐν τοῖς ἔθνεσιν ὀνομαζέσθαι] Which our Eng. version renders *is not so much as named among the Gentiles*: I fear it will scarcely be found true, that this or any other crime was not named among the Heathens: for how then came St. Paul to have a word expressing it in the Greek tongue? ὀνομαζέσθαι signifies, as I have rendered it, *to be reported, or said to be*: so in this ch. ver. 11. we have ὀνομαζόμενος ἢ πόρνος *be said to be a fornicator*: so in Eph. v. 3. *Fornication and all uncleanness or covetousness μηδὲ ὀνομαζέσθω ἐν ὑμῖν, let it not be reported to be among you*; not (as in our version) *let it not be named among you*: for that would be absurd, because those who were to preach against these sins, were under a necessity to name them; and in common conversation the meer naming of them may be innocent and unattended with any impure practice or intentions. See also Ephes. iii. 15.

TEXT.

PARAPHRASE.

2 And ye are puffed up, and have not rather mourned, that he, who hath done this deed, might be removed from among you.

3 For I (C) verily, *who am* absent in body, but present in spirit, have already passed sentence, as if I was present;

4 That (when ye and my spirit are assembled together in the name of our Lord Jesus Christ, *and* with the power of our Lord Jesus Christ)

5 Ye should deliver him, (D) who hath done this, to Satan for the destruction of *his* flesh, that *his* spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not good; know ye not, that a little leaven leaveneth the whole lump?

father's wife. 2 And yet, notwithstanding this sin committed among you, ye continue to be puffed up one against another upon the account of taking This teacher's part against That teacher, and so ye quarrel and breed tumults, and have not rather agreed to put on mourning (as the custom is in such cases in the Jewish churches) and meet together to declare him who has done this thing excommunicate, and to seclude him from the conversation of all your assembly. 3 For my part, I, (who am absent from you in the body, but present with you always in my mind, in the concern and care which I have for you) have already, as if I were present, given sentence that, 4 (when ye of the church of Corinth, and I, not in body but in mind, are gathered together in the name of our Lord Jesus Christ, and assisted by the power which he left in his church, 5 ye should publicly deliver him, who has done this incest, over to Satan, that, by his suffering bodily diseases in the Flesh, (2 Cor. ii. 7.) his soul may be saved in the day of our Lord Jesus. 6 Your

NOTES.

iii. 15. But after all, I think (with Dr. Hammond) that the word *ονομάζεσθαι* ought to be left out, upon the authority of the Alex. and many other MSS. versions and fathers: then the sense will be, *which is not practised, no not among the Gentiles; i. e. the Grecian Heathens at Corinth.* Among the Persians and Egyptians it was too customary, but abhorred by the Greeks and Romans: hence Cicero in his Orat. pro Cluentio. c. cap. 10. says, *Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis ominibus omnium: O mulieris scelus incredibile, &c, præter hanc unam, in omni vitâ inauditum!*

(B) *ἐχειν* signifies here *to make use of, to lie with*: hence Theodoret explains it by *συνευνάζεσθαι*; and so *ἐχειν* seems to signify in ch. vii. 2. as it certainly signifies in the LXX. Deut. xxviii. 30. *Γυναικα λήψῃ, καὶ ἕτερος ἐξεῖ αὐτῇν.* And in Isa. xiii. 15. *Καὶ τὰς γυναῖκας αὐτῶν ἐξεῖσιν.* So also Mat. xiii. 12. where *ἐχειν* signifies *to make use of.* So in Terence's Andria, Act. i. Sc. 1. *Quis heri Crysidem habuit?* and in Diog. Laërtius, lib. 2. §. 75. *Ἐχω Λαίδα, ἀλλ' ἐν ἔχωμαι*: upon which see Menage's note.

(C) *Ἐγὼ μὲν γὰρ ἀπὼν*] So I read, leaving out *ὡς*, because St. Paul was not only *as it were*, but truly and really absent from them; and because some of the best MSS. and versions have omitted it.

(D) *τὸν τῷτο κατεργασάμενον*] I leave out *ἔγω*, which is very superfluous in this place, when *τῷτο* follows it; by the nearness of the sense, and sound of the two words, one would think that one of them is a corruption; and I had rather follow the Syriac and Æthiop. versions, and Epiphanius in leaving out *ἔγω*, because in the former verse we have *τὸ ἔργον τῷτο ποιῆσας.*

T E X T.

P A R A P H R A S E.

7 Purge out of you therefore the old leaven, that ye may be a new lump, (E) as ye are unleavened *bread*; for Christ, *who is our passover*, is slain for us.

8 So that, let us keep the feast, not with old leaven, neither with the leaven of viciousness and (F) wickedness, but with the unleavened *bread* of sincerity and truth.

9 I wrote to you in the letter, that ye should abstain from the company of fornicators :

10 And *I did not mean that ye should altogether abstain from the company of the fornicators of this world, or from the (G) covetous, or (H) oppressors, or idolaters : otherwise ye would be obliged to go out of the world.*

glorying is not good : know ye not that a little leaven leavens the whole lump ? 7 Purge out of yourselves the old leaven, that ye may be (as it were) a new lump, without any leaven in it, as indeed ye ought to be unleavened, or (in other words) ye ought to be as free from sin, as the bread of the Israelites during the seven days was from leaven : because we too celebrate a Passover, as well as they, even Jesus who was slain and sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, (that is, abstain from all your old sins) nor with the leaven of evil and wickedness, (*i. e.* abstain from all new sins) but with the unleavened bread of sincerity and truth. 9 I wrote to you in an epistle not to keep company with fornicators : 10 yet I meant not to direct you to abstain altogether from the company of the fornicators of this world, (*i. e.* of the heathen fornicators) or from the covetous, or oppressors, or idolaters ; for, were you to observe this direction in a strict sense, the world is so wicked, and the heathens so universally corrupt, that you would be obliged to quit the conversation of mankind, and retire (as it were) out of the

N O T E S.

(E) Καθώς ἐστε ἄζυμοι] I cannot find ἄζυμοι any where else applied to *persons*, as it is here in our Eng. version : it is always used either for ἄζυμοι ἡμέραι, to express the *days of unleavened bread* ; or for ἄζυμοι ἄρτοι *unleavened bread* itself : and perhaps it may here signify *unleavened bread*, as well as it does in the following verse. L'Enfant renders ἐστὲ by *devez être, ye ought to be* ; as κρινέσθαι in ch. vi. 2. signifies *is to be judged* : and this seems to be the sense ; thus also in ch. vi. 1, 2. those are called *saints*, who are so by their profession, and ought to be so in reality. In the same metaphor, whereby Christ is in the next verse called the *passover* or *pascchal lamb*, the Corinthians may be called the *unleavened bread* in this place.

(F) κακία is *omne quod quis malo animo facit*, not only what is so done with an intent to injure another man ; which is the meaning of the word *malice*, used in our Eng. version. So Cicero in Tusc. Disp. lib. 4. c. 15. says,—*vitiositas (sic enim malo quàm malitiam appellare eam, quam Græci κακίαν appellant ; nam malitia certi cujusdam vitii nomen est, vitiositas omnium.)*

(G) Instead of *covetous person*, we may render πλεονέκτης by *an unnaturally lewd person*. See Lock's note on Eph. iv. 19.

(H) The Greek word ἄρπαγες is not restrained to *extortioners*, but signifies all that do any sort of violence and oppression to their neighbours : so in Matt. xxiii. 25. and Luke xi. 39. ἄρπαγία signifies *violence or oppression*.

T E X T.

P A R A P H R A S E.

11 But (I) on the contrary I wrote to you to abstain from the company of one who is a Brother, (K) if he be reported to be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an oppressor, with such an one no not to eat.

12 For (L) what have I to do to pass sentence upon those who are out of the Church? do not ye pass sentence upon those who are within it?

13 And God will pass sentence on those who are out of it: take away therefore from among yourselves the wicked person.

world: 11 but my meaning was when I wrote to you, that, if any man professing the Christian Religion be a fornicator, or a covetous man, or an idolater, or a reviler, or a drunkard, or an oppressor, ye should not sit down any where at table with him: I make this distinction between Heathens and Christians, and I forbear passing this sentence upon Heathens of making you exclude them from your company; 12 for what have I to do to pass sentence upon those who are out of the pale of the Church? do not ye judge those who are within? 13 God himself will pass sentence on those who are without the pale: is it not your province to do the former, as it is God's more particularly to do the latter? therefore put away from you every wicked person.

N O T E S.

(I) *Νυνὶ δὲ ἔγραψα ὑμῖν*] Which our Eng. version renders, *But now I have written unto you*: whereas if St. Paul meant to signify what he was then doing, he would (I think) have rather used *γράφω* than *ἔγραψα*: but if we render *νυνὶ* on the contrary, all will be right, and *ἔγραψα* will relate to some preceding epistle of this author, which is not now extant, and which L'Enfant supposes that the apostle had sent to them by Timothy, for which he refers us to ch. iv. 17. as the foundation of his conjecture. That *νυνὶ* does not always signify *now*, but may be rendered *at verò, on the contrary*, so as to mark and express an opposition to something going before, see 1 Cor. vii. 14. xiii. 13. xiv. 6. and xv. 20. *Interdum servit assumptioni syllogismi*, says Pasor on the word *νῦν*; and the Syr. has what signifies *hoc (est) autem quod scripsi vobis*.

(K) *Ἐὰν τις ἀδελφὸς ὀνομαζόμενος ἢ πόνος*] I suppose ἢ to be a verb instead of ἢ the disjunctive particle. All the first MSS. having no points, leave us at liberty to read which way we please: but the Syr. and Vulg. versions, and the Latin versions of the MSS. Clar. and Ger. with many of the fathers, and Beza and Castalio understood this place as I do, and render it as I have done. See the sense of *ὀνομαζόμενος* in my note upon ver. 1. of this chap.

(L) All allow that there is some difficulty in this and the following verse. Some have preferred the reading of Theophylact, and have rendered it thus, *For what have I to do to judge them also which are without? None at all: do ye judge those who are within, &c.* making *ἐχὶ* a distinct sentence, and an answer to the foregoing question. But I cannot find that *ἐχὶ* (when not a question) has any other signification than *no, by no means*: and it is not (I think) proper to say, *by no means*, when the question asked is, *What have I to do to judge them who are without?* I am inclined to think that the whole ought to be read thus, *Τὶ γὰρ μοι τὰς ἔξω κρίνειν; τὰς ἔσω ὑμεῖς κρίνετε* (*τὰς δὲ ἔξω ὁ Θεὸς κρίνει*) *καὶ ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, *For what have I to do to judge those who are without? do ye judge those who are within (and those who are without God will judge), and take away from among your-*
selves

S E C T. I.

IN this chapter St. Paul reproves the Corinthians for going to law with their brethren before Heathen magistrates, and for not determining all causes within themselves: nay, he tells them that they ought not to be forward to go to law at all; that they should suffer injuries, rather than seek such redress of them; at least that it became them and their holy profession to be the plaintiffs rather than the defendants; to be the persons who had suffered injuries, rather than those who are complained of as having done them: and in the conclusion of the chapter, he exhorts them to avoid fornication, not that of the incestuous person, but such as was commonly practised among the Gentiles, and too much (it seems) among the Corinthian Christians.

Chap. VI. to the end of it.

T E X T.

P A R A P H R A S E.

1 (A) Doth any of you having a matter of complaint against another, (B) implead him before the unbelievers, and not before the Saints?

2 Know ye not that the Saints shall judge the world? and if the world is

1 Does any among you, who has difference with another Christian, offer to go to law before the Heathen magistrates, and not before the Saints, I mean the Christians? 2 Know ye not that (as it is said in Matt. xix. 28. and 1 Theff. iii. 13. Rev. xx. 4.) the Saints shall

N O T E S.

selves the wicked person. Some of the best MSS. with the Syr. and other versions leave out *καὶ* in the first sentence: the Syr. and Copt. versions leave out *ἐχὶ*: several MSS. with the Vulgat. and several fathers read *κρινεῖ* in the future tense; and as to *ἐξάρατε* instead of *ἐξαρείτε*, it is the reading of the MSS. Alex. Boern. and many others, as also of the Vulg. Syr. Copt. and Æthiop. versions.

(A) *Τολμᾷ τις ὑμῶν κρίνεσθαι*] These words may be rendered, either by *Dares any of you*, or by *Does any of you*, &c. for thus *ἐδείς ἐτόλμα ἐξηλάσαι αὐτόν* (John xxi. 12.) signifies only *ἐδείς ἐξέτασεν αὐτόν*, as the reason given in the latter part of the verse plainly shews. See also Acts v. 13. And thus Plato uses the word (de Rep. p. 92. vol. 1. edit. Maffey), where *ἐδείς τολμήσειεν ἀπέχεσθαι* should be rendered, *no body would abstain*. *Τολμᾷ* is generally translated in these passages by *sustinere*, not *audere*. I rather chuse to give it no sense at all, because the word *dare* is too strong a one for the place: and I cannot think of one, which will properly give us the sense of *sustinere* in this expression.

(B) *Κρίνεσθαι ἐπὶ τῶν ἀδίκων*] I have here rendered *ἀδικοί* by *unbelievers*, and not (as our Eng. version does) by *unjust*, for all heathen judges were not *unjust*: *ἀδικ* has here a sense contrary to *ἀγι*, which last is known to signify Christians in general, whether really *holy* or no: and by parity of reason *ἀδικοί* may signify all who are not Christians, whether they were really *unjust* or no. I find *ἀδικ* used to signify *false* in Lxx. Jer. v. 31. and Luke xvi. 11. in opposition to any thing that it is true: and so *ἀδικία* is used by St. John vii. 18. for *falsehood*: and by St. Paul for the false religion in opposition to *ἀλήθεια* the truth or true religion in 1 Cor. xiii. 6. and 2 Theff. ii. 12. Add to all this, that those heathen judges, who are in this verse called *ἀδικοί*, are in ver. 6. called *ἄπιστοι*, and therefore they seem to be synonymous.

T E X T.

P A R A P H R A S E.

to be judged by you, are ye unfit to judge the smallest matters?

3 Know ye not, that we shall judge Angels? *shall we* not then judge the things that pertain to this life?

4 If then ye have any matter to be tried relating to worldly things; (C) such as are despised, these (*I say*) set to judge in the Church.

5 (D) I speak thus to shame you: is there not so much as one wise man among you, who shall be able to judge (E) between a brother and his brother?

6 But (F) brother sueth brother, and that before the unbelievers.

come with Christ at the last day to judge the world? and if then the world shall be judged by you, are ye unfit to sit in the judgment-seat upon the smallest matters? 3 Nay farther, know ye not that we, who are Saints, shall at that day judge and try the fallen Angels, Jud. vi. how much more then should we judge in matters concerning this life? 4 If then ye have a cause to be tried about any civil matter, my advice is that you should chuse those to be judges in your assemblies, who are Christians, and looked upon as of no repute by their adversaries. 5 I speak after this manner that I may shame you: is there no wise man among you, who is able to judge of the differences between one brother and another? 6 but so it is, that brother goes to law with brother, and

N O T E S.

(C) Τὰς ἐξεδενημένους ἐν τῇ ἐκκλησίᾳ, τέττας καθίζετε] Our Eng. version, which runs thus, *Set them to judge who are least esteemed in the church*, seems to me very unreasonable in any sense that can be given it: one would expect that St. Paul should rather say, set them to judge, who are *most* esteemed in the church: as in the next verse he says, *Is there not a wise man among you?* L'Enfant saw this impropriety, and put the word *πρωτόι* into his version; as if St. Paul had said, rather let the *least esteemed in the church* be judges in such matters, than go to heathen magistrates. But the text will not well bear this interpretation. By the ἐξεδενημένους I understand not those whom the church, but whom the unconverted Jews and heathens *despised* and *set at nought*, i. e. Christians in general: for St. Paul in ch. i. 28. represents them in this light; and then the words *in the church* must be joined to the last part of the sentence. Velefius's MSS. have *κρίτας* after *καθίζετε*, but the addition is unnecessary: for *καθίζετε* includes in it the idea of their being *judges* or *set to judge*: in the courts of judicature the judges sit on the tribunal seats; and the persons, whose cause was trying stood at the bar: hence *καθίζειν* is properly here applied to judges, as *παριστάναι* is in ch. viii. 8. to the persons who were to be tried. See my note there.

(D) Πρὸς ἐντροπὴν ὑμῶν λέγω ἔτι: ἐν ἑστίν] So I point the words: ἔτι is more naturally joined to the first sentence, there being no instance (*I think*) to be found, where ἔτι begins a sentence which has a negative and a question in it.

(E) ἀνὰ μέσον τῶ ἀδελφῶ καὶ τῶ ἀδελφῶ αὐτῶ] So I read agreeably to the Syr. and Vulg. versions, because I can make no sense of it, when one of the words ἀδελφῶ is left out: our English and all other versions almost are forced to render it according to this reading: and it often happens in MSS. that when two words, which are the same, come together, one of them is omitted by the negligence or ignorance of the transcriber. See Grotius on the place to this purpose.

(F) ἀδελφὸς μετὰ ἀδελφῶ κρίνεται] Which is literally, *brother is tried (or judged) with brother*: and so κρίνεσθαι ἐπὶ τῶν ἀδίκων, ver. 1. is *to be tried before the unbelievers*; but because the reason of their

T E X T.

7 Now therefore it is altogether a fault in you, that ye bring actions one against another. (G) Why are ye not rather, *the persons* injured? why are ye not rather the persons defrauded?

8 Nay but ye injure and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor (H) pathicks, nor abusers of themselves with mankind;

10 Nor thieves, nor covetous men, nor drunkards, nor revilers, nor oppressors shall inherit the kingdom of God.

11 And such were some of you; but ye have been washed, ye have been sanctified, ye have been justified through the name of the Lord Jesus, and through the Spirit of our God.

12 "All things are lawful for me to do." But all things do not profit: "All things are lawful for me to do." But I will not make myself a slave to any.

P A R A P H R A S E.

that too before the unbelieving judges. 7 Nay it is even a fault in you, that you go to law at all with your brethren: why are not you Christians rather injured and defrauded, rather the sufferers in injuries and frauds from the Heathens, than the doers of them towards any? 8 but ye even injure and defraud others, nay your very brethren. So that when I find fault with your going at all to law with one another, I mean to blame your injuring one another, which injuries cause these law-suits. 9 Know ye not that no unjust persons shall inherit the Kingdom of Heaven? be not deceived; neither fornicators, nor idolaters, nor adulterers, nor pathicks, nor abusers of themselves with mankind; 10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor oppressors shall inherit the kingdom of God. 11 And such were once some of you, but ye have been baptized, ye have been sanctified, ye have been justified by the name of the Lord Jesus, and by the Spirit of God dwelling in you. 12 Some perhaps may use that proverbial and common saying, *All things are lawful for me to do*; but (were this true) yet it is as true, that all things are not convenient for me to do: *all things are lawful for me to do*, yet we ought not to bring

N O T E S.

being tried was upon a Christian's moving for a trial, I have rendered the word agreeably to St. Paul's meaning in both places, by *impleading* or *suing*: our Eng. version renders both *by going to law*; but since that word may comprehend both the defendant and the plaintiff, it is of too wide a latitude to give as St. Paul's exact meaning: for he condemns not those Christians, who, when they were sued before a heathen magistrate, answered to that suit; but those only who first moved the cause, and brought their brother Christian before a heathen magistrate.

(G) I think, that I have cleared this text from a false translation, which seems to command us to suffer all injuries and acts of violence, without seeking any legal remedy: but the words are *διατι ἐχὶ μᾶλλον ἀδικεῖσθε, διατι ἐχὶ μᾶλλον ἀποσερεῖσθε*; *Why are ye not rather the persons injured? Why are ye not rather the persons defrauded?* St. Paul only forbids them to do injuries to others; he does not command them to bear all injuries from others. He means only that in all acts of injury and oppression, they should rather be the sufferers than the causes of them; the party injured, rather than the party injuring: and this sense is confirmed by the verse which follows.

(H) *μαλακοί*] It signifies here something worse than *effeminate*, as we translate it. See Grotius in loc. who quotes many examples of this word's signifying a *pathick*.

13 "Victuals

T E X T.

13 "Victuals are for the belly, and
"the belly is for victuals:" yet God
will put an end to both of them: and
the body is not for fornication, but for
the Lord, and the Lord for the body:

14 Now God hath both raised the
Lord, and will raise us by his power.

15 Know ye not that your bodies are
the members of Christ? shall I take
then the members of Christ, and make
them the members of a harlot? God
forbid!

16 Know ye not, that he who joineth
himself to a harlot, is one body with
her? "For (I) (*one* faith) they two
"shall be one flesh:"

17 On the contrary, he who joineth
himself to the Lord, is one Spirit *with*
the Lord.

18 Avoid fornication: every *other*
sin which a man committeth, is without
the body: but he that committeth for-
nication sinneth against his own body.

P A R A P H R A S E.

ourselves in subjection unto any thing. 13

Victuals are designed for the satisfying the belly,
and the belly is designed by God for containing the
victuals: but God will put an end to the use

of both these, for at the resurrection they will
both cease, and the raised creature will have
no occasion for either of them. But it is not

so with the body: the body was not designed
for fornication, but for the service of the Lord
Jesus, and the Lord Jesus has some relation to
the body, in that he preserves and supports it:

14 Now God has already raised up the Lord
Jesus (one part of the relation) and he will

raise us up also (who are the other part of the
relation) with our bodies by his power at the
last day. This then is the first argument against

fornication, drawn from the design of the body.
The second is this, 15 Know ye not that

every Christian's body is a member of Christ,
i. e. of that church whereof Christ is the head,

and consequently every member is said to be
his member? shall then those persons, which

are members of Christ, become members of a
harlot, by cleaving to her, and following her

instead of Christ? God forbid! 16 Don't ye
know that he who cleaveth to a harlot, is one

body with her? for Moses in Gen. ii. 24. has
these words upon a man and his wife, *and they*

two shall be one flesh: 17 and thus on the con-
trary, he who cleaveth to the Lord, is one

Spirit with the Lord. 18 Avoid fornication,
and a third argument for avoiding it, is this:

every other sin, which a man commits, is
without the body, as swearing, lying, &c.

which proceed from the heart, and go as it
were outwards without defiling the body in a

strict sense; but he, who commits fornication,
sins against and most properly defiles his own

body.

N O T E S.

(I) Ἐσονται γὰρ (φθόνον)] The words φθόνον and εἰπε are often used impersonally for *one* faith, it
is said, i. e. by him who was the author of the book, from which the passage is quoted, and thus
the Syr. in this place signifieth *dictum est*. See examples of the same thing in ch. xiv. 30. xv. 27.
52. 2 Cor. vi. 2. Heb. i. 7. Eph. v. 14. And by this observation we may clear up Matt. xix. 5.
where καὶ εἶπε does not relate to Adam, or to God, but to Moses, whose words they are which
there follow.

T E X T.

P A R A P H R A S E.

19 Know ye not that your (K) bodies are the temple of the Holy Spirit, which is in you, which *Spirit* ye have received of God, and that ye are not your own?

20 For ye have been bought with a price: (L) glorify therefore God in your bodies.

body; 19 Don't ye know that your bodies are the temple of the Holy Ghost, which is in you, and which ye have received as a gift from God? and that ye are not your own property? 20 for ye were bought with a price. Therefore I conclude with this exhortation, Glorify God in your Bodies, which ye will do, by avoiding fornication upon the foregoing argument.

P A R T II.

S E C T. I.

IN this part, which lasteth to the end of the epistle, (except perhaps the last chapter) St. Paul answereth several questions proposed to him by the Corinthians in one of their letters to him. In this seventh chapter he treats about marriage; and gives to married people, to widows and to widowers, and to unmarried men and women advice proper for those times, when danger was near at hand to them.

Chap. VII. to the end of it.

1 Now concerning those things, whereof ye wrote unto me, it is commendable for a man not to touch a woman:

2 But for avoiding of fornications, let every man (A) have his own wife; and let every woman have her own husband.

1 Now as to those things which ye proposed to me by your letter for my answer, I reply to the first, that it is commendable if a man can wholly abstain from touching a woman, because of the approaching necessity and distress of the church, ver. 26. 2 but as few have this gift, therefore for preventing fornication, let every man use his own wife, and every woman

N O T E S.

(K) τὰ σώματα] So I read, and not σῶμα, because the Alex. and several other MSS. besides versions and fathers read thus; besides, the plural agrees better with ὑμῶν, and in ch. iii. 16, 17. not each Christian, but all Christians collectively are called the *temple of God*.

(L) Δοξάσατε δὴ τὸν Θεὸν ἐκ τοῦ σώματος ὑμῶν] So I read, not τῷ σώματι, by authority of the Copt. version; and for the same reason that many MSS. read above in ver. 19. τὰ σώματα: I leave also out of the text these words, καὶ ἐν τῷ πνεύματι ὑμῶν, ἀτινά ἐστι τὸ Θεῶν: for not one of them is read in the Copt. version, or in those excellent MSS. the Alex. Ephrem. and Boern. or in many other MSS. versions and fathers cited by Mills and Wettstein.

(A) See my note on ch. v. (B): and this sense is the more probable in this place, because it is not τὴν γυναῖκα a wife, but τὴν ἑαυτῆς γυναῖκα his own wife; and it seems to be confirmed by what is said in ver. 4.

T E X T.

P A R A P H R A S E.

3 Let the husband render (B) what is due to the wife ; and in like manner also the wife to the husband.

4 Not the wife (C) *only* hath the power over her own body, but the husband *also* ; and in like manner also not the husband *only* hath the power over his own body, but the wife *too*.

5 Do not deprive one another of *your due*, except it be by mutual consent, for a *little* time, (D) to the end ye may be at leisure for prayer, and (E) may come together again, that Satan may not tempt you by means of your incontinency ;

6 But I speak this by way of indulgence, and not by way of command :

7 For I would that all men were (F) even as *I would have myself continue* : but every man hath his peculiar gift of GOD : one man after this manner, and another after that.

8 But to the (G) widowers and the widows I say, it is commendable in them, if they continue as I also *am* :

her own husband. 4 Let the husband give what is *due* by the institution of marriage to his wife, and the wife in like manner what is due to her husband. 4 I call it *due*, for the wife alone has not power over her own body,

but her husband has a property in it too ; so also on the contrary the husband has not the sole power over his own body, but the wife has a share of the power over it. 5 Do not defraud one another therefore and abstain from the end of marriage, unless it be for a season, for some religious end, that ye may have more leisure from the things of this world for the duty of prayer ; and that ye may come together again, that Satan may not tempt you by reason of your not being able to abstain.

6 This, which I say, I say by way of permitting you to use your wives, not by way of command : 7 for I wish that all men were as able to abstain as I am, but GOD has given to every man his proper gift : to one that of being able to abstain, to another that of not being able. 8 But to the widowers and widows I say, it is commendable in them to forbear marrying again, and to continue as I am, un-

married.

N O T E S.

(B) τὴν ὀφειλὴν] So I read, not ὀφειλομένην εὐνοίαν : the first of these two readings is authorized by the Alex. MSS. and by many others : as also by the Copt. Armen. Æthiop. Boern. and Vulg. versions, and by many fathers : the Syr. version here answers to *debitum quod debet*, without any word to express εὐνοίαν. The common reading seems to be an interpretation only of the genuine one.

(C) See my note on ch. i. 17.

(D) ἵνα σχολάζῃτε τῇ προσευχῇ] Thus the best MSS. and most of the versions read, leaving out τῇ νηστείᾳ καὶ ; against which words I have no other objection, than that they are left out by these MSS. and versions.

(E) I read ἦτε, (not συνέρχεσθε or συνέρχησθε) agreeably to the Alex. Boern. and four others of Mills's and Wettstein's MSS. as also in the Copt. Armen. Æthiop. and Vulg. versions. See what I have to say on the phrase ἐπὶ τὸ αὐτὸ συνέρχεσθαι in my note on ch. xi. 20. The phrase εἶναι ἐπὶ τὸ αὐτὸ is found in Acts ii. 1, 44.

(F) ὡς καὶ ἐμαυτὸν] To compleat this sentence, the words θέλω εἶναι must be supplied : our version therefore, *even as I myself*, is not right, because not grammatical. I have in my translation added the word *continue*, which we find in ver. 8. because all allow that St. Paul was an unmarried man.

T E X T.

P A R A P H R A S E.

9 Yet if they cannot contain, let them marry; for it is better to marry than (H) to be made uneasy.

10 But to the married persons, (I) it is not I only, who command, but the Lord, "that the wife should not be separated from the husband,"

11 "(And if she be separated, let her remain without a husband, or be reconciled to her husband) and that the husband do not put away the wife:"

12 But to the rest say I, not the Lord: if any brother have an unbelieving wife, and she is willing to live with him, let him not put her away.

married. 9 Yet if they cannot abstain, let them marry again, for it is better for them to marry than to be an uneasy. 10 But to those, who are in the married state, this is the command not of me only, but of the Lord which he delivered Mark x. 11, 12. Let not the wife depart from her husband; 11 (and if she depart, let her either not marry to another, or let her be reconciled to her husband) and let not the husband give his wife a bill of divorce. This rule holds with regard to Christians, and to those who are both of them, man and wife, followers of Christ. 12 But concerning other couples, where the wife is an unbeliever, and the husband a Christian, or the contrary, the command which I am going to give was not

N O T E S.

(G) *Widowers*, τοῖς ἀγάμοις] Which our Eng. version renders *unmarried*: but here the word signifies not one who was never married, but one who is *without a wife* at the time of writing or speaking. The Syr. is literally, *iis, quibus non sunt uxores*: in this sense ὁ ἀγάμος is properly joined with ἡ χήρα *a widow*: so ἀγάμος is used in ver. 11. where it does not so properly signify *unmarried*, as *without a husband*.

(H) *To be made uneasy*] πυρσῶναι signifies primarily to *burn*, but in a metaphorical sense *to be troubled, vexed or made uneasy*. So in 2 Cor. xi. 29. *Who is offended, and I burn not?* καὶ ἐκ ἐγὼ πυρσέμαι; i. e. *and I am not troubled?* so in Terence, *Uro hominem*, is, *I vex him*. The Syr. signifies, *to burn with lust*.

(I) *It is not I only who command, but the Lord*, Παραγγέλλω ἐκ ἐγὼ, ἀλλ' ὁ Κύριος] These words seem to allude to what our Saviour himself had delivered when upon earth, as it is recorded in St. Mark x. 11, 12. where you will find the same rule given to married people by Christ, as is given here in this verse. Or if this way of solving the matter doth not please, and any should think, that St. Paul distinguishes his judgment from the Lord's, and (in ver. 12.) declareth that he had not the Spirit of God to direct him in that particular; I desire it may be considered, that St. Paul had in some things a particular inspiration, (see ch. xi. 13. and xv. 3. and Galat. i. 12.) and in others only a general direction and assistance of the Spirit; which nevertheless was as sure as the former: thus in ver. 25. when St. Paul says, *Now concerning virgins I have no commandment of the Lord; but I give my judgment as one that hath obtained mercy of the Lord to be faithful*; he meaneth not to say, that his judgment was without the general direction of the Spirit, but only that he had no particular revelation on this head: for when he says that he was πιστός (which our Eng. version rendereth *faithful*) he meaneth that he was to be *trusted* and *depended upon* in point of judgment, as giving a judgment agreeable to the mind of God: otherwise he would never have called this his being *faithful*, a *mercy which he obtained of the Lord*. Can so much be said with propriety of the meer human judgment even of an apostle? See farther on this text Milton's prose works, p. 316. fol. ed. of Toland.

T E X T.

P A R A P H R A S E.

13 And if any wife have an unbelieving husband, and he be willing to live with her, let her not leave him.

14 For the unbelieving husband hath been sanctified (K) by the believing wife; and the unbelieving wife hath been sanctified (L) by the believing husband; (M) else your children would be unclean: but (N) on the contrary they are holy.

15 (But if the unbelieving party separate itself, let it be separated; a brother or a sister is not a slave in such cases, and God has called us in peace.)

16 For how knowest thou, O wife, whether thou shalt save thy husband or no? or how knowest thou, O husband, whether thou shalt save thy wife or no?

delivered by our Lord himself in person, as was the other; but is a command which I myself give you, as an inspired Apostle. If any brother, or Christian, have an unbelieving wife, and she has a mind to live with him, let him not put her away: 13 and if the woman being a Christian have an unbelieving husband, and he be willing to live with her, let her not depart from him. 14 For to the unbelieving husband the sanctity of the believing wife is in some measure imputed, at least so far as to affect their children, because *they two are one flesh*; and so on the contrary; else were the children of the marriage unclean (as the Jews say) and out of covenant with God, but by being born of one Christian parent, they are holy, and are qualified for baptism. 15 (But if the unbelieving party has a mind to separate, let it depart, in these things the Christian man or woman is under no slavish condition of living an uncomfortable life with the other party; God having called Christians to live in a state of peace). But besides this consideration of not parting upon the account of sanctifying one another, there is another consideration; 16 For how knowest thou, O believing wife, but thou mayest be the means of converting and saving thy husband? and how knowest thou, O believing husband, but thou mayest save thy

N O T E S.

(K) *By the believing wife*] I read ἐν τῇ γυναικὶ τῇ πιστῇ, because the opposition is thus only rightly observed between ἀνὴρ ἄπιστος and γυνὴ πιστή: many of the best MSS. and oldest versions and fathers give their authority to the reading τῇ πιστῇ, which is left out in our common editions.

(L) *By the believing husband*] I read ἐν τῷ ἀδελφῷ, not ἐν τῷ ἀνδρὶ; because ἀδελφός (signifying the same as ἀνὴρ πιστός) is well opposed to the preceding word γυνὴ ἄπιστος; but ἀνὴρ alone is not. The Alex. MS. and many other MSS. versions and fathers read ἀδελφῷ; but the Vulg. and Syr. versions may seem to have read ἐν τῷ ἀνδρὶ πιστῷ; though I rather imagine that they read ἀδελφῷ, and looked upon it to signify *viro fidei*, and therefore expressed it so.

(M) The Jews reckon, that a child, not born, partakes of the baptism which the mother receives when she is with child. Basnage's Hist. of the Jews, B. 6. ch. 7. sect. 9.

(N) See my note on ch. v. 11. (I).

17 (O) But

T E X T.

17 (O) But as God hath distributed to every one, as the Lord hath called every one, so let him walk; and thus I command in all the Churches;

18 Is any one called being circumcised? let him not draw down the foreskin: is any one called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of God's commandments is.

20 Every man in the calling in which he was called, let him continue in that:

21 Wast thou called being a slave? let it not be a concern to thee; but if thou canst become a free-man, (P) use liberty rather.

22 For he, who being a slave is called in the Lord, is the free-man of the Lord; and in like manner he, who is called being free, is the servant of Christ.

23 Ye were bought with a price, (Q) be ye not therefore made slaves of men.

P A R A P H R A S E.

wife? 17 If thou art not able to do this, yet, as God has cast every one's lot, and according to the condition he is in when converted and called by God, so let him walk and continue; and this is the command which I give in all Churches: 18 Is any man called who is circumcised? let him not by arts of surgery endeavour to pull down the foreskin again: is any man called in uncircumcision? let him not be circumcised: 19 Neither circumcision nor uncircumcision is of any avail in God's sight, but the keeping of God's commands is. 20 Let every man continue in that state of life in which he was when he was converted: 21 Wast thou converted when a slave? do not make thyself uneasy about it, or contend for thy liberty; but if thou canst, by any lawful way, get thy freedom: get it rather than not. 22 I say, be content if thou art a slave, for he who is converted being a slave, is a freeman of the Lord Jesus; and he who is converted being a freeman, is a servant of the Lord: 23 and I say *be free, if thou canst*, for ye Christians were bought with a price, even that of Christ's blood; therefore do not make yourselves out of choice slaves to men, ye being already in

N O T E S.

(O) The words *εἰ μὴ* have caused a variety of opinions among commentators; some placing them at the beginning of this verse, and rendering them *if not*, i. e. *if thou canst not save her*: others placing them at the end of the last verse, and reading *ἢ μὴ* instead of *εἰ μὴ*; this is the opinion of Œcumenius, who joins together *εἰ τὴν γυναῖκα σώσεις, ἢ μὴ*; *if thou shalt save thy wife or no?* But I chuse rather to read *εἰ μὴ* at the beginning of this verse, and render it (as doth our Eng. version) by *but*. There are some instances of the like use of these particles, in Matt. xii. 4. Rom. xiv. 14. Gal. i. 7. and Rev. ix. 4. upon which last text, see Mr. Mede's Clavis Apocalypt. p. 468. The Syr. version of these words answers to *sed, but*.

(P) *Μᾶλλον χρῆσαι*] sc. *τῇ ἐλευθερίᾳ*, I thought it necessary to supply this word, because I find by all the versions that they understood some word was to be supplied: several of them therefore, mistaking the sense, have supplied not *ἐλευθερία* but *δουλεία*, and render it accordingly: the Arabic version (if rightly rendered in Latin) has *præstantius est, ut servitute utaris*; perhaps for *quàm ut servitute utaris*: otherwise it is directly contrary to what the apostle says in ver. 23. The Syr. version signifies literally, *chuse it to thyself over serving*, or (as Schaaf expresseth it well in Latin) *Elige tibi potius quàm ut servias*.

(Q) *Μὴ γίνεσθε δούλοι ἀνθρώπων*] Which our Eng. version renders, *be not ye servants of men*: this seems contrary to what St. Paul says ver. 21. *Δούλοι ἐκλήθητε; μὴ σοι μελέτω*. St. Paul doth not in general

T E X T.

P A R A P H R A S E.

24 Brethren, let every one, in what state he was called, in that continue before God.

25 But as (R) to those who were never yet married, I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I judge therefore this to be commendable upon account of the approaching (S) necessity, *even* that it is commendable for a (T) man or woman so to be.

27 Art thou bound to a wife? seek not to be loosed *from her*: (U) art thou without a wife? seek not a wife.

the more honourable service of Christ. 24 In a word, let every one, brethren, be patient under that condition in which he was converted.

25 But as to the unmarried, those who are virgins of either sex, I have no command from the Lord delivered by him upon earth, or taught me by particular revelation: but I give my judgment as one who is faithful and true in all he says, by the grace of God, which is bestowed upon him. 26 I think therefore that it is commendable, upon the account of the bad times of persecution which are approaching, that both the unmarried man and woman should continue so still. 27 Art thou bound to a wife, seek not to be separated from her: art thou not

N O T E S.

general forbid men to be *servants* (or, as the word signifies, *slaves*) to men; for he commanded slaves there, not to be discontented with their condition: but he forbids men, who are *free*, to put themselves into a state of slavery, because Christ hath redeemed them: I render these words therefore (as Dr. Hammond doth) thus: *be ye not made, or do ye not become slaves of men*: the Vulg. expresseth this strongly enough, *Nolite fieri servi hominum*, and *μὴ γίνεσθε* signifieth the same in 2 Cor. vi. 14.

(R) The word *παρθένοι* signifies *men* unmarried, as well as *women* unmarried: so in Rev. xiv. 4. *Οὗτοι εἰσιν οἱ μετὰ γυναικῶν ἐκ ἐμολύνθησαν· παρθένοι γάρ εἰσι*, *These are they which were not defiled with women, for they are virgins*. This appears likewise from ver. 26, 27, 32, 33. of this chapter. I have rendered it accordingly *as to those who were never yet married*; so as to include both sexes.

(S) *Necessity*] The word *ἀνάγκη* here signifies *distress*, or *calamity*, as it does in Luke xxi. 23. LXX. Pf. cvi. 7, 19. and in 2 Cor. vi. 4. and xii. 10; in Josephus's Antiq. B. 2. ch. 9. sect. 3. and elsewhere. The Syr. version is, *propter necessitatem temporis*. And this sense of the word *ἀνάγκη* puts me in mind of what we read in Acts xv. 28. *πλὴν τῶν ἐπ' ἀνάγκης τετῶν*, *than these necessary things*: where several of the MSS. leave out *τετῶν*, and the Alex. MS. has *πλὴν τῶν ἐπ' ἀνάγκης* *than those things which are suited to the necessities of the times*. Agreeably to which the Copt. has *quàm istud in necessitate*. If the reading of the Alex. MS. be the true one there, and if I have given the sense of it aright, one great difficulty will be removed about the famous decree of the apostles; and the abstaining from *blood*, and from *things strangled* will not be recommended there as things strictly necessary, but only as things proper to be practised at that time.

(T) The Greek word *ἄνθρωπος* like the Latin word *homo*, and our English one *man*, signifies the whole species, both male and female: I have therefore expressed both sexes to avoid any ambiguity.

(U) *Δέλυσαι ἀπο γυνικὸς*] Our Eng. version rendereth these words, *art thou loosed from a wife?* but I think that this doth not express St. Paul's meaning; for he speaketh not here of one who was

T E X T.

P A R A P H R A S E.

28 But if thou marry, thou finnest not: and if a virgin marieth, she finneth not: yet such *as marry*, will have trouble in the flesh; now I *would* spare you.

29 And this I say, brethren, (because (W) the time that remaineth is short) that those who have wives, may be as those who have none;

30 And those who weep, as those who weep not; and those who rejoice, as those who rejoice not; and those who buy, as if they possess not.

31 And those who use this world, as those who (X) make no great use of it: for the form of this world passeth away.

32 But I would have you be without sollicitude: for he, who hath no wife, is solicitous about the things of the Lord, how he may please the Lord;

33 But he who hath a wife, is solicitous about the things of the world, how he may please his wife.

bound to wife? seek not to marry one. 28 But if thou, O man marriest, thou hast not finned; and if a virgin woman marry, she has not finned; I don't speak thus, as if there were any sin in their marrying, but only because such married people will have trouble in the flesh. But I forbear to make you uneasy beforehand, by telling you what will happen to you—29 And this I say, (because the time, before these afflictions will come, is short) to the end that, being thus warned, those who have wives, may live as free from the cares and temptations of the world, as those who have none: 30 and those who weep, as though they wept not: and those who rejoice, as not rejoicing; and those who buy, as though they were not owners of what they buy; 31 and those who use the things of this world, as those who do not use them too much: for the face and appearance of this world passeth away and is transitory. 32 But I would have you be without afflicting cares, which you can't well avoid, if you are married: for the unmarried man is anxious about the things of the Lord, how he shall please the Lord: 33 but he who is married, is anxious about the things of the world, how he shall please his wife, in providing cloaths, victuals, &c. for his family.

N O T E S.

then a widower, but of one who was never married; *λύεσθαι* therefore signifieth *not to be bound*, or (as I have rendered the phrase in the text) *to be without*. See also my note on ch. iv. 4.

(W) The words *τὸ λοιπὸν ἐστὶν* may be joined in construction either with the latter part of the verse (as in our Eng. version) or with the former part, as I have done here, agreeably to the Syr. and Arab. versions, and to the reading of several of the fathers. In the same sense that I have given *λοιπὸν* here, we meet with it in Ignatius's Ep. to the Ephes. *ἔσχατοι καὶ τοὶ λοιπὸν*.

(X) *καταχρᾶσθαι* signifieth sometimes the same as *χρᾶσθαι* *to use*: see my note on ch. ix. 18. And it seemeth to do much the same here, *not to abuse* (as our Eng. version hath it): for *not to abuse* the things of the world is equally a duty, whether the time, of which the apostle speaketh, be long or short. However, because the Syr. version, literally rendered, runneth thus, *extrà justum modum usus*; and Lock rendereth it by *intently use*; and Grotius saith that it is the same with *χρᾶσθαι*, *nisi quod videtur plenius quiddam significare*, I chuse to translate it thus, *as if they made no great use of it*.

T E X T.

P A R A P H R A S E.

34 There (Y) is a difference also between a wife and an unmarried woman: the unmarried woman is solicitous about the things of the Lord, that she may be holy in body and spirit: but the married woman is solicitous about the things of the world, how she may please her husband.

35 And I speak this for your own profit, not that I may bring a snare upon you: but for the sake of decency and of (Z) attending more easily upon the Lord without distraction.

36 But if any father thinketh he be-
haveth himself indecently towards his virgin, if she be past the time, and it ought to be so, let him do what he will, he sinneth not: (A) let her be married.

34 And there is a difference also between a wife and one unmarried: the latter is anxious about the things of the Lord, about her duty to him, that she may be holy both in body and mind: but the wife is concerned about worldly affairs; particularly, how she may please her husband: 35 and this I speak for your benefit, not that, by advising you to abstain from marriage, I may bring you into a temptation of fornicating, but that you may behave yourselves, when single, more decently, and be more easily at leisure to wait upon the Lord without distraction. 36 However if, notwithstanding any thing I have said, any parent think that he does not do well by his virgin-daughter, if he keep her single after she is marriageable, and fear she may bring some dishonour upon him by some false step of incontinence; and if, upon this account, or because the law of that place, where he lives, requires all people to marry at such an age, it must needs be so, let that parent do according to his inclinations: he will not sin by giving her in marriage, even let her

N O T E S.

(Y) μεμέρισται καὶ ἡ γυνὴ καὶ ἡ ἄγαμῶς· ἡ ἄγαμῶς] So I read, and this is the reading of the Alex. MS. and many others of Mills's and Wettstein's MSS. come pretty near to this reading. I prefer ἡ ἄγαμῶς to ἡ παρθένη, the common reading in the first sentence; because the apostle's argument relates not only to *virgins*, but to all women who were then unmarried, even widows: thus also in ver. 32. ὁ ἄγαμῶς includeth all men who were then unmarried, widowers as well as bachelors. See Le Clerc and Hammond upon this verse.

(Z) I read (not εὐπρόσεδρον, but) εὐπάρεδρον, which the Alex. Boern. and many others of the best MSS. have: πάρεδρῶς is met with in Wicl. of Solom. vi. 14, and ix. 4. and παρεδρεύω occur-
reth in LXX. Prov. viii. 3. but πρόσεδρῶς is never any where found in scripture, and προσεδρεύω is only once to be met with, viz. here in ch. ix. 13. where the Alex. and Boern. and other good MSS. read παρεδρεύω. The sense is the same, which word soever we read: but I think the best authority lieth on the side of εὐπάρεδρον, on which see Grotius.

(A) I read γαμίζω, and not γαμίζωσαν. The first is the reading of the MS. Boern. Gr. and Lat. of the MSS. Clar. and Ger. and of the versions Syr. Arab. and I may add the Vulg. Ambrose and Augustin; for they have *si nubat*. St. Paul in this verse useth παρθένη in the singular number, and therefore it seems improper here to use a plural verb γαμίζωσαν. The sense of what is here said of the father's *behaving himself indecently toward his virgin-daughter*, will be cleared up by considering what we read in Eccles. xlii. 9. *The father waketh for the daughter, when no man knoweth, and the*

T E X T.

37 But he, who is firmly resolved in his heart, (B) being under no necessity, but *hath* the power over his own will, and hath determined this in his heart to keep his virgⁿ, doth well.

38 So that even he (C) who giveth his virgin in marriage, doth well: but he who giveth *her* not, doth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

40 But she is happier if she abideth so, in my judgment; (D) and I also pretend to have the Spirit of God.

P A R A P H R A S E.

be married. 37 But that parent who is steadfastly resolved with himself, to keep her unmarried, and has no necessity to do it, either from fear of her falling into fornication, or from the laws of the place where he lives, (the laws having in this point left to him the power over his own will) and has thus determined and decreed to do within his own mind, viz. to keep untouched and unmarried his virgin-daughter, he acts well, he does a good deed. 38 So that he who gives her in marriage does rightly, but he who gives her not, does much better. 39 And of marriage in general, I say this: A woman is bound by the law to her husband for as long time as he lives: but if her husband dies, she is at liberty to be married to whom she pleases, only with this restriction that she be married within the pale of the church, viz. that she be married to a Christian, 2 Cor. vi. 14. 40 But she is happier if she continue in her widowhood according to the judgment which I gave a little before, ver. 8. and I pretend to have the Spirit of God, to guide and direct me in this my judgment.

N O T E S.

care for her taketh away sleep, when she is young, lest she [παρακμάση] pass away the flower of her age; and, being married, lest she should be hated. Where παρακμάση is the same as, what we read here, υπέρτατον ἢ.

(B) Μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τῆς ἰδίας θελήματι. I think these words cannot be understood of any thing better than of the laws or prevailing opinions of the country. See Dr. Whitby on the place; who proves that the Jewish canons required all Jews to marry at twenty. To which Basnage in his Hist. of the Jews. B. 6. ch. 22. sect. 1. adds, that “among them the “not marrying, when arrived at that age, was reckoned to be a species of homicide; a destroying the “image of the first man; and one cause of the holy Spirit’s withdrawing itself from Israel. This “question is asked in the Talmud, *Who is he that prostitutes his daughter?* To which the answer “is, *That father who keeps her too long unmarried, or who marries her to an old man.*” In like manner we find that the laws of Lycurgus, as well as the rules of the Greek philosophers, made it necessary to marry. In this view it may be properly said, that the father had not a power over his own will, and was under a necessity to dispose of his daughter: see Dr. Whitby’s note on ver. 36.

(C) For ὁ ἐγκαμίζων, I read ὁ γαμίζων, τὸν ἐαυτῷ παρδόνον by the authority of the Alex. and many other excellent MSS. and agreeably to the Vulg. Syr. and Æthiop. versions,

(D) See my note on ch. iii. 18. to which add that Ulpian upon Demosth. Olynth. 1. says, τὸ Δοκεῖν ἢ πάντως ἐπὶ ἀμφιβολίᾳ τάττειν οἱ παλαιοὶ, ἀλλὰ πολλάκις καὶ ἐπὶ τῇ ἀληθείᾳ, i. e. δοκεῖν is used by the ancients not always to express what is doubtful, but often to express what is true and certain.

S E C T.

S E C T. II.

IT will be necessary to premise here, that I disagree with the generality of interpreters about the occasion, and consequently the meaning of these three following chapters. It is generally supposed, that some of the Corinthians thought it lawful to eat meat offered to idols, and that others thought it unlawful: and that therefore, when the first sort ate it, they gave offence to the weaker sort, who thought it unlawful. And it is as generally supposed by the commentators, that it was really lawful in itself, provided they did it not in presence of those who would be offended at it: and that therefore St. Paul blames not the action, but the offence given by it. To this common opinion of the commentators I shall only answer by proposing my own opinion of what St. Paul meaneth to prove and teach in the whole three chapters. I imagine, that among other questions (the first of which begins ch. vii.) the Corinthians ch. viii. &c. had written to St. Paul, to enquire of him, *Whether or no it was lawful for a Christian to be present at and partaker of a feast, made in a Heathen temple, upon meat which had been a little before offered in sacrifice to an Idol.* This they (while Heathens) had been used to, and perhaps all the poor Christians had lived chiefly by this means: the rich ones too were willing not to lose the pleasure of feasting and mirth. It does not appear from these chapters that any body among them thought it unlawful, but that some ate the meat as common meat, and without thinking there was any real divinity in an Idol, while others (not yet sound Christians) still retained some sense of a kind of divinity in the Idol, and ate the meat as meat religiously offered up to the Idol, ver. 7. St. Paul therefore being to answer this question of theirs about Idol-meats, answers, *NO*: and he proves it to be unlawful three ways, or rather makes use of three different arguments against it. In chap. viii. he shews that even though they had *knowledge* (by which he means though they knew an idol to have no divinity in it) yet their example, if they were seen eating it in the Idol's temple, would confirm the *weak* (by whom he always means those who thought an Idol had some divinity in it, and therefore ate Idol-meats with a religious reverence) in their opinion, that their doing this action, with this intention too, was lawful and consistent with Christianity. Therefore, (says he) forbear it, even though it were lawful, rather than make thy *weak* brother sin; and then in chap. ix. he gives them an instance, in himself, of not doing what he might lawfully do, because he would not hinder the glory of God. At ch. x. begins his second argument, which runs thus: The desire of eating flesh prompts you to this, and therefore remember the case of the Jews in the wilderness, to how many crimes the same lust of flesh carried them, and how severely they were punished for it, though they were in covenant with God as well as you. This argument ends in ch. x. at ver. 14. and at ver. 15. begins his third argument, which is, not to prove it unlawful in case of scandal, as in ch. viii. or unlawful because it exposed them to temptation of greater sins, as in ch. x. to ver. 14. but to prove it absolutely unlawful, because it is as much a sign of their being in communion with Heathens, as the Eucharist is of Christians being in communion with one another.

Having finished this point relating to their question, he goes farther, and gives one general, and three particular rules about eating meat offered to Idols, not in the temples, but at their own or others houses. This (he says) is lawful, except any one in company should take offence at it: then the good of our brother is to be preferred. This latter part is added by way of conclusion, and beginning at ch. x. 23. ends with that chapter.

Chap.

Chap. VIII. to Chap. XI. 1.

T E X T.

1 **A**ND as to things offered in sacrifice unto Idols, (A) "we know that we all have knowledge:" knowledge puffeth up, but love edifieth.

2 (B) If any man pretendeth to know any thing, he knoweth not yet as he ought to know:

3 But if any man loveth God, (C) he is known by him:

P A R A P H R A S E.

1 Now I come to the second question in your letter, which relates to the eating in the Idol's temple things offered to Idols. Your words are these: *We are assured that we have a right notion of idols, we all know that we have knowledge.* *Answ.* But remember that the common effect of knowledge is to make men vain: it is charity only and love to our neighbour that edifieth. 2 If any man depends upon his meer knowledge, that man knows nothing of God's will as he ought to know it: 3 but, on the contrary, if any man loves God, and shews this love by keeping his commandments, it is he, and he only who properly can be said to know

N O T E S.

(A) *We know that, &c.*] These words, which I have distinguished by this mark (") here and in ver. 4, 5, 6, 8. seem plainly enough to be the words of the Corinthians in their epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than it is in our Eng. version. See Tillotson, vol. 3. fol. p. 366.

(B) *If any man, &c.*] In the present Gr. editions we have, *Εἰ δὲ τις δοκεῖ εἰδέναι τι, ἔδειπν' οὐδὲν ἔγνωκε*; but I chuse to read, *Εἰ τις δοκεῖ εἰδέναι τι, ἔπω ἔγνωκε*: for the Alex. MS. and the Copt. version, with Clem. Alex. and Meletius in Epiphanius leave out *δὲ*: and instead of *ἔδειπν' ἔδεν*, the Alex. Boern. and many other MSS. as also the Copt. and Vulg. versions have only *ἔπω*; which readings are (I think) more agreeable to the sense of this passage. See the contents of this chap. for the meaning of the words *γνώσις* and *ἐγνωμέναι*.

(C) *ἐτ' ἔγνωται ὑπ' αὐτοῦ*] Which I have rendered, *he (i. e. God) is known by him*; and not (as in our Eng. version) *the same is known of him*, i. e. of God. The apostle's design is to prove, who it is that has *knowledge*, not who it is that is known; and accordingly *ἐτ'* should be relative to the nearest substantive, which is here *θεὸν*: and then the expression will mean no more than that he, who loves God, knows God; and this is said also in John xiv. 21. and 1 John ii. 3. Or we may render the words thus, *he is made to know (i. e. taught) by him (God)*. This is Mr. Lock's translation, and he refers to Gal. iv. 9. where *γνωσθέντες* seems to signify *taught*, or *made to know*: see his note on the place. If this be the right rendering of the words, then the apostle's sense will be, that the knowledge, which the Corinthians pretended to have, ver. 1. is to be attained only by loving God and acting agreeably to his will. I find that *taught* is the marginal translation in Archbp. Parker's Bible.

T E X T.

4 As to the eating therefore of things sacrificed to Idols, "we know that (D) "an Idol in the world is nothing, and "that there is no (E) God but one;"

5 "For though there be those who "are called gods, whether in heaven "or upon earth, (as there are many "called gods, and many called lords)"

6 "Yet to us there is but one God "even the Father, of whom are all "things, even we are for him; and "one Lord, even Jesus Christ, by "whom were all things made, even we "were made by him."

7 (F) Nevertheless, all of you have not that knowledge: for some from (G) their being accustomed to an Idol, do to this very day eat it, as a thing sacrificed to an Idol, and their conscience being weak is defiled.

P A R A P H R A S E.

GOD. 4 With relation then to the eating in the temple of the Idols things offered to them in sacrifice, ye say again, *We know that an Idol in the world has no real divinity, nor indeed any life in it; and we know that there is but one only true God:* 5 *for though there be those who are called gods, whether in heaven, as the dii majores of the heathens; or upon earth, where the nymphs and fauns are said to reside (as indeed there are many gods and many lords of this sort);* 6 *yet we Christians acknowledge and believe in but one God, who is the Father, from whom all things had their existence, and to whom we ourselves as dependant creatures, belong; (Col. i. 16.) and in but one Lord, who is Jesus Christ, by whom all things were created, even we who make this confession.* 7 But, in answer to this, let me say, that every one of you is not so well acquainted with the nature of an Idol, as ye pretend to be; for some, from their being long accustomed to Idols, do to this very day, notwithstanding they are professed Christians, eat meat in a religious way, and as a thing offered up in sacrifice to an Idol; and thus their conscience, being so weak as to imagine that an Idol is something, is defiled and polluted with idolatry.

N O T E S.

(D) I read ὅτι ἔστιν εἰδωλον, &c. and so the MS. Boern. Gr. Lat. with that called by Wetstein, Augiensis; as also the Vulg. and Syr. versions, together with the old Italic of Hilary have *est* or *est* joined to *est* or *nihil*.

(E) I read ἔστις Θεός, εἰ μὴ εἷς, leaving out ἕτερος upon the authority of the Alex. and eight other MSS. with the Vulg. and Copt. versions. See the Gr. in John iii. 13.

(F) Ἀλλὰ is here put for ἀλλ' ὁμῶς, yet, or nevertheless: examples of this may be found in ch. ix. 12. Phil. ii. 7. Rom. v. 14, &c. It may be observed here, that, unless the words in ver. 1. viz. *We know that we all have knowledge*, are supposed to be the words of the Corinthians, what St. Paul here says, viz. *All of you have not knowledge*, will be scarcely consistent with what is said there. So again, when it is said in ver. 4. *We know that an idol in the world is nothing*, unless these be looked upon as the words of the Corinthians in their epistle to St. Paul, it will seem very strange that he should say in ver. 7. that some eat it, as a thing sacrificed to an idol, and their conscience being weak is defiled: which supposes that they thought an idol something. See the contents of this chapter for the sense of the word ἀσθενής.

(G) I read, not τῇ συνειδήσει, but τῇ συνηθείᾳ, (which is the reading of the Æthiop. and Copt. versions, and of the Alex. and some other MSS.); because the ἡ συνειδήσις εἰδὼς is expressed in the following

T E X T.

P A R A P H R A S E.

8 " But meat will not bring us in
" (H) judgment before God; (I)
" for neither if we eat not, are we the
" better; nor if we eat, are we the
" worse:"

9 Take heed however, lest this liberty of yours be made an offence to those who are weak.

10 For if any one seeth thee, who hast knowledge, fitting (K) in an Idol's temple, will not the conscience of him who is weak, be confirmed to eat things offered to an Idol?

8 But you say farther in excuse for this practice of yours, *Meat is an indifferent thing, and will not bring us in judgment before God: we shall not be tried upon this account, because if we forbear eating, we are not the more acceptable in God's sight, and if we eat, we are not the worse in his esteem.* 9 To this I answer; granting what you say to be true, yet you must take care that this (supposed) liberty of yours to eat, be not the occasion of stumbling to those who are thus weak: 10 for if thou, who knowest that an Idol is nothing, art seen sitting at meat in an idol's temple, will not he, who is so weak as to think that an Idol is something, be more encouraged by thy example to think it lawful to eat there the meat which is offered

N O T E S.

following words *ὡς εἰδωλόθυτον*. It is more likely too that *συνθηεῖα* should be changed by mistake into *συνειδήσει* (the word *συνειδήσεις* following it in the next line) than that *συνειδήσει*, if it were the original word, should be changed into *συνθηεῖα*.

(H) The Alex. and four other MSS. read *παράσῃσει* instead of *παρίσῃσι*: the word *παρίσῃσι* is (as Ulpian observes) a law-term used by Demosthenes, in the sense of bringing a man before a tribunal: and thus the Copt. version understood it, by rendering it to this purpose, *non est iudicio nos sistens coram Deo*; and thus St. Luke uses the word in Acts xxiii. 33. and xxvii. 24. and so St. Paul in Rom. xiv. 10. 2 Tim. ii. 15. 2 Cor. iv. 14. and Eph. v. 27. seems to use it. Our Eng. translation which runs thus, *meat commendeth us not to God, &c.* is (I think) very improper; for then these words can relate only to one part of the following words in this verse, I mean to the first.

(I) I read with the Alex. and some other Gr. MSS. *ἔτε γὰρ εἰ μὴ φάγωμεν, περισσεύομεν, ἔτε εἰ μὴ φάγωμεν, ὑπερέμεθα*; and render it *for neither if we eat not, are we the better; nor if we eat, are we the worse*: and the Copt. version agrees with this, as do the Lat. MSS. in general. Undoubtedly the particle *μὴ* belongs to the first part of the sentence, and not to the last: for none of the Corinthians, (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols. The word *περισσεύομεν* is well rendered by Vatablus, *præstantiores aliis sumus coram Deo*, and *ὑπερέμεθα inferiores aliis sumus apud illum*. Examples of *περισσεύω* in this sense may be found in the following places (where the sense may be cleared by this observation) ch. xiv. 12. xv. 58. Matt. v. 20. Rom. iii. 7. v. 15. 2 Cor. iii. 9. iv. 15. viii. 7. ix. 12. and 1 Thess. iv. 1, 10.

(K) The Grecians for the most part, especially if they had received any particular mark of the divine favour, made a feast, after the sacrifice was ended: for which purpose there were tables provided in all the temples. Bp. Potter's *Antiq. of Greece*, vol. i. ch. 4. p. 232. and see Dr. Whitby on the place.

T E X T.

P A R A P H R A S E.

11 And will *not* the weak brother for whom Christ died, perish by means of thy knowledge?

12 Now when ye thus sin against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat throweth an offence in the way of my brother, I will never eat flesh, that I may not be a stumbling-block to my brother.

to Idols? 11 and consequently will not this thy weak brother, for whom Christ died, perish by reason of this sin, which he commits with more assurance by the influence and example of this knowledge of thine? 12 Now when you thus sin against your brethren; when ye cause them to sin, and thus wound their weak and erroneous consciences, it will be imputed to you, as a sin against Christ, because ye prejudice his religion. 13 Wherefore if my eating of meat offered to Idols cause my brother to sin, I will never as long as I live eat any such, that I may not make my brother to stumble and sin by the encouragement of my example.

C H A P. IX.

1 **A**M (A) I not a freeman? am I not an Apostle? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?

1 That I may not be thought, not to practise what I teach, I will give you an instance of this caution in my own behaviour. Am not I a free-man, and therefore ought I not to expect a reward of my labour? slaves indeed have no titles to wages, but free-men have. Am not I also an Apostle? have I not seen Jesus Christ our Lord, and received revelations from him? and is not the preacher worthy of his hire? nay more, was it not I, who con-

N O T E S.

(A) I have changed the order of the words, placing *ἐν εἰμὶ ἐλεύθερος* before *ἐν εἰμὶ ἀπόστολος*; because the Alex. and many other MSS. with the Copt. Vulg. Syr. and Æthiop. versions give them this order: and I have translated *ἐλεύθερος* a *free man*, in opposition to a *slave*: thus the word is used in ver. 19. where St. Paul says of himself that he was *free from all men*, and yet had made himself a *servant* (or slave) *unto all*. The sense is, *Am I not a free man, and therefore ought I not to expect a reward of my labour? Slaves indeed have no title to wages, but free men have.* And this sense of the word seems to me more natural and apposite to this place, than the common interpretation, viz. *Am I not free, to do what I please?* In my sense it relates to St. Paul's natural, and not his Christian liberty: and in the order of the verse, as mentioned above, there is a beautiful gradation from his right as a man, to his right as an apostle, as an apostle favoured with a sight of Christ after his ascension, and lastly as an apostle who was *their* apostle.

T E X T.

2 (If I be not an Apostle to other men, yet I am to you; for ye are the seal of my Apostleship in the Lord):

3 My answer to those who question me, is this;

4 Have we not a (B) right to eat and to drink?

5 Have we not a right (C) to lead about a Christian wife, as the other Apostles, and the brethren of the Lord, and Cephas *do*?

6 Or is it only I and Barnabas who have no right to abstain from working?

7 Whoever serveth in an army with his own provisions? who planteth a

P A R A P H R A S E.

verted you to Christianity? 2 (If I am not an Apostle to other people, yet to you at least I am one: for ye, whom I made members of Christ's body, are the seal and evidence of my Apostleship; nothing giving greater confirmation to its truth, than the success which I had among you). Now are not all these circumstances, *viz.* of my being a free-man, of my being an Apostle, of my being your Apostle, sufficient to entitle me to a maintenance from you? 3 To those therefore who enquire into my conduct and behaviour, I give this answer in defence of myself. 4 Have not I and Barnabas, who are fellow-travellers, a right to eat and drink at your charge? 5 have we not a right to carry along with us in company a Christian wife, while we are engaged in the business of preaching? I say, have not we a right to do this at your expence, as the other Apostles, and the Brethren of our Lord, and Peter do at the expence of other Churches? 6 Or are I and Barnabas the only persons who have not a right to be maintained, but by the labour of our own hands? 7 Whoever serveth in the army at his own expence? who planteth a

N O T E S.

(B) I render *ἐξουσία* a *right*, and not a *power*: because every man has a *power* to eat at another man's expence, but not a *right*. My translation takes off all ambiguity in this and the following verses; see *ἐξουσία* used thus by St. Paul in ch. viii. 9. and Rom. ix. 21. see also Matt. vii. 29. and viii. 9. *Ἐξουσία* signifies *power* in general: sometimes a natural power, sometimes an usurped power, and sometimes a power given by human or divine laws, and then it is best rendered a *right*.

(C) ἀδελφὴν γυναῖκα περιάγειν] Our bible renders this, *to lead about a sister, a wife*; but I chuse rather to render it a *Christian wife*: it is well known that St. Paul means always by ἀδελφός or ἀδελφή a *brother* or *sister* in the Christian religion, *i. e.* a *Christian*: so in ch. i. 1. Sothenes is called a *brother*, because a *Christian*, and in Rom. xvi. 1. Phœbe is called a *sister*. See my note on ch. vii. 14. and see ch. xvi. 11, 12. The words περιάγειν ἀδελφὴν γυναῖκα are well understood by the Æthiop. version, which has *matrimonium contrahere*: for St. Paul means to say, Have I not a right to marry a wife and carry her along with me in my travels, to be maintained at the charge of those churches, which I found and establish by my preaching? It does not therefore appear from hence that St. Paul was married; he only insists upon his having a right to marry, and have his wife maintained at the expence of his converts, provided she was a *Christian wife*; which limitation he lays down in ch. vii. 39. as a rule to all believers.

vineyard,

T E X T.

P A R A P H R A S E.

vineyard, and eateth not of the fruit of it? or who feedeth a flock, and eateth not of the milk of the flock?

8 Do I say these things according to man *only*? or doth not the law too say these things?

9 For it is written in the law of Moses: "Thou shalt not muzzle the mouth of the ox, while it is treading out the corn." Doth God take care for oxen?

10 Or doth (D) he say *this* altogether upon our account? *Yes*, for upon our account it is written, that he who ploweth, should plow in hope, (E) and he who treadeth out *the corn*, should tread it out in hope of partaking of it.

11 If we have sown among you spiritual things, is it a great matter if we reap your carnal things?

vineyard, and does not eat of the fruit of it? or who feedeth a flock, and does not eat of the milk of his flock? 8 Do I say these things and argue thus according to man and upon human authority only? or does not the law say the same too? 9 for it is written in Moses's law. (Deut. xxv. 4.) *Thou shalt not muzzle the mouth of the ox, while it is treading out the corn.* Doth God take care for oxen? 10 or saith he it upon our own account chiefly? yes, for upon our account it was written, because he that ploweth ought to plow in hope, and the ox that treadeth out the corn ought to tread it out in hope of having his share in it. This therefore is my first argument for my right of being maintained, *viz.* that labour ought to be rewarded. 11 Another argument is, that if we have sown spiritual things among you, it is but a small return that we should reap some of your carnal things: the demand of a little money is but a small and therefore a reasonable demand, when it is considered of how much greater value the Gospel of Christ is, which I

N O T E S.

(D) Ἡ δὲ ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγγράφη] I have added *yes* (as Diodati adds *certò*) at the end of the question, by way of answer to it, and to make γὰρ have a proper sense here. The Syr. version seems to have thought something of this sort necessary; for it inserts, *But it is known upon whose account he* (Moses) *spake*, before the words, *for upon our account*, &c. This way of asking a question and dropping the answer, and yet of going on, as if the question was answered, is not unusual with St. Paul: we have an instance at hand in ch. x. 20. where ἐχὶ is dropt before ἀλλὰ: and except ἐχὶ be expressed in the translation there, ἀλλὰ has no relation to the former words, and no sense at all: the same is also found in ch. xii. 31. Rom. viii. 37. and Matt. xxv. 9.

(E) Καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τῆς μελέχου] So I read with the Alex. and other MSS. and the Syr. Vulg. Arab. Æthiop. and Copt. versions, and with some of the fathers. The common reading is this, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτῆς μελέχου ἐπ' ἐλπίδι: but in the reading, which I prefer, the order of the words is more natural; and those words τῆς ἐλπίδος, which the common editions give us, seem superfluous, if not wrong, in this place; for men do not live *in hope* to partake of *their hope*; but to partake of what was the object and end of their hope: when these words are left out, the former and the latter sentence will be both of a piece and more resembling each other; for μελέχου may be understood after the first ἐπ' ἐλπίδι as well as after the last. L'Enfant agrees with me in this; for he leaves these words out in his version. See his note on the place.

T E X T.

P A R A P H R A S E.

12 If others (F) share in a right over you, ought not we rather? Nevertheless we have not used this right; (G) but, we endure all things, that we may not give any hindrance to the Gospel of Christ.

13 Do ye not know that they who minister about holy things, eat of the things of the temple? and that they who attend at the altar, are sharers with the altar?

14 So also the Lord hath commanded to those who preach the Gospel, that they should live of the Gospel.

12 Another argument is this: If other teachers who reside among you, (especially if those opposing ones) are maintained by you, and enjoy part of that right which I your true Apostle have to be maintained by you, ought not I rather to make some use of that right? but I have not made use of it, yea I endure all things, that I may not by my using this liberty of mine, give any hindrance to the Gospel of Christ. 13 Another argument arises from the custom prevailing among the Jews (and indeed in all religions) viz. Is it not a known thing, that the Levites and Priests, who do the service of the temple and wait at the altar, are maintained by what is given to the temple and offered upon the altar? 14 In the same manner as it is with the Jews, so hath our Lord ordained, that it should be with his Priests, for in Luke x. 7. and Matth. x. 10. he hath ordained that the preachers of the Gospel should be maintained by profits due to them upon the account of

N O T E S.

(F) Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν] Mr. Lock would have us read here τῆς ἐξουσίας ὑμῶν *your substance*: but he has no authority for this change: and his reasons for disliking the Bible translation are unworthy of so great a man: I render it, *If others share in a right over you, ought not we rather?* I leave out the word *this* which displeased him in our common version, as having nothing in the Greek to answer it. That the words ἐξουσία ὑμῶν are rightly rendered, *a right over you*, see examples in Matt. x. 1. Mark vi. 7. John xvii. 2. Rom. ix. 21. and so Diodati renders it, *se gli altri hanno parte a questa podestà sopra voi*.

(G) I suspect that ἀλλὰ here should be ἅμα, which seems more agreeable to the sense of this place: for it signifies *withal*, *yea*, and in Latin *simul* or *imò*: so it is used in Rom. iii. 12. πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν: and in both places ἅμα introduces something more than was asserted before. In the old MSS. ἀλλὰ is written thus in capital letters ΑΛΛΑ; and ἅμα thus ΑΜΑ; by which may be seen how easy the mistake was: and this mistake is (I think) plainly committed in Rom. vi. 5. where ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα should be ἅμα καὶ, &c. as the Boern. MS. and some others read it, and the sense of which is given by the oldest versions *simul et*. So also in Isa. xliii. 17. where the Hebrew has יחדו ישכבו כל יקומו they shall lie down together, they shall not rise, the LXX. runs thus, ἀλλ' ἐκοιμήθησαν, καὶ ἐκ ἀναστήσουσιν; in this place ἀλλ' (or ἀλλὰ as the Alex. MS. reads it) undoubtedly is a false reading, instead of ἅμα; for by this last the Hebrew word יחדו is every where else rendered in the LXX. version: and all the other versions of the Old Test. understood it thus in that very place of Isaiah.

T E X T.

P A R A P H R A S E.

15 But I have used none of these things: and I have not written these things, that it may be done so towards me: for it would be good for me to die, rather than that any one should make void my boasting.

16 For if I preach the Gospel, that is no matter for me to boast of: for a necessity lieth upon me, and woe is unto me, if I do not preach the Gospel.

17 For if I do this thing willingly, I have a reward; but if unwillingly yet I am entrusted with the stewardship.

18 What (H) then is my reward, that, when I preach the Gospel, I make the Gospel of Christ without charge to you, so as (I) not to use my right in the Gospel?

preaching the Gospel. 15 But for my part (though I have a right to require a maintenance from you upon the foregoing accounts) yet I never made use of any such; neither indeed have I mentioned these arguments in order to induce you now to begin this practice: for I had rather die, than that any man should, by making me presents, deprive me of the reason of my boasting, which is only founded in my not being burthensome to any of you. 16 For my meer preaching only is no matter of glorying to me; for I am under a necessity to do it, (Acts ix. 15. and xxii. 14, 15.) and God will punish me, if I preach not the Gospel: 17 for if I do it willingly, God will reward me; but if unwillingly, I am, however, trusted with a stewardship, for which I must give an account to him. 18 What then is my reward, for the sake of which, when I preach the Gospel of Christ, I do it without putting any of you to charge, so as that I use not the right

N O T E S.

(H) Τίς ἔν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον δῶσω τὸ εὐαγγέλιον τῷ Χριστῷ] Which our Eng. version renders, *What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge.* But this is not I think the apostle's meaning: the preaching Christ's gospel, without putting those to charge whom he preached to, could not be his reward; it was what he did in hopes of a reward, but was not the reward itself; the reward is mentioned in ver. 23, 25. viz. the partaking of the benefits of the gospel, and receiving an incorruptible crown. I imagine that ver. 19, 20, 21, and 22. ought to be made a parenthesis, and that the 23d ver. ought to be connected to the 18th. And I render the 18th thus, *What is then my reward, that, when I preach the gospel, I make the gospel of Christ without charge, &c.* continuing the question to the end of the verse, and making the answer to this question to be given in ver. 23. ἵνα signifies thus in 1 John iv. 17. and 3 John ver. 4. and John xv. 8. and xvi. 2. and in this Epistle ch. iv. 3.

(I) Καταχρᾶσθαι (or, as the Alex. MS. reads it, καταχρᾶσθαι) τῇ ἐξουσίᾳ signifies not here to abuse a right, as our Bible renders it, but to use it; for if St. Paul had not made his preaching without charge, he would not have abused his right: but he might properly be said to have made use of it: thus St. Paul says in ver. 12. ἐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, i. e. we did not use this right: Καταχρᾶσθαι for χρᾶσθαι is thus used by Plato in the passage quoted by Steph. in his Thesaur. Gr. St. Paul himself uses the word for χρᾶσθαι in ch. vii. 31. and thus it was understood here by the Arab. Syr. and Ethiop. versions: and Dr. Hammond has use in his margin.

T E X T.

P A R A P H R A S E.

19 (For, whereas I am free from all men, I have made myself a slave to all, (K) that I may gain all :

20 And I became as a Jew to the Jews, that I might gain the Jews; I *became* to those who are under the law, as if I myself was under the law, that I might gain those who are under the law.

21 To those who are without the law, I *became* as one without the law, (L) (not being without the law of God, but under the law of Christ) that I might gain those who are without the law.

22 To the weak I became as one who is weak; that I might gain the weak : I became all things to all men, (M) that I might gain all.)

which I have by the Gospel? 19 (For though no man has any power over me as a master, yet I have made myself a slave to all men, that I might convert all : 20 and to the Jews, I was as a Jew, that I might gain them; to those who were subject to the Mosaick law, I was like one to whom that law was obligatory, that I might the better win them over : 21 to the Gentiles who had no revealed law (as had the Jews) to go by, I was like one without the guidance of any such law (not that I was really without a law toward God, but I was under the law of Christ) that I might gain those, who had no revealed law to follow. 22 In a word, to those who scrupled the validity of several things, I complied and humoured their scruples, and was made all things to all men, that by all manner of means I might bring all of them

N O T E S.

(K) ἵνα τὰς πλείονας κερδήσω] Our Bible renders these words, *that I might gain the more* : but I have rendered them, *that I might gain all* : the word πλείονες (when the article οἱ is joined to it) signifies *the greater part, the majority*, as in ch. xv. 6. Acts xix. 32. xxvii. 12. 2 Cor. ii. 6. iv. 15. ix. 2. and Phil. i. 14. Nay, in ch. x. 5. it signifies all the Israelites in the wilderness, except two. I doubt not but St. Paul uses this word here for *all*, as οἱ πολλοὶ which signifies *the many*, (in the same sense with οἱ πλείονες) is used by him for οἱ πάντες *all*. See examples of this last in Rom. v. 15. compared with ver. 18. and in my note upon ch. x. 17.

(L) *Not being without the law of God, but under, &c.*] The common reading is μὴ ὦν ἄνομος Θεῷ, ἀλλ' ἐννομος Χριστῷ, which in our Eng. version is thus rendered, *not without the law to God, but under the law to Christ* : but some of the best MSS. with the Copt. and Vulg. versions, and many fathers read Θεῷ and Χριστῷ, which I prefer. Even the Syr. though it reads Θεῷ, yet it reads Χριστῷ, I have rendered these words therefore agreeably to what I judge the best sense : but observe that by νόμος in the foregoing verse St. Paul means a law revealed by God : in which sense only the Heathens were ἄνομοι ; for they had the law of nature *written in their hearts*, as St. Paul says in Rom. ii. 15. but they were without any revealed law. Ἄνομος Θεῷ is the same with ἄνευ νόμου Θεῷ, and ἐννομος Χριστῷ the same with ἐν νόμῳ Χριστῷ.

(M) I read ἵνα πάντας σώσω (not ἵνα πάντως τινὰς σώσω, *that I might by all means save some*) which reading is authorized by the Augi. Boern. Clar. Ger. Gr. and Lat. MSS. and by the Syr. Ethiop. and Vulg. versions, besides several of the fathers : and this reading seems more agreeable to St. Paul's meaning here : it exactly agrees with what he says in ch. x. 33. and makes his design more extensive and noble.

T E X T.

P A R A P H R A S E.

23 And this I do for the sake of the Gospel, that I may be a partaker of it together *with you*.

24 Know ye not, that they who run in a race, run all, but one *only* receiveth the prize? (N) do ye so run, as to obtain :

25 And every man, who striveth for the mastery *in running*, is continent in all things : they indeed *do these things*, that they may receive a corruptible crown, but we an incorruptible one.

26 I therefore so run, (O) not as to an uncertain goal ; I so combat, as one who doth not beat the air *only* :

27 (P) But I bruise my body, and bring it under subjection ; lest, while I

into a state of salvation). 23 But, as I was saying, ver. 18. what is the reward, which I propose to myself by all this self-denial? why I do it for the reward of the Gospel, even the kingdom of Heaven, that I may be partaker of it, together with others. 24 I say *partaker with others*, because it is not in the Christian race, as in your Isthmian races, where all run but only one can win; here the rule is that ye should all run, that ye all may attain to the prize. 25 Now every man, who contends in those games, is temperate in every thing, and lays a restraint upon himself, and denies himself many things, for the sake of what he is going about : and this they do for the sake of a corruptible and fading garland, but I for the sake of an immortal and incorruptible crown. 26 Upon the prospect of this reward therefore I run, not like one who has no certain goal to make towards ; and I struggle in my Christian combat, not carelessly as boxers do for exercise before the fight : 27 but I keep my body in subjection, and make it a slave to the infirmities

N O T E S.

(N) εἴπω τρέχεις, ἵνα καὶ ἀλάβῃς] St. Cyprian, and Paulin. epist. ad Severum (as quoted by Mills) insert *omnes* at the end of this sentence : There is no authority of any MSS. or versions for this : but it leads us however into the sense of the passage ; for I think that St. Paul means to encourage Christians to run, because, as many as run, may obtain : in the Isthmian races indeed only one carried away the prize, and the rest who came after him to the goal, received no reward : but in the Christian race all may run, and all may win too : this similitude is introduced by κοινωνῶν in the preceding verse, which implies that many may be partakers of the heavenly prize at the same time.

(O) ὡς ἐν ἀδήλῳ] The Syr. renders it to this purpose, *non tanquam in rem incognitam* : and the Vulg. has *non quasi in incertum*. I think that I have expressed the true meaning of the phrase in rendering it, *not as to an uncertain goal*.

(P) Ἀλλ' ὑπωπιάζω μὲν τὸ σῶμα] Which our Bible renders *but I keep my body under*. But this does not seem to shew St. Paul's meaning clearly enough ; for ὑπωπιάζειν signifies to make black and blue, to bruise with beating, as boxers do one another, while they are combating together : and St. Paul having in the former verse borrowed a metaphor from boxers, he continues it here in the words ὑπωπιάζω and δαλαγωγῶ, both which are very properly applied to boxers : and by σῶμα he explains himself, and shews that his body is the adversary which he contends with and vanquishes.

T E X T.

P A R A P H R A S E.

have preached to others, I myself should be (Q) disapproved of.

and wants of those weak Christians, I meet with; denying myself all things, for fear lest, while I preach the Gospel to others, I should by my giving them offence, and causing them to sin through my example, be disapproved of and rejected by God at the last day.

C H A P. X.

1 (A) **F**OR I would not have you ignorant, brethren, that all our fathers were under the cloud; and that they all passed through the Sea;

2 And were all (B) baptized into Moses in the Cloud and in the Sea;

1 Let me argue with you again upon this point from the examples of the forefathers of us Jews. I would not have you forget how they all travelled under the Cloud (which was a Cloud by day, and a Pillar of fire by night) and how they all passed dry on foot through the Red Sea: 2 and how they were, as it were, baptized into Moses's laws, and acknowledged him as their law-giver upon the account of these miracles of the Cloud, that directed them, and the Sea that divided itself for them.

N O T E S.

(Q) ἀδόκιμος in its original signification signifies *mixed with dross*, and *not having been tried and separated by the fire*: it is spoken in its proper sense, of silver: and so it is only used with ἀργύριον in the Old Testament, viz. in Lxx. Prov. xxv. 4. and Isai. i. 22. It is used only in the metaphorical sense by St. Paul in the New Testament, and signifies *impure*, or *adulterate*, either in faith or practice. In 2 Tim. ii. 15. it relates to faith; but in all other places, where St. Paul uses this word, it may very well signify *impure in behaviour*. Some have interpreted this word by *undiscerning* as Tillotson and Grotius do in Rom. i. 28. Others (as our Bible here) by *reprobate*, and others by *without a proof*, as Knatchbull does in his note upon 2 Cor. xiii. 5. But I think that we may take it for a safe rule; that, if any one sense will be found suitable and proper to a Greek word in every place where it is used, that is most likely to be the true sense of it. And this rule will hold good in the use of the word before us, *disapproved of*, which is exactly the sense of the word in the Syr. version of this passage.

(A) I read εἰ θέλω γὰρ and not δέ: the first is the reading of the Alex. Boern. and many other MSS. of the Vulg. version, and of many ancient fathers and commentators; and so the word in the Syr. version may signify, as Schaaf has shewn in the Syr. Lexicon published with his addition of the Syr. New Testament. This word γὰρ connects this chapter to the preceding one; for in this chapter St. Paul gives an instance in the Jews of what he had hinted in the last verse of the preceding chapter, viz. that a man, who is in covenant with God, may yet fall into sin, and provoke God to punish him, unless he uses diligence to persevere faithfully in his duty.

(B) εἰς

T E X T.

P A R A P H R A S E.

3 And did all eat the same (C) heavenly food;

4 And did all drink the same heavenly drink; (D) for they drank of the rock which was heavenly, and which they carried along with them: and that rock was Christ.

3 Remember too that they did all eat one and the same meat, which was given them by God in a miraculous manner; 4 and all drank of that drink which God gave them miraculously; for they all drank water from that Rock, which God caused to send forth water for their present use, and for to carry along with them in their journeys: which Rock was an emblem and representation of Christ who giveth to us spi-

N O T E S.

(B) *εἰς τὸν Μωσὴν ἐβαπτίσαντο*] *They were baptized* (not *unto*, as our Eng. version has it, but) *into* Moses, i. e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so *ἐβαπτίσθησαν εἰς Χριστὸν* is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine in Rom. vi. 3. and Gal. iii. 27. The Syr. version signifies by the *hand of Moses*, i. e. by him, by his means, or under his covenant.

(C) I render *πνευματικὸς* here and in the next verse by *heavenly*, i. e. sent from heaven, or given by God (as the manna and the water out of the rock were) rather than by *spiritual*, as our Eng. version does. In this very sense St. Paul in Rom. vii. 14. says of the Jewish law, that it was *πνευματικὸς*, i. e. *given by God*. The word *spiritual* (which our Eng. version makes use of in both places) does not sufficiently imply that there was a miracle in the case.

(D) *ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθήσης πέτρας*] This place has given much trouble to the commentators, but I think it may be better rendered, as above, than according to our English translation, *for they drank of that spiritual rock that followed them*. Here is a metonymy of the rock for the water of that rock: as in this ch. ver. 18. *κοινωνοὶ τῆ θυσιαστήρις* signifies *partakers of the sacrifices of the altar*; so in Heb. xiii. 10. *ἐκ θυσιαστήρις φαγεῖν* signifies *to eat of the sacrifices of the altar*: and so here in ch. ix. 13, 14. we have *ἐκ τῆ ἱερᾶ ἐσθίειν*, and *ἐκ τῆ Εὐαγγελίας ζῆν*. Now since it appears that St. Paul frequently uses this metonymy, we may fairly apply the epithets *πνευματικῆς* and *ἀκολουθήσης* to the word *water* understood in the phrase. They can be in no proper sense applied to the *rock*; for there was nothing miraculous in the rock itself, nor did it any way follow the Israelites: but the water issuing from that rock was the effect of a miracle, and some of the water might be *carried* by the Israelites along with them to supply them in some part of the rest of their journey; *ἀκολουθήσης* will bear this sense of *being carried along with them*. The words of the Syr. version in this place may be rendered *which was carried with them*: and so the Lxx. make use of the word *ἀκολουθεῖν*; for in Judith xii. 2. when she was offered some of Holofernes's provisions, she refused them and said, *ἐκ τῶν ἠκολοθηκότων μοι χορηγηθήσεται*, *provision shall be made for me of things which I have brought*: thus our Eng. version rightly renders it, and ch. x. 5. of the same book justifies it. And in this sense the word is used by Ælian in his Var. Hist. lib. 12. cap. 40. *Ὑδὼρ ἠκολόθει Ξέρξῃ τὸ ἐκ τῆ Χολσπυ*, *Water, drawn from the river Choaspes, was carried along with Xerxes*. Upon the whole, I think that the two foregoing considerations will sufficiently clear the sense of this hitherto difficult passage. I shall only add, that Josephus in his Antiq. iii. 1. 1. speaks of the Israelites as carrying water along with them into the wilderness, *ἐπεφέροντο δ' ἐκ τῆς προωδοιπορημένης ὕδωρ, τῇ στρατηγῇ κεκελευκότες*, and

T E X T.

5 Yet was God displeased (E) with the greatest part of them, for they were destroyed in the wilderness:

6 And these things were done (F) *by way of* examples to us, that we should not lust after evil things, as they also lusted:

7 Neither be ye idolaters, as some of them *were*; as it is written, "the people sat down to eat and to drink, and rose up (G) to play:"

8 Neither let us commit fornication, as did some of them, and fell in one day twenty and three thousand:

P A R A P H R A S E.

ritual water, John iv. 14. 5 Yet notwithstanding all these miracles which they had seen, and all these heavenly gifts which they had been partakers of, God was angry with the greater part of them (indeed with all, except Joshua and Caleb) and caused them all to die in the wilderness. Now to apply these instances to you—Ye too have seen miracles performed by us in God's name and in confirmation of his Gospel, you have been all baptized into the faith of Christ, and have been fed with the spiritual food of Christians, *i. e.* with the doctrine of Christ, in which respect that Rock in the wilderness was a type of him. Thus far ye have enjoyed privileges in common with them; yet, notwithstanding these privileges, God may overthrow you, as he did them in the wilderness, especially if you imitate their crimes; 6 for these things which happened to them, are types to us, to the intent, that we may not by resembling them in our sins, resemble them in our punishment too; do ye not therefore lust after evil things, and covet flesh instead of *manna*, as they did (Numb. xi. 4, 5, &c.) 7 Neither be ye idolaters, as were some of them; for so the Scripture tells us, (Exod. xxxii. 6.) that *the people set down to eat and to drink things offered to Idols, and then rose up to play.* 8 Neither be ye fornicators (a crime very common among you) as were some of them, of whom there fell in one day 23000. (Numb. xxv. 1, 9.)

N O T E S.

probably they did the same in the wilderness, when they were obliged to quit those parts where there was water.

(E) See my note on ch. ix. 19.

(F) The Greek is *τύποι ἡμῶν*, which may be rendered *our examples*, as in Tit. ii. 7. but should rather be rendered here *examples to us*, as in 1 Pet. v. 3. we have *τύποι τῆ ποιμνίας*, *examples to the flock*; and so in 1 Tim. iv. 12. *τύπος τῶν πιστῶν* should be translated, *an example to the believers*. Two of the Greek MSS. have *ἡμῶν*; but from what has been said, it appears that *ἡμῶν* here will produce the same sense.

(G) *to play*, *i. e.* to commit fornication or whoredom; for the Hebrew word is the same in Exod. xxxii. 6. (the place here cited) as in Gen. xxxix. 17. where the LXX. use *ἐμπαῖξάι με* *to mock me.*

9 Neither

T E X T.

P A R A P H R A S E.

9 Neither let us tempt (H) Christ, as some of them also tempted *him*, and were destroyed by serpents :

10 Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer.

11 Now (I) all these things happened to them, *by way of* examples to us; and they were written for the admonition of us, (K) upon whom the last age is come.

9 Neither do ye tempt Christ, and put him to a trial of his power, as some of them did, when they complained for want of bread and water (Numb. xxi. 5, 6.) and were therefore destroyed by serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed by an Angel, the executor of God's vengeance. (Numb. xiv. 29.) 11 All these punishments which happened to our fathers, came upon them because of their love of flesh; this induced them to partake of the Idol-feasts, and consequently to commit fornication: this induced them to provoke God by doubting of his power or goodness, and to murmur against him and his servant Moses. Now all these things (both their sins and their punishments) which happened to them, are an example to us, and they are recorded in Holy Writ for the admonition of us, who live under the Gospel dispensation in the last age of the world.

N O T E S.

1. c. *to ravish or lie with me*; it may be rendered here as in Gen. xxvi. 8. by *sporting*. The same way of speaking is used by Lucian in his dialogue of Juno and Jupiter, εἴ τι ἑπαίξα ἐς γῆν καλεσθών.

(H) The Alex. MS. (*ex emendatione*, says Wetstein) with the Æthiop. version read here Θεόν, and not Χριστόν, which first reading Grotius highly approves of: and I am not against his opinion, because (there being no accusative after ἐπείρασεν in the next sentence) Θεόν seems better understood there, than Χριστόν. However some other MSS. and fathers read Κύριον, which perhaps was the true reading, and being by some thought to mean Christ, was changed into Χριστόν, and by others, who thought it meant God, was changed into Θεόν.

(I) Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις] Which our Eng. version renders, *Now all these things happened unto them for examples*. But this does not, I think, give us the clear meaning of the apostle: perhaps we ought to read, not τύποι, but τυπικῶς, as does the Alex. and other MSS. however it helps us to the true sense, which is this, *All these things happened unto them, by way of examples to us*: these sins and punishments of the Jews in the wilderness did not happen for examples to them, but to those who were to come after them. The Vulg. has *in figurâ*, the Arab. versions answers to *typicè*, the Syr. to *in figuram* (*five exemplum*) *nostram*; which last may be as well the sense of τύποι, as of τυπικῶς.

(K) εἰς ἃς τὰ τέλη τῶν αἰώνων κατήντησαν] Translated thus in our Bible, *upon whom the ends of the world are come*: but this is not St. Paul's meaning; for he did not imagine that the end of the world was at hand (as some commentators have, much to his prejudice, supposed) he only alluded to the Jewish distinction of time. The Jews counted three ages of the world; the first was before the law was given to Moses; the second was under the law; and the third was under the Messiah; so

T E X T.

P A R A P H R A S E.

12 So that, let him (L) who standeth, take heed lest he fall.

13 No temptation hath assaulted you, (M) but what is human: and God is faithful, who will not suffer you to be tempted above what ye are able; but with the temptation he will make (N) a way also out of it, that ye may be able to bear it:

14 Wherefore, my beloved, flee from idolatry.

12 Wherefore I conclude with this advice, that he who trusts that he shall persevere, should take heed lest he fall into sin; for as our fathers, though in covenant with God, fell and were destroyed, so may you. 13 None but small and slight temptations have hitherto attacked you: the temptation of partaking of the Idol-feasts is of this sort, easy to be conquered, and were it not, yet God may be relied upon as a faithful friend, that he will not suffer you to be tempted above what you are able; but will, though he permits you to be tempted, find means to put an end to it, that ye may be able to bear it. 14 Wherefore, my dearly beloved, having before your eyes the example of the old Jews, who gave way to the same temptation of eating flesh, and thereby fell into many sins; and having assurance from the promise and the goodness of God, that he will assist you to withstand this temptation, I

N O T E S.

that the age, of which St. Paul here speaks, was the last age, or the end of the former ages: how long this age was to continue, St. Paul undertakes not to teach; and therefore we learn nothing from him concerning the time, when the world shall have an end. In Heb. i. 2. Christ is said in the same sense to have appeared ἐπ' ἐσχάτων ἡμερῶν, and in Heb. ix. 26. St. Paul speaks of Christ's being manifested ἐπὶ τῇ συντέλειᾳ αἰώνων: both which phrases, as well as this in the text, relate not to the end of the world, but to the preceding ages being ended: I have therefore expressed this passage thus, *upon whom the last age is come*. Before I leave this head, I would observe, that there is a difference in the New Testament between τέλος or συντέλεια αἰώνων, and αἰὼν; for συντέλεια αἰώνων signifies as I have explained it above; but συντέλεια αἰὼν (which we meet with in Matth. xxiv. 3. and xxviii. 20.) seems to signify the end of that age, in which he, who spake, then lived, i. e. the end of the world.

(L) See my note on ch. iii. 18.

(M) *But what is human*, εἰ μὴ ἀνθρωπινός] Our English version has, *but what is common to men*. The sense is rather *but what is human*, i. e. little, short, or moderate, as Chrysost. explains it; for so in 2 Sam. vii. 14. God says of David, *I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men*, i. e. his punishment shall be only a moderate one; for what punishment men can inflict, is such in comparison of what God can. See also Hosea xi. 4. In the same sense we read in Xenophon's Cyrop. (l. 3. p. 189. ed. Hutch.) ἀνθρωπινά μοι δοκεῖς ἀμαρτεῖν, *you seem to me to have committed but a small fault*.

(N) ἐκβασίς signifies *an end*, as in Heb. xiii. 7. or *a passage out*, as the Syr. and Dr. Hammond render it here. I prefer either of these versions before that in our Bible, which is *a way to escape*.

The

T E X T.

P A R A P H R A S E.

15 I speak *to you* as to wise men; do ye yourselves judge of what I *am going to say* :

16 The (O) cup of blessing which we bless, is it not a communion (P) of the blood of Christ? the bread which

charge and exhort you to flee from idolatry; for idolatry will be the common and natural consequence of your indulging yourselves so much in this eating of meat, offered to Idols, in the temples of those Idols. 15 I address myself to you as to men of understanding, and I submit even to your own judgment for the truth of what I am going to say, in opposition to this your practice of thus eating flesh offered to Idols. 16 My argument is this. Do not we Christians by drinking the cup when it is blessed, and by eating the bread when broken,

N O T E S.

The sense of the whole verse seems to be this: God will not suffer you to be tried by too strong a temptation; but if he does permit a temptation to try you, yet he will put an end to it, so that it will be small in degree, and short in duration, that ye may be the better enabled to bear it.

(O) *Cup of blessing*, *ποτήριον τῆς εὐλογίας*] At all the public festivals of the ancient Jews it was customary for the master of the house to take a cup filled with wine, and when he had blessed it (or blessed for it, *i.e.* given thanks to God for it: see my note on ch. xi. 24. X.) to drink himself, and then give it to the rest. Hence the cup was called כוס הלל and כוס ברכה *the cup of blessing, and the cup of praise*. In the Talmud, ch. viii. *berachoth*, the Jews reckoning up the differences of the houses (or sects) of Shammai and Hillel say, *There comes to them (the last) wine for the Postcenum, and there is no other but that very cup: The house of Shammai says, that he blesses first for the cup, and afterwards he blesses for the meat; but the house of Hillel says, that he blesses for the meat first, and afterwards he blesses for the wine*. I believe that the truth lay between both these houses; and that, in the ancient Jewish practice, they first blessed the wine, (or blessed for it) then the bread; and after supper, the wine was blessed again, or thanks were given for it: for this seems agreeable to St. Luke's account in ch. xxii. 17, 20. where he mentions the wine's being blessed twice, and in the order wherein I have placed it. See Fagius on Deut. viii. 10. and Godwin's Moses and Aaron, B. iii. ch. 2.

(P) *Of the blood of Christ,—of the body of Christ?*] Our blessed Saviour having at the institution of the eucharist, called the *bread* his *body*, and the *wine* or *cup* his *blood*, and all protestants very justly supposing him to mean by his *body* and *blood* there, the *bread* and *wine* as it was by his appointment to be broken and poured out at this feast, in commemoration of his *body* and *blood*, which were to be offered up for us on the cross, why should we imagine that St. Paul means any more here by Christ's *body* and *blood*, than what our Lord had meant by the words at the institution? And, when the words are thus understood, there is no flat and insipid tautology in them, as some have supposed: they contain no meer repetition of the same thing; for by the *cup of blessing* and *breaking bread* here is not meant the whole eucharist, but only some acts (in common to the Jews, and perhaps to the heathens with the Christians) which were preparatory to the chief act, in which the eucharist consisted, *viz.* eating and drinking the *bread* and *wine*, solemnly blessed, in remembrance

T E X T.

P A R A P H R A S E.

we break, is it not (Q) a communion of the body of Christ?

17 (Because (R) the loaf is one, we are all one body, for we all partake of the one loaf :)

share among one another the memorials of the body and blood of Christ, and thereby shew we are in fellowship together? 17 (for, because the loaf in the Eucharist is one, all we communicants are one body, for we are all

N O T E S.

membrance of Christ's *body* and *blood*; the idea of which is not conveyed in the phrase *the cup of blessing*, or the *breaking of bread*. In other words, to say that the *wine is blessed*, and to say that the *wine which is blessed*, is, when drunk in the eucharist, *a memorial of Christ's blood shed for us*, are two very different things: and the same may be applied to the *bread*; for may we not suppose *bread* to be *broken*, and even *wine* to be *blessed*, without our having celebrated the eucharist, and sacramentally eaten the one, or drunk the other?

(Q) *A communion of the body of Christ*, κοινωνία τῆς σώματος τοῦ Χριστοῦ] The Greek word κοινωνία may signify something in common, either between the receivers themselves, or between the receivers and the thing received. That it is here used in the first of these senses, seems to appear plain from the following consideration. The reason which St. Paul assigns in the next verse for what is here said, is a reason for this sense only of the word κοινωνία. The loaf is *one*, all we Christians partake of that one loaf, and therefore all we Christians are *one* body with one another; not with Christ, for the *partakers* only are here spoken of. This is the apostle's argument, and this is a good reason for the truth of the proposition (as I understand it) here laid down, *viz.* that the *bread* which the Jews, and even the heathens use to break in their feasts, is, when *broken* by Christians (as Christ appointed it) in the eucharist, a joint-partaking of and receiving in common the *body of Christ*, *i. e.* the bread which he called his body, as it was a memorial of it. Whereas, if we understand by κοινωνία something in common between the receivers and the *body of Christ*, I do not see that this reason, drawn from the unity of the loaf, does any way support the truth of it, or has any relation to it: for if the bread or loaf had not been *one*, yet there might have been a *communion* in this sense; which therefore seems not to be the true sense of the place, because the communion here spoken of is founded upon this very supposition of the unity of the bread or loaf.

To this consideration it may be added, that this sense of the word κοινωνία is sufficient to establish the argument, which the apostle is upon. His business is to prove, that it was unlawful for the Corinthian Christians to eat such meat, as had been offered to Idols, in the *temples* of those Idols (ch. viii. 10.) and he argues against it thus: all of you who eat and drink the commemorative bread and wine in the eucharist, do eat and drink of *one* and the *same* bread and wine; therefore you are joint-partakers of those elements, and have in this respect a *communion* one with another. So it is in the Idol-feasts held in the temples of the Idols: those who eat and drink of their meat and wine, are joint-partakers too of it, and have therefore the same kind of *communion* among themselves as you have among yourselves in the eucharist. But this sort of *communion* is unlawful between Christians and heathens; for when the objects of their religious worship are so very different, there ought to be nothing in common between them, which has any relation to their worship.

(R) *Because the loaf is one*, ὅτι ἓς ἄρτος, ἐν σώμα ὁ πολλοί ἐσμεν] Our Bible renders these words thus, *For we being many are one bread, and one body*: but this (I think) is not St. Paul's meaning.

T E X T.

P A R A P H R A S E.

18 Behold Israel according to the flesh; are not they, who eat of the sacrifices, (S) partakers in common of the things of the altar?

partakers of that one loaf.) 18 Again consider the people of the Jews under their carnal dispensation of legal rites and ceremonies: have not they, who eat of the sacrifices offered in their temple, in that action a communion one with another, because they eat of the same meat and drink offered on the altar? Is not then the consequence plain, viz. that if ye go to the heathen temples, and there eat the same meat offered to idols, which the heathen worshippers eat, ye shew thereby that ye are in communion

N O T E S.

meaning. I chuse rather (with Grotius, Diodati, and Castalio) to render the words thus, *because the loaf is one, we are all one body*: and then the medium, by which the apostle proves this in the latter part of the verse, is right; for *we all partake of the one loaf*: from the unity of the bread in the eucharist he shews that all Christians have a communion one with another. That *οἱ πολλοὶ* is here rightly translated *all*, appears from the use of *πάντες*, as a word equivalent to it, in the last part of the verse, and also from Rom. ver. 15. compared with v. 18. and with Rom. viii. 32. And thus *οἱ πολλοὶ* signifies in many other places of the New Testament: see my note on ch. ix. 19. It may be farther observed here, that the Syr. and Æthiop. versions seem to have read, *ὅτι ὡς εἰς ἅρτον ἕτως ἐν, &c.* For as the loaf is one, so we are all one body: and Clemens in Constit. Apost. (l. 7. c. 25. ed. Cotelerii) seems to have understood it so by these words, *ὥσπερ ἦν τὸ τοῦ δισποροπισμένου, καὶ συναχθέν ἐγένετο εἰς ἅρτον, ἕτω συνάγαγέ σε τὴν Ἐκκλησίαν, &c.* Each of these readings is good, but I prefer the first, because it has the best authority on its side, and (as I have translated the place) shews us plainly enough the apostle's meaning.

(S) *Partakers in common of the things of the altar?* *κοινωνεὶς τὰ θυσιάσματα*] Our Eng. version runs thus, *partakers of the altar*: but I have added the words *of the things*, i. e. of the flesh and wine which were offered upon the altar: this elliptical form of expression is before used in ch. ix. 13. where in our Eng. version *ἐκ τῶ ἱερῶ* is rightly rendered, *live of the things of the altar*: and so in Heb. xiii. 10. *We have an altar, whereof* (ἐξ ἧς of the sacrifices of which) *they have no right to eat*. I have rendered likewise *κοινωνεὶς* in this place by *partakers in common*, for two reasons: the one, because it is most likely that St. Paul uses *κοινωνεὶς* here in the same sense, in which he had used *κοινωνία* before at ver. 16. (Q) See my note there. The other, because it is not easy to find any other proper meaning of the words *κοινωνεὶς θυσιάσματα*. What was offered upon it, if consumed, was God's part; the rest belonged either to the priests or to the persons who brought the sacrifices: nothing was the altar's part, in strictness of speech; at least there was no communion between the eaters of the sacrifices and the altar, as some from this text have seemed to suppose. Besides, the expression used in ver. 21. of *partaking of the table of the Lord*, and of the table of Demons, is an equivalent one to this; and that must necessarily be understood of partaking of the food upon those tables: from whence I gather that this must be understood in the same manner.

T E X T.

P A R A P H R A S E.

19 What then do I say? (T) that an Idol is any thing, or that what is offered in sacrifice to an Idol is any thing?

20 (U) No: but I say, that those things which the Gentiles sacrifice, they sacrifice to Dæmons, and not to God: and I would not have you be (W) partakers in common of the things of Dæmons.

with those heathens? 19 Ye will ask perhaps then, whether I allow that an Idol has any thing sacred or divine in it, or that meat offered to the Idol has any thing divine in it:

20 No, I do not say this; but (thus I argue) those things, which the heathens offer in sacrifice, they offer to those whom they falsely take to be gods (to their dæmons) and not to the true God: and therefore the force of my argument is this, that I would not have you be communicants and joint-partakers with them

N O T E S.

(T) *That an idol is any thing, or, &c.* ὅτι εἰδωλὸν τί ἐστίν, ἢ] The Alex. MS. and Epiphanius leave out εἰδωλὸν τί ἐστίν, ἢ. And I am of opinion with Dr. Mills in his Proleg. (num. 1333.) that these words ought to be left out, as no part of the apostle's argument here. See ver. 28. of this chapter.

(U) I have put in *no* here (as Dr. Hammond does in his margin) to answer the preceding question; and for this see my note on ch. ix. 10. *Diodati* has *anzi dico*, on the contrary I say.

(W) *Partakers in common of the things of Dæmons, κοινωνῶς δαιμονίων*] Our Eng. version is, *I would not that ye should have fellowship with devils*. But by δαιμόνια here are not meant devils but dæmons, or the ghosts of deceased men. Mr. Mede in his Disc. on 1 Tim. iv. 1, &c. has fully proved that this must be the sense of the word there, and in Acts xvii. 18. and that it very probably signifies so in many other places of scripture. Agreeably to this, Josephus de Bell. Jud. lib. 7. c. 6. explains δαιμόνια by πονηρῶν ἀνθρώπων πνεύματα the spirits of wicked men. And Sir I. Newton has very justly observed in Chronol. p. 160, 161. that the δαιμόνια mentioned in the LXX. O. Test. were only the ghosts of kings and heroes deified after their death. To what I have said about the sense of the κοινωνία and κοινωνῶς in my notes on ver. 16, and 18. I add here that St. Paul could not well mean that the Corinthian Christians, by eating meat in the Idol's temple, had fellowship with dæmons. He had said just before in ver. 19, 20. that what was offered in sacrifice to an idol was nothing: how then can we suppose him to speak here of a fellowship with dæmons, by means of the eating part of their sacrifices, when the dæmons could not (properly speaking) have any share in those sacrifices? Yes (say some) the heathens thought that there was a fellowship between them and the dæmons, and some of the Corinthian Christians are said in ch. viii. 10. to have eaten the meat of those sacrifices as a thing offered to idols. But, if this was the case of the heathens and some of the Christians, yet did all the Christians think thus, whom St. Paul is speaking to? I say *all*, because his argument supposes that all such Christian eaters would be κοινωνῶς δαιμονίων, without distinguishing those who ate the meat, believing an Idol to be nothing, from those who ate it as a thing offered to an idol.

And to convince us further, that this is the true sense of the phrase, we must observe that the apostle in the next verse expresses the same thing in these words, *Ye must not partake of the table of the Lord, and of the table of dæmons*; where, as I said in my note on ver. 18. (S), he must be un-

T E X T.

P A R A P H R A S E.

21 Ye (X) must not drink the cup of the Lord, and the cup of dæmons too; ye must not partake of the food of the table of the Lord, and of the table of dæmons too.

22 Do (Y) we provoke the Lord to anger? are we stronger than he is?

23 "All things are lawful for me to do;" but all things do not profit: "all things are lawful for me to do;" but all things do not edify.

in what they offer to their *Dæmons*. 21 Ye ought not, ye cannot rightly drink of the cup in the Eucharist instituted by Christ, and at the same time drink at the feasts kept in honour of *Dæmons*: ye ought not to partake of the bread at the Lord's table, and of the flesh on the table of the *Dæmons*. 22 Consider what an affront this is to the Divine Majesty: do you chuse to provoke the Lord to anger? are you stronger than he, that you should not fear his vengeance? I will now conclude this subject, and give you my determination upon the whole matter. 23 A Christian has great liberty; but though all things of this nature should be lawful for him to do, yet (if he considers his actions as they bear a relation to his neighbours) all things are not useful and proper to be done; though all things were lawful,

N O T E S.

derstood to mean *partake of the food of their tables*, i. e. of the flesh of the sacrifices, which had been offered upon their altars: for *drinking the cup* being one part mentioned in this next verse, the *partaking of the food*, or flesh, of the tables, must be the other part which answers to it: and from hence it follows again, that by *κοινωνὴς δαιμονίων* we must here understand not any *fellowship with dæmons*, but a joint-partaking, or *partaking in common of the things* (i. e. the meat and drink which had been offered in the worship) of dæmons. And Le Clerc agrees with me here; for he renders the passage thus, *je ne veux pas, que vous participiez aux sacrifices des dæmons*.

After all, if any one will not allow my interpretation of this and the 18th verse, and will still suppose that by *κοινωνὴς συστιάσεως* and *κοινωνὴς δαιμονίων* St. Paul means a real communion between the feasters and the altar, and between the feasters and the dæmons; yet I cannot admit that he speaks of any other communion in ver. 16. than what I have described, as taking place in the eucharist. It will follow indeed that the communion in this last case, will not be exactly and in all respects the same with that in the two other cases: nor need it be so: for the apostle's argument will hold good, if in all the three cases there be an eating and drinking of something in common; this being sufficient to shew, that it is an act of religious worship.

(X) *Ye must not drink*, ἢ δύνασθε πίνειν] For this sense of δύναμαι see my note on ch. iii. 11.

(Y) *Do we provoke the Lord to anger?* παραζηλώμεν τὸν Κύριον] In our Eng. version it is, *do we provoke the Lord to jealousy?* but for preventing any ambiguity, I prefer the word *anger*; for παραζηλῶν is thus explained by παροξύνειν and παροργιᾶν in LXX. Deut. xxxii. 21. and Rom. x. 19. though it must be confessed that *jealousy* here, when rightly understood, implies *anger* in it.

T E X T.

P A R A P H R A S E.

24 Let no man seek his (Z) own things only, but every man another's also.

25 Eat every thing which is sold in the market, asking no questions on account of conscience :

26 For the earth is the Lord's, and all that it is full of :

27 And if any one of the unbelievers invite you *to supper*, and ye be willing to go, eat whatsoever is set before you, asking no questions on account of conscience :

28 (A) But if any one say unto you, This is meat which was offered in sacrifice to an idol ; (B) eat *it* not,

yet all things do not edify others. 24 Let this be a general rule in this case ; that no man should act with a view to himself only, but to his neighbour's spiritual good too. I absolutely forbid therefore your eating in the temples meat offered to Idols : 25 But you may freely eat the meat you buy in the shambles, without scrupulously examining whether it was part of a beast slain in sacrifice to an Idol ; 26 because all the beasts of the earth are the Lord's, and he has given them for the use and service of men : This then is the first particular rule, which I give you about Idol-meats : the second is this. 27 If any heathen of your acquaintance invites you to supper, and you have a mind to go, eat of whatsoever meat is set before you at the table, without asking any questions, out of a scruple of conscience. 28 A third particular rule is this : If any one (for instance if a Jew) be at table, in the house of thy friend the heathen, and he should think himself bound

N O T E S.

(Z) For my inserting the words *only* and *also*, see my note on ch. i. 17. The Greek words τὸ ἐαυτοῦ and τὸ τοῦ ἑτέρου, or rather (as the Alex. and another MS. read) τὰ ἐαυτοῦ and τὰ τοῦ ἑτέρου are here rendered in our Eng. version by *his own* and *another's wealth*. The word *wealth* in the time when our translation was made, signified *good*, as in *commonwealth* : but it has now got another signification, viz. *riches*. I have therefore put the general word *things* in the room of it, and by this St. Paul means spiritual *good* or edification, as appears from the preceding verse. In Philip. ii. 4. the same Greek words are thus rendered by *his own things* and *the things of others*.

(A) *But if any one*] I take these words to relate to a Jew, and not to a heathen. Most of the interpreters think, that he, who is spoken of here as giving this notice to the Christian guests, is the heathen master of the feast : but this supposes very strange ill manners in him who thus would fright his guests from his own table : besides a heathen could have no scruple in this point, and yet St. Paul speaks of the scrupulous conscience of him, who gives this notice : but it was natural enough for a Jew, if any such was then present at table, to think it unlawful to eat Idol-meats, and to give the Christian guest notice of it : and then it was proper for St. Paul to command the Christian to abstain from eating that which would give offence to that Jew. This interpretation seems confirmed by what the Apostle says in ver. 32. *give offence neither to the Jews, &c.*

(B) Μὴ ἐσθίετε δι' ἐκείνου τὸν μνηστῆρα καὶ τὴν συνείδησιν.] I have rendered these words, as if they had been read διὰ τὴν συνείδησιν ἐκείνου τοῦ μνηστῆρος, *eat it not, because of the conscience of him who gave you notice*. It is a *hendiadis*, as the grammarians call it. So in Virgil, *paterâ & auro* stands for *aureâ paterâ*. See instances of this figure in the New Testament in my note on ch. ii. 4.

because

T E X T.

P A R A P H R A S E.

because of the conscience of him who gave you notice of it: (C)

29 Because of the conscience, I say, of the other man, and not because of thine own; (D) for why is my liberty condemned by the conscience of another man?

30 If I (E) partake of it with thanksgiving, why am I censured upon the account of that, for which I give thanks?

31 Whether therefore ye eat or drink, or do any thing *else*, do all things to the glory of God.

32 Give offence neither to the Jews, nor to the Greeks, nor to the Church of God:

33 (F) As I also *endeavour* in all things to please all men, not seeking

to tell you that such or such a joint was part of a beast offered in sacrifice to an Idol, eat it not for the sake and for the scrupulous conscience of him (if any such person there should be) who mentioned this to thee: 29 I say, for the sake of his conscience, not for thine own: because he, by his discovering it to thee, would shew plainly that he thought such meat unlawful to be eaten: but if it were not so, that the good of others ought to be regarded; what has any man to do to condemn what I have undoubtedly a right and liberty to do? 30 If I eat with thanksgiving, and acknowledge God to be the giver of what I eat, what right has any man to speak evil of and censure my behaviour in it? this I say, abstractedly from the regard to our neighbour; but when it shall happen that your example is like to be a stumbling-block to him, you must not eat Idol-meats before him. 31 From the whole of what I have said, I conclude, that in all our actions, whether in eating or drinking, or in any others, we should consult the glory of God, and the increase of the Christian religion. 32 Be so cautious as not to hinder either Jew or Gentile from embracing the faith, or the Christian from holding it fast and continuing steadfast in it. 33 Do this (I say) even as I endeavour in all things to please all men, not seeking

N O T E S.

(C) I leave out here τῆ γὰρ κυρίε ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, because the Alex. Boern. and many other good MSS. and the Syr. Copt. Vulg. and many other versions and fathers omit these words; and because they have no relation to the place in which they now stand: they are no reason for what went before, and they hinder the clear connection of what follows them. They seem to have been brought hither by mistake from ver. 26. where they are read in a very proper place.

(D) Ἵνατί γὰρ ἡ ἐλευθερία μὴ κρίνεται ὑπὸ ἄλλης συνειδήσεως] I think κρίνεσθαι signifies here *to be condemned*: for the sense of the passage see Tillotf. fol. vol. 3. p. 366.

(E) Εἰ δὲ ἐγὼ χάριτι μετέχω] I leave out δὲ with the consent of several of the best MSS. and ancient versions: and I render χάριτι *with thanksgiving*, and not (as our Bible does) *by grace*: this sense of χάρις is too frequent in St. Paul's writings, to require a proof of it here; but I cannot forbear to mention, that εὐχαριστῶ in the latter part of this verse confirms it.

(F) καθὼς καὶ γὰρ πάντα ἀρέσκω] Observe here a way of speaking very common with St. Paul as well as with other writers; by expressing the action he means only to express his design: it is certain that

T E X T.

P A R A P H R A S E.

my (G) own good *only*, but the good (H) of all, that they may be saved. what is spiritually good for me only, but for all men, that they may be saved.

C H A P. XI.

1 **B**E ye followers of me, as I also *am* of Christ.

1 In this, and all other particulars of the like nature, take pattern from me, as I do from Christ.

S E C T. III.

IN this eleventh chapter, as far as to the end of ver. 16. St. Paul gives directions about women's praying, and prophesying or teaching: some of them (it appears) did these things uncovered, and without their veils; against which practice St. Paul argues two ways. His first argument begins at ver. 3. and ends at ver. 13. He takes it for granted that the covering of the head is a mark of subjection: upon this *postulatum*, (which the Jews and Greeks would readily allow) he argues that man is superior to the woman, and therefore the governour should be uncovered, and the governed should be covered. His second argument (beginning at ver. 14.) is drawn from nature: nature gives to women longer hair on the head, than to men, and therefore teaches them that to be covered is their duty.

Chap. XI. 2—16.

2 Now I praise you, brethren, because ye remember me in all things, and keep those rules which I delivered unto you, in the same manner as I delivered *them*.

3 But I would have you know, that the head of every man is Christ, and

2 Now I praise you, Brethren, for that ye remember all things, which I commanded you, and that ye keep all my ordinances in the same manner as I delivered them unto you. 3 But I would have you understand one thing (which ye seem not to know, by suffering women to pray and teach uncovered) *viz.* that every man

N O T E S.

he did not in fact please all, no not all the Corinthians; but he *endeavoured* to please them, and this therefore is all the force of ἀρέσκω. This observation is justified by the following places (which will appear more intelligible in this view) Gal. v. 4. where δικαιῶσθε signifies *endeavour to be justified*; and Heb. ii. 10. where ἀγαγόντα is the same with θέλοντα ἄγειν. Thus in John xv. 15. ποιεῖ seems to signify *design to do*: see also Rom. ii. 4. I omit many instances which may be found in the LXX. and New Testament. Only let the reader observe that thus Josephus in Antiq. B. ii. c. 7. speaks σεραμένῳ σοι τῆς ἀρχῆς ὑπὸ τοῦ πατρὸς, *When your father designed to deprive you of the rule.*

(G) See my note on ch. i. 17.

(H) See my note on ch. x. 17.

the

T E X T.

P A R A P H R A S E.

the head of the woman is the man, and the head of Christ is God.

4 Every man (A) who prayeth or teacheth, having *any thing* on his head, dishonoureth his head;

is subordinate to Christ, as his head, every woman to the man, as her head, and Christ himself to God, as his head. 4 Having thus reminded you of the man's superiority over the woman, I go on to assert; that if any man prays or teaches without uncovering his head,

N O T E S.

(A) Προσευχόμενος ἢ προφητεύων] I have rendered these words here and in the next verse by *praying or teaching*, not by *praying or prophesying*, as in our Eng. translation. It is well known that προφητεύειν signifies to interpret or communicate the will of God, whether by foretelling things future (which seems not to be meant here) or by teaching doctrines divinely revealed to men, and singing inspired hymns, and discovering things present and secret, which were all a sort of *teaching*, because they tended to edification. That these three last were included in the *prophesying*, which St. Paul here speaks of, appears from what he says farther about *prophesying* in ch. 14. where they all seem to be spoken of: the first in ver. 3, 12, 29, 31. the second in ver. 15. the third in ver. 24, 25.

Some women among the Corinthians, as we learn from ver. 5. *prayed and prophesied* (in this sense of the word) by divine impulse, agreeably to what Joel (ii. 28.) had foretold, and to what St. Peter (Acts ii. 17.) had applied to the case of those times of the gospel, that their *daughters should prophesy*: which prediction we find to have been made good in the daughters of Philip the evangelist, who all four of them prophesied, Acts xxi. 9. Why then should we not suppose that some of the Corinthian women did the same? And what need is there to interpret (as some do) the words *praying or prophesying* by joining in the public prayers and hymns of the church.

It is well known, that not only among the Jews, but among the Greeks it was customary for the women to be veiled, when they went abroad and appeared in any public assembly (see Bp. Potter's Gr. Antiq. vol. 2. p. 314.) and therefore this custom must have prevailed among the Corinthians, as they were Greeks: or, if the Roman customs at the time of St. Paul's writing prevailed at Corinth, the case must have been the same; for Plutarch tells us, that the usual custom was for the men among the Romans to go abroad bare-headed, but the women with their heads covered. (Quæst. Roman. p. 267. edit Francof.)

What St. Paul blames here, was an extraordinary case. The heathen prophetesses, the Pythias, and others, were used to be uncovered, during the time that the agitation was upon them. *Non comptæ manfere comæ* (says Virgil in Æn. VI. 48.) speaking of the Sibylla Cumæa, and alluding (as I suppose) to this custom of the prophetesses. In imitation of these heathen women, it is probable that some of the Corinthian women, who were Christians, when the divine Spirit was upon them, pulled off their veils, and so *prayed or taught* uncovered. This St. Paul here highly disapproves of, and directs that even upon such an extraordinary occasion as this, they should remain covered. He does not seem to blame their *praying* and *teaching*, but only that single circumstance attending it. But it may be asked, whether this same apostle does not in ch. xiv. 34, 35, command *the women to keep silence in the churches*, and say that *it is a shame for women to speak in the church*? And does not he say in 1 Tim. ii. 12. that he *suffers not a woman to teach, but to be in silence*? Very

true,

T E X T.

P A R A P H R A S E.

5 But every woman, who prayeth or teacheth having her head uncovered, dishonoureth her head: for it is one and the same as if she were shaven;

6 For if the woman be not covered, let her be shorn also; but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 The (B) man indeed ought not to cover his head, because he is (C) the image and likeness of God; but the woman is the likeness of the man:

he dishonours it; 5 but if the woman, on the other hand, prays or teaches, having her head uncovered, she brings a shame upon her head; for it is as indecent in her as if she were shaven: 6 For if she will be uncovered, let her be in that point still more like the man, and have her hair cut off: but if it be scandalous (as all will readily allow it is) for her to be shaven, or have her hair cut off, let her follow my directions and be covered. 7 I said (ver. 4.) that the man ought not to cover his head, and that if he does, he dishonours it: this is true; for a man ought not to cover his head, upon this account, *viz.* because he was created in the image and likeness of God, whereas the woman was created only in the

N O T E S.

true, and yet I think that what St. Paul is here represented as allowing, is consistent with both those passages. For if he is speaking here of *praying or teaching* by divine impulse, as I have supposed, this case is very different from that other, to which those passages relate: for when he imposes *silence* on women *in the church*, he means *silence*, not in opposition to any gift of the Spirit which they had, but to the desire which those, who had not that Spirit, might have of instructing others, or being themselves instructed in Christian knowledge: for in 1 Tim. ii. 12. when he forbids women's *teaching*, that *teaching* is opposed to their *learning*, διδάσκειν το μανθάνειν, ver. 11. and as the latter could only be meant of their *learning* in the ordinary way, so the former must be understood of their *teaching* in the same way. And so when St. Paul (1 Cor. xiv. 34, 35.) commands *women to keep silence in the churches*, he adds, ver. 36. *and if they desire to learn any thing, let them ask their own husbands at home*; a plain proof, that what he there forbids women to do, was their speaking, not what the Spirit suggested to them, but what they were prompted to by a meer natural desire of farther instruction.

(B) If the Greek particle γὰρ has any significancy here, it refers to ver. 4. which is at a great distance. It is often used in the New Testament as an expletive only: and here the Vulg. and Æthiop. versions take no notice of it.

(C) εἰκὼν καὶ δόξα *image and likeness*] I render δόξα by *likeness* or *representation*, and not by *glory* in this place. Thus the Hebrew word תמונה which signifies *likeness*, is rendered by the LXX. δόξα in Numb. xii. 8. and Psal. xvii. 15. In the Arabic language *thaman* signifies *pretium*, *price*: and *thamîn*, *res magni pretii*, *something of great value*, *what men glory in*: from hence the LXX. seem to have taken their notion of תמונה when they rendered it by δόξα in the places above-mentioned. Thus also St. Paul uses the word in Rom. iii. 23. *For all have sinned, and come short of the glory of God*, (not of the glory of God, but) of the image of God, in which man was first created.

T E X T.

P A R A P H R A S E.

8 For (D) the man doth not belong to the woman, but the woman to the man:

9 For the man was not created upon the woman's account, but the woman *was* upon the man's.

10 (E) Wherefore the woman ought to have a power upon her head, because of the angels.

likeness of man: 8 for the man does not belong to the woman, as if she was the principal, but the woman belongs to the man in that view: 9 for the man was not created for the use and service of the woman, but, on the contrary, the woman was created for the use of the man. 10 And because of this superiority in the man, I conclude that the woman ought to have upon her head a veil, the mark of her husband's power over her, especially in your Churches, where the Angels are supposed

N O T E S.

(D) εἰ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, &c.] these words may be rendered, as they are in my translation: for thus ἐκ is used in ch. xii. 15. ἐκ εἰμὶ ἐκ τοῦ σώματος, *I am not of the body, i. e.* I do not belong to the body: if this sense of the words be right in this place, (as I think it is, because the verb ἐστὶν is in the present tense, and will not allow that we should understand this verse of something that is past,) then γὰρ in the following verse will have its full meaning and propriety, because it introduces a reason why the woman belongs to the man, and not the man to the woman: our Eng. version leaves out γὰρ wholly, without any authority for doing it.

(E) Διὰ τὸ τοῦ ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τὰς ἀγγέλους:] Mr. Locke frankly confessed that he did not understand the meaning of these words: and indeed there is more than one difficulty in them: our Bible renders them thus, *for this cause ought the woman to have power on her head, because of the angels*, and in the margin the word *power* is explained by *a covering in sign that she is under the power of her husband*: the translation and comment are both right; only instead of *to have power* I render it *to have a power*, i. e. a power of the husband over the wife: and in this phrase a *power* stands for the sign or token of that power, which was a covering or veil. Thus Theophylact explains the word, τὸ τῆς ἐξουσίας εἶδος σύμβολον, τὸ ἐπὶ τῆς κεφαλῆς κάλυμμα, *the symbol of being under power, i. e. a covering*; and Photius explains it thus, τῆς ὑποταγῆς σύμβολον τὸ ἐπὶ τῆς κεφαλῆς κάλυμμα φέρεται, Ep. 210. It is no unusual thing in the Old and New Testament for the signs and tokens of things to be called by the names of the things themselves; for thus *circumcision* is called the covenant, in Gen. xvii. 10, 13. though it was only the sign of it. The next difficulty is in the word *angels*, by which some have supposed the apostle to mean the fallen angels or devils, others the governors of the church, and others those who were among the Jews deputed to espouse a virgin in the name of the lover. Against all these senses there are very strong objections, which I forbear to mention at present. I believe that St. Paul uses the word *angels* here in its most obvious sense, for the heavenly angels: and that he speaks according to the notion which then prevailed among the Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim (their representation) were present in the temple. Thus we read in Ecclus. v. 6. *Neither say thou before the angel it was an error*; and in 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect angels*, &c. Parallel to these is what Agrippa says in his oration to the Jews (Joseph. Wars of the Jews, b. 2. ch. 16.) *I protest before*

T E X T.

P A R A P H R A S E.

11 But (F) neither *is* the woman without the man, nor the man without the woman (G) in the Lord;

12 For as the woman *was* of the man, so *is* the man by the woman: but all things *are* of God.

13 Judge within your own selves; is it decent for a woman uncovered to pray unto God?

14 Doth not (H) nature itself teach you, that if the man maketh his hair grow to a great length, it is a disgrace to him?

to be invisibly present. 11 I say not this to disparage the female sex, they being as necessary as the men, because the one cannot without the other exist in the world: 12 for as the woman was at first formed out of the man's rib, so is the man ever since born out of the woman's womb: but they both and all created things equally proceed from God, and are his workmanship. 13 I submit this practice to your own judgments, and I ask of you whether ye think it decent for a woman to pray uncovered. 14 No, you cannot say it is: I offer this therefore for a second argument against it; all decency consists in following nature and acting agreeably to it: does not nature then declare against this practice (if we may judge of her designs by her effects) in that she has given men but a short head of hair, and therefore teaches us this lesson, that longer hair in

N O T E S.

before God, your holy temple, and all the angels of heaven, &c. all which passages suppose (or were spoken to those who supposed) that the angels know what passes here upon earth. The notion, it seems, whether a just one or not, prevailed then among the Jews; and if so, St. Paul might speak agreeably to this vulgar opinion of theirs.

A third difficulty here (but taken notice of by almost none of the interpreters) is in the words *διὰ τὸ* and *διὰ τὰς ἀγγέλους*; for *διὰ τὸ* seems to shew that this verse is a conclusion from what the apostle had been arguing before; how then comes he to introduce a new reason implied in the words *διὰ τὰς ἀγγέλους*? it is not easy to account for this: however we may suppose St. Paul to mean, that his conclusion from the foregoing argument ought to have the more weight, upon account of the presence (real or supposed) of the holy angels at their religious meetings.

(F) This is the order of the Greek words in the Alex. Boern. and other good MSS. and in the Copt. and Æthiop. versions, and it answers better to the following verse than the common reading does, *viz.* *But neither is the man without the woman, &c.*

(G) *ἐν Κυρίῳ*] Some of Estius's MSS. have *κόσμῳ*, which reading Theodoret followed, and seems a better reading than *Κυρίῳ*, because the only sense which *Κυρίῳ* could bear here, *viz.* *under Christianity*, seems improper; since St. Paul's reasoning is equally true of all men, as well as of Christians. Theodoret and the old Greek Scholia upon the text favour the reading *ἐν κόσμῳ*.

(H) However metaphorically St. Paul is thought to have used the word *nature* in this place, it is to be taken, I think, in the strictest and properest sense: for women have naturally longer hair on their heads than men; and therefore *nature* teaches us what is its will by what its actions are.

T E X T.

P A R A P H R A S E.

15 But that if the woman doth it, it is a glory to her, because hair was given to her for a covering?

16 But (I) if any one setteth up for a contentious man, *I must tell him, that* (K) we have no such custom, nor have the Churches of God.

men is shameful? 15 and does not nature also by giving women very long hair, instruct them that it is reputable to wear such? for their hair was given them for a covering, and so must have been used in a state of nature, before cloaths were invented. 16 But if any person sets himself to be contentious and to dispute this point with me, I must assure him that neither the Jewish Churches, to which we did originally belong, nor any of the Churches of God, have such a custom as this, of the women's praying and teaching without wearing a veil.

S E C T. IV.

S T. PAUL in this section gives rules to the Corinthians about their eating of the Lord's Supper at their Love-feasts, and reproves some faults which they were guilty of in this respect.

Chap. XI. 17. to the end of it.

17 And (L) this I command, not praising you, in that ye come together not for the better, but for the worse:

17 Now while I am giving rules about this, some other things come into my head, which I cannot commend you for, *viz.* that when ye assemble yourselves, ye do it not for the better, but for the worse: ye do not edify one another, but ye give bad examples to one another.

N O T E S.

(I) *εἰ δὲ τις δοκεῖ*] See my rendering of these words justified by my note on ch. iii. 18. and vii. 40. or we may translate the words, without giving any sense to *δοκεῖ*, thus, *if any man is contentious*; and thus the Syr. has, *Sed si quis contendit* or *litigat*. And the same expression is often found in the best Greek writers; Mr. Blackwall in his *Sacred Classicks* (p. 59. ed. 4to.) cites the following passages, *ὅτι ἐδόκει πατρικὸς φίλος αὐτοῖς*, *because he was their father's friend*. Xenoph. Hellen. l. 6. p. 410. *ἐν τοῖς πόλεσιν ἐν τοῖς ποδόμεοις δοκέσαις εἶναι*, *among the cities which are at war*, Xenoph. Œconom. p. 23. And thus in Aristoph. Aves, ver. 1584. *ἔδοξαν ἀδικεῖν* signifies *they did injuries*.

(K) *We have no such custom*] *i. e.* we Jews, we of the circumcision, or the Jewish churches: thus, (as Mr. Mede, p. 62. observes) Ambrose, Anselm, and some others of the ancients explain *we*. See also Tertul. *de coron. milit.* c. 3. 4.

(L) I read with the consent of the Alex. and other good MSS. and also of the Vulg. both the Syr. and Æthiop. versions, and of Ambros. August. and the Scholiast under the title of Jerom, *τὸ δὲ παραγγέλλω, ἐκ ἐπαινῶν, ὅτι, &c.* and the sense seems rather to require this reading than the common one. Our Eng. version is wrong, I think, which has *now in this that I declare unto you*,

T E X T.

18 For (M) first of all, when ye come together in the Church, I hear that there are (N) distinctions among you; (and (O) I believe it *as* to some part of you;

19 (P) For there will be also heresies among you, that those, who are (Q) approved, may be made manifest among you);

P A R A P H R A S E.

18 For the first thing which I shall mention is, that when ye come together in the Church to the Eucharist, there are distinctions and separate companies among you, (and I believe it of some of you; 19 for I know that it is unavoidable, but that even heresies and differences in faith will creep in among you; which God will permit, to the end that it may be made manifest who they are that approve themselves

N O T E S.

I praise you not, &c. for παραγγέλλω signifies properly *to give rules about a thing*: and τὸτο παραγγέλλων relates to what he had before ordered about the behaviour of women in the churches; but ἐκ ἐπαίνων relates to what comes afterwards (ch. xii.) viz. to the shameful way in which the Corinthians received the Lord's supper, and to the improper manner of speaking in unknown tongues without an interpreter in the Christian assemblies. The Syr. version comes pretty near to the reading, which I prefer; for it runs thus, when rendered literally, *Hoc (est) igitur quod præcipio, non tanquam laudans ego vos, &c.*

(M) Πρῶτον is not here a useless word, but it expresses the first thing in which the apostle does *not praise* (i. e. does blame) the Corinthians; the second thing which he finds fault with, begins at ch. xii. viz. their abuse of the gift of tongues. I mention this the rather, because no interpreter has taken notice of it.

(N) The word σχίσματα signifies here not *schisms*, as we generally understand it of separate communion and worship; but *distinctions*, or *separate companies* in the same place of assembling. The rich did eat by themselves, and left the poor to eat or to starve by themselves in another part of the room: thus in ch. xii. 25. the words *that there may be no schism in the body* are explained by the following words, *but that the members should have the same care one for another*. See my note on ch. i. 10.

(O) καὶ μέρ^{ος} τι πιστεύω] Which our Eng. version renders, *and I partly believe it*: but I am inclined to think it should be rendered, *and I believe it as to some part of you*: for Grotius is of this opinion, and quotes Rom. xi. 25. πᾶρως ἀπὸ μέρ^{ος} τῷ Ἰσραὴλ γέγονεν, where ἀπὸ μέρ^{ος} τῷ Ἰσραὴλ signifies not *in part to Israel*, but *to part of Israel*. To which may be added Rom. xv. 24. where ἐὰν ὑμῶν πρῶτον ἀπὸ μέρ^{ος} ἐμπλησθῶ should be rendered (not as in our Eng. version, *If I be first somewhat filled with your company*, but) *if I be filled with the company of some of you*. Thus again, in 2 Cor. i. 14. Καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρ^{ος} signifies *as also some of you have acknowledged us*; and in 2 Cor. ii. 5. the words εἰ τις ληλύπηκεν, ἐκ ἐμὲ ληλύπηκεν, ἀλλ' ἀπὸ μέρ^{ος} should be translated, *If any have grieved me, he hath not grieved me, but for some part, i. e. for his part, not for the whole*; for that this is St. Paul's sense there, is plain from the end of the verse.

(P) Δεῖ γὰρ signifies not here an absolute necessity, but such a necessity as arises from the tendency of several causes to effect it: it means that the thing will be done, not that it must or ought to be done: and thus δεῖ signifies in Matth. xxiv. 6. xxvi. 54. Mark viii. 31. and Acts i. 16. In the same sense is ἀνένδεον ἐστὶ used in Luke xvii. 1. and ἀνάστη ἐστὶ in Matth. xviii. 7. On the contrary

T E X T.

P A R A P H R A S E.

20 When therefore ye come together (as I said), it is (R) not to eat the Lord's supper together:

21 For every one taketh before others his own supper (S) to eat; and one man is hungry and another is (T) full.

22 (U) Have ye not houses to eat and drink in? or do ye despise the Church of God, and shame them who

to God amongst you;) 20 When therefore ye come together into one place, this, which ye do, is not eating the Lord's Supper together: 21 for in eating, every rich man first takes to himself his own supper, before he gives any part of it to the poor there present: and one man is hungry, another is quite full. 22 What? have ye not houses to eat and drink in? or do ye this, to shew your contempt of the congregation, with whom ye are assembled for worship, and to shame the poor

N O T E S.

contrary the future tense is used to express a necessity in 1 Cor. xv. 29. and Luke iii. 14. τί ποιήσομεν *what must we do?* i. e. what is proper to be done by us? The Syr. version is to this effect, *contentions are about to come to pass among you.* Dr. Hammond renders αἰρέσεις by *divisions*, and it may signify *differences of opinions* in matters of Christian faith.

(Q) See the sense δοῦμαι in my note on ch. ix. 27. Dr. Hammond renders it here by *sincere*.

(R) I have joined the words ἐπὶ τὸ αὐτὸ in my translation to φαγεῖν in the latter part of the verse, and not (as in our version) to συνερχομένων in the former: for συνερχεσθαι signifies *to come together*, and therefore includes in it the sense of ἐπὶ τὸ αὐτὸ. I do not deny, that the best Greek authors do sometimes join to συνερχεσθαι the words ἐπὶ τὸ αὐτὸ, or εἰς τὸ αὐτό; or that St. Paul himself does so in ch. xiv. 23. though he uses the word συνερχεσθαι alone five times in this epistle: four times in this very chapter, viz. at ver. 17, 18, 33, 34. But I am inclined to join ἐπὶ τὸ αὐτὸ to φαγεῖν, because what St. Paul blames in the Corinthians, is, that they did not eat the Lord's supper together; for (as he adds in the next verse) some of them (the rich) did προλαμβάνειν take their supper before others (the poor), whom they made to wait till they had done eating. The Æthiop. version agrees with me in this, for it ends the verse to this purpose, *festum celebratis uniter.* In my translation the words ἐπὶ τὸ αὐτὸ signify *together* in the sense of *at the same time*, not *at the same place*; an instance of which see in Acts ii. 1. and (I think) in ver. 44.

(S) Instead of ἐν τῷ φαγεῖν I read ἐπὶ τῷ φαγεῖν, agreeably to the MSS. Boern. Clar. Ger. and the Vulg. version, which has *ad manducandum*: and the sense seems to determine for this reading.

(T) I have rendered μεθύει *is full*, and not (with our Eng. version) *is drunken*: for Hesychius explains the word by πεπλήρωται, and μεθύειν signifies thus in Lxx. Pf. xxxv. 9. and Jer. xxxviii. 14. and John ii. 10. And that this is the apostle's meaning here, appears from the opposite word, which is not διψᾷ *is thirsty*, but πεινᾷ *is hungry*. See ch. iii. 2. and my note on ch. xii. 13. I find that L'Enfant agrees with me in his French version, for he renders the word by *fait grand chere*, and refers the reader to Lxx. Gen. xliii. 34. Μεθύειν is properly to eat and drink μετὰ τὸ θύειν *after sacrificing*. See Tillotf. Fol. vol. 1. page 258. who explains it by *eating intemperately*.

(U) Μὴ γὰρ οἰκίας ἔχετε; *Have you not houses?* Γὰρ is here an expletive, and μὴ γὰρ is the same with *numquam* in Latin. It is thus used chiefly in interrogations, as in Matth. xxvii. 23. we have τί γὰρ κακὸν ἐποίητε; *Quidnam mali fecit?* many instances of the like may be found in Stephani Thesaur. The Syr. version has not expressed γὰρ.

T E X T.

P A R A P H R A S E.

have nothing? what shall I say to you?
(W) shall I praise you?

23 In this I praise you not: for I received from the Lord, that which also I delivered unto you, that the Lord Jesus in the same night, in which he was betrayed, took bread:

24 And (X) after he had given thanks, he brake it, and said, "Take,

who have nothing to eat, and only sit by and see you feeding? what shall I say to you? shall I praise you? 23 In this (at least) I praise you not: for the Lord revealed to me, that which I delivered to you by way of doctrine, viz. that the Lord Jesus took bread that very night in which he was betrayed, 24 and that, after he had given thanks to God for giving us the use of his creatures (as the manner of

N O T E S.

(W) Ἐπαινέσω ὑμᾶς; ἐν τῷ ἐπαινῶ.] I have put the note of interrogation, not after ἐν τῷ, as our Eng. version does; but after ὑμᾶς, as the Vulg. does: and I think St. Paul's sense is something better this way than the other: Castalio agrees with me here.

(X) Ἀφ' ἧς εὐχαριστίας, εὐχαριστίας.] What is expressed here and in St. Luke ch. xxii. 19. by εὐχαριστεῖν, is expressed by St. Mark xiv. 22. and St. Matth. xxvi. 26. by εὐλογεῖν; though it may be observed that in St. Matthew the best authority of the MSS. versions, &c. is in favour of εὐχαριστεῖν. To account for which it may be said, that εὐλογεῖν ἄρτον signifies to *bless the bread*, (ch. x. 16.) i. e. pray for a blessing from God upon the bread; and that in this Jewish ceremony of breaking the bread it was usual to offer up both prayers and thanksgivings to God at the same time, as Grotius thinks: see his note on Matth. xxvi. 26. so that both being alike practised, either of them might be particularly mentioned by the recorders of our Saviour's institution: or it may be said (and this seems rather to have been the case), that by εὐλογεῖν is meant in St. Matthew and St. Mark the same with εὐχαριστεῖν: for εὐλογεῖν τινὰ or τί to *bless any person or thing* is an abbreviated form of speech for εὐλογεῖν Θεὸν ὑπὲρ τινος, and oftentimes signifies to *bless God over a person or thing*; or in other words, to *give thanks to God on that account*. And so St. Paul plainly uses the word in ch. xiv. 16. Εὐλογεῖν in its first sense signifies to *speaking good*, or *give good words*, as is done in all thanksgivings: hence in our Psalter translation of Psal. c. 3. we read *be thankful unto him, and speak good of his name*; where בָּרַךְ, commonly rendered by *blessing*, is rendered by *speaking good*, and signifies the same with praising or giving thanks. Thus in our common discourse we say, *I bless God that I am in health*, when we mean that we *give thanks to God* for it. And the ancient Jewish form of blessing the bread (which their writers have preserved) shews us plainly, that the *blessing* was properly a *thanksgiving*, &c. בָּרוּךְ אַתָּה, O Lord our God, and king of the world, who causest the earth to produce bread: and it was the same with the cup. To this form (as Grotius ib. and others tell us) the Jews added on their great festivals a thankful mention of the benefit, the memorial of which they were then celebrating; as on the Paschal feast the mention of their deliverance out of Egypt. Christ, in his institution of the eucharist, seems to have directed his disciples to omit the remembrance of that temporal deliverance of their forefathers: and to have commanded that in the room of it they should join, with their thanksgivings to God for the use of his creatures which they were going to partake of, a thankful remembrance of him, and their deliverance from sin by the merits of his death and sufferings. In this view Justin Mart. seems to have considered the eucharist, when

T E X T.

P A R A P H R A S E.

“ eat; This, which is broken (Y) for you, is my body : do this in remembrance of me.”

25 In (Z) like manner also *he gave* the cup, after he had supped, saying, “ This cup is the new covenant in my

the Jews was before eating) he brake the bread and said, Take, eat; this, which is broken for you, represents my body : do this, which you see me do, in remembrance of me. 25 In like manner also, after supper, he gave the cup to them, which had wine in it, saying, This cup is the memorial of that new covenant made between God and man, and confirmed by my blood : do this in remembrance of me as often as ye shall thus drink in a religious man-

N O T E S.

in his dialogue with Trypho, he says, *The Christian sacrifices are prayers and thanksgivings ; and these are the only sacrifices which Christians have been taught that they should perform, even in their (thankful) remembrance of their food both liquid and dry : wherein also is commemorated the suffering which the Son of God willingly underwent.* Edit. Sylburg. Par. 1636. p. 345.

(Y) *This, which is broken for you, is my body*] Our Eng. version is, *This is my body, which is broken for you* ; as if it was Christ's body, and not the bread, which is here spoken of as broken ; but Christ's body is no where else in the whole New Testament said to have been broken : and the original word κλάω or κλάζω is always used there with the mention of bread added to it ; as in this very verse it is said that Christ brake the bread. I translate the words therefore so as to make them refer to the bread which he brake for the sake of giving a piece of it to each of his disciples. Erasmus in his note on this place seems to have understood it thus : and there would be no doubt (I believe) but that this is the true sense of the passage, if St. Luke (ch. xxii. 19.) had not expressed our Saviour's words thus, *This is my body which is given for you* ; for St. Matthew and St. Mark have only *this is my body* : but then it must be considered that St. Luke's words in the next verse, concerning the cup, or wine in the cup, must be translated thus (unless we will admit of an uncommon false concord in the Greek words), *This cup, which is poured out for you, is the new covenant in my blood.* And if so, it may be fairly supposed that the Evangelist spake alike in the case of the bread, as of the wine ; and then his words, *which is given for you*, will refer to the bread, and the sense of them will be, which is divided and given forth for the sake of you who are at the table. I shall only add, that the construction which I have given to these words of St. Paul, and to those of St. Luke, takes away all occasion of supposing (as the commentators generally do) that there is in the participles an enallage of the present for the future tense, and that κλάμενον, διδόμενον and ἐκχυνόμενον stand for κλασθισόμενον, δοθισόμενον and ἐκχυσθισόμενον.

(Z) ὡσαύτως καὶ τὸ ποτήριον] *In like manner also he took the cup*, says our Eng. version : I think we ought not to supply here ἔλαβε but ἔδωκε *he gave* ; for it is most probable, that our Saviour pronounced those words, *this cup is the new covenant*, &c. at the time that he gave the cup to his disciples. The Syr. has put in what answers to *dedit* : it is indeed said in ver. 23. ἔλαβεν ἄρτον, *he took the bread* ; but it must be observed that Christ did not pronounce those words, *this is my body*, &c. till after he had said λάβετε, φάγετε, *i. e.* (most probably) till after they had taken the bread.

“ blood ;

T E X T.

“ blood ; do this, as often as ye drink
“ *it*, in remembrance of me :”

26 For as (A) often as ye eat this bread and drink this cup, ye shew forth the Lord's death till he come :

27 So that he, (B) who eateth the bread and drinketh the cup of the Lord unworthily, (C) will be guilty of *an affront* to the body and blood of the Lord.

28 (D) Let a man therefore examine himself, and so let him eat of the bread, and drink of the cup :

P A R A P H R A S E.

ner. These were the circumstances of that institution, as Christ revealed them to me : and well did he add *in remembrance of me* : 26 for the design of this Sacrament is, that, as often as ye eat this bread and drink this cup, ye are to shew forth the Lord's death till his second coming to judge the world. 27 So that if this symbol represents the death of the Lord, he who eats the bread and drinks the cup of the Lord unworthily (as they do, who make such uncharitable and proud distinctions of persons at your Love-feasts, and who there feast with so much intemperance) I say, such an one will be esteemed by God as doing an act of irreverence to the body and blood of Christ represented by the bread and wine. 28 But let every man distinguish himself as a guest at the Lord's table, and see that he conforms himself to the manner and end of Christ's institution, and after he has so done, then let him

N O T E S.

(A) Observe that these are not our Saviour's words, but St. Paul's ; who discourses from hence to the end of the chapter upon the true manner of receiving the eucharist worthily, and the danger arising from the contrary behaviour.

(B) *He who eateth the bread, &c.* ὁς ἂν ἐσθίῃ τὸν ἄρτον καὶ πίνῃ τὸ ποτήριον τῆς Κυρίου ἀναξίως] So I read, leaving out τῶτον after ἄρτον, with the Syr. version, and the MSS. Alex. Boern. Gr. and Lat. Clar. Gr. and Lat. Ger. Gr. and Lat. and two others : and putting in καὶ in the room of ἢ upon the authority of the Alex. and the Linc. MSS. as also of Clem. Alexandr. and the Syr. Arab. and Æthiop. versions. And the passage may as well be rendered thus, *He who eateth the bread and drinketh the cup unworthily of the Lord* : for thus many of the Greek MSS. and fathers (both Greek and Latin) understood the words, as Grotius and Mills inform us. See also Erasmus on the place.

(C) ἐνοχῶ εἶσαι τῷ σώματι] Which our Bible renders, *shall be guilty of the body*, &c. as in Jam. ii. 10. it renders γέγονε πάντων (νόμων) ἐνοχῶ *is guilty of all* (the laws) : but neither of the translations express the sense of the writers, or give the word *guilty* its true use. I have therefore inserted some words in my translation to clear up the meaning of this elliptical expression : I suppose the apostle to mean that he shall be guilty of an irreverence and affront done to the bread and wine, which in this eucharist are commemorative of Christ's body and blood : and so, in that passage of St. James before-mentioned, the words should be rendered *is guilty of the breach of all*.

(D) *Let a man therefore, &c.*] Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν] The word δὲ signifies here *therefore*, and not *but*, because this verse is a consequence of the former, and not something opposed to it. The Syr. and Arab. versions have accordingly rendered it by a word signifying *propterea* and *igitur*. And thus δὲ is used (as Pafor in his Lexicon observes) in Matth. i. 19. Luke ix. 43.

Rom.

T E X T.

P A R A P H R A S E.

29 For he that eateth and drinketh unworthily, by eating and drinking bringeth a (E) punishment upon himself, because (F) he doth not put a difference between the Lord's body, and other food :

30 For this reason many among you are weak and infirm, and several are dead.

eat of this bread and drink of this cup : 29 for he that eateth and drinketh unworthily, does by his eating and drinking bring upon himself temporal evils and punishments, because he does not put a difference between the Lord's body represented by the bread, and between other common food, and shews no more regard to the one than to the other : 30 and by reason of this unworthily receiving, many are weak and infirm among you, being visited by

N O T E S.

Rom. viii. 8, 25. 2 Cor. i. 6. 2 Pet. i. 15. and 1 John iv. 18. But it is more material to observe here, that δοκιμάζειν does not seem to relate to any examination of what sins they had been formerly guilty of (such as is usually and commendably made before we receive the Lord's supper) ; but the phrase δοκιμάζεται αὐτὸν signifies *let him distinguish himself* from a guest at a common meal ; let him consider that he is not at his own, but at Christ's table : and this difference consists in receiving the eucharist with reverence, with considering the end of its institution, viz. a remembrance of Christ's death, and with shewing a love and affection for our brethren. Tillotson has proved this at large in his sermon on *frequent communion*. Δοκιμάζω is the very same with διακρίνω, (see my note on ver. 31.), and διακρίνω is thus used in ch. iv. ver. 7. τίς διακρίνει σε, *who maketh thee to differ from another?* And it appears that this is the sense of δοκιμάζειν and διακρίνειν here from ver. 31. Εἰ αὐτοὶς διακρίνομεν, ἐν αὐτῷ ἐκρινόμεθα, *if we could distinguish ourselves, we should not be punished* : so that δοκιμάζειν αὐτὸν (which is the way to avoid the κῆρυμα or temporal punishment) must be the contrary to that which is mentioned in ver. 29. as bringing it, viz. φαγεῖν and πίνειν ἀναξίως : and consequently if *to eat and drink unworthily* be to do it intemperately and without reverence, the phrase δοκιμάζειν αὐτὸν must signify to do it reverently. This sense of the word is farther confirmed by a like use of it in Philip i. 10. where St. Paul prays for their abounding in judgment, εἰς τὸ δοκιμάζειν τὰ διαφέροντα, *that they might distinguish the things that differ, i. e. to examine them as to act suitably to their differences.*

(E) Κῆρυμα signifies here *temporal punishment, viz. weakness, sickness, and death*, as is plain from ver. 30. In this sense ἐκρινόμεθα is used in ver. 31. κρινόμενοι in ver. 32. and κῆρυμα in ver. 34. and to this is opposed κατακρίνεσθαι in ver. 32. which there signifies an *eternal punishment or damnation* : it is a metonymy of the cause for the effect.

(F) Μὴ διακρίνων τὸ σῶμα τῷ κυρίῳ] Our Eng. version renders it *not discerning the Lord's body* : but my translation is (I think) clearer, and more agreeable to the use of the word διακρίνειν in this construction, which signifies *to judge between, or observe the difference between any two men or things*. As in this epistle at ch. iv. 7. we have τίς σε διακρίνει ; *who maketh thee to differ from another?* (marg. *distinguisheth*). So in Matth. xvi. 3. we read τὸ μὲν πρόσωπον τῷ θεῷ γινώσκετε διακρίνειν *ye can discern the face of the sky, i. e. can distinguish one face of it from another*. And by *the Lord's body* is here meant (as before) the *bread* which is an instituted memorial of his *body*. In the English Bible of 1568. we read, *he maketh no difference of the Lord's body.*

T E X T.

31 (G) But if we would examine ourselves, we should not be punished;

32 And (H) *even* when we are punished by the Lord, we are *only* chastened, to the end that we may not be condemned with the world:

33 Wherefore, my brethren, when ye come together to eat, tarry for one another:

34 And if any one is hungry, let him eat at home, that ye may not come together to bring a punishment upon yourselves. And the rest I will set in order when I come.

P A R A P H R A S E.

sickness, and several are dead. 31 But on the contrary if we would distinguish ourselves from common guests (ver. 28.) we should not be punished by temporal evils: 32 yet even this punishment, which God inflicts upon unworthy receivers, is only a gentle chastisement to bring us to an amendment, that we may not be finally condemned with the men of this world at the last day. 33 So that I direct you, my brethren, when ye assemble together to keep the love-feast, and eat the Lord's Supper, which goes along with it, to tarry for one another; let no one sit down at table before his neighbour, nor the rich eat before the poor; but make a common feast, by doing all things alike and having all things in common: 34 And if any man is hungry, let him eat at home, that none of you may come together to do an action which will bring temporal evils upon you: and what remains to be settled with relation to the celebrating this sacrament, I will set in order, when I make my next visit to you.

N O T E S.

(G) I read *εἰ δὲ* (and not *εἰ γὰρ*) with the consent of MSS. Alex. and Clar. Gr. Lat. and Ger. Gr. Lat. and of two others; and the sense seems to require this reading, because this verse is opposed to *the eating and drinking unworthily* in ver. 29. Observe farther from the words *εἰ δὲ ἑαυτοὺς διεκρίνομεν*, that *διακρίνειν* here signifies the same with *δοκιμάζειν* in ver. 28. Thus the LXX. uses it for *δοκιμάζειν*: for they have rendered *בָּחַן* in the same sense, sometimes by *διακρίνω*, as in Job xxiii. 10. and sometimes by *δοκιμάζω*, as in Ps. xvii. 3. and lxvi. 10. Nay, what is more, the words of Job xii. 11. *ὃς μὲν ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται* are thus repeated by his friend, ch. xxxiv. 3. *ὃς λόγους δοκιμάζει, καὶ λάρυγξ γεύεται βρῶσιν*.

(H) I point the Greek words thus, *κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου, παιδευόμεθα ἵνα, &c.* This seems to me more agreeable to St. Paul's meaning; and my translation does (I think) give his sense more properly than our Eng. version does, which has, *but when we are judged, we are chastened of the Lord*.

S E C T. V.

THIS section, which begins at ch. xii. reaches to the end of ch. xiv. and treats about the nature, and use of spiritual gifts: in ch. xii. St. Paul shews, that all those gifts were alike effected by the Holy Ghost, and all were for the use of the Church; and therefore that no one should value himself upon his gift, so far as to condemn another who had an inferiour gift: In ch. xiii. he recommends love as a greater perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. And in ch. xiv. he gives particular rules about the use of their gifts in the publick assemblies.

Chap. XII. to the end of Chap. XIV.

T E X T.

1 NOW I would not have you ignorant, brethren, in relation to spiritual *men*.

2 Ye know that ye were Gentiles, carried away to dumb idols, just as ye happened to be led.

3 Wherefore I give you to understand, that no man, who speaketh by the Spirit of God, calleth Jesus (A) accursed; and no one can call Jesus Lord, but by the Holy Spirit.

P A R A P H R A S E.

1 Now I would not, brethren, have you judge ignorantly in relation to those who are spiritual, and have received the gifts of the Spirit (as ye do, when one man values his gift above another's gift, and contends for a superiority in them). The first argument I shall use against this practice of yours is, **2** that ye know how ye were once heathens, carried away to the worship of dumb Idols, just as custom, example, or education led you: this you will allow me; **3** and from thence I argue, that ye, who are now Christians, have received all of you the Holy Spirit: for no infidel, no man who says that Jesus is dead, and that there is an end of him, can speak by the Holy Spirit, and no man can acknowledge Jesus to be now his Lord, but by the Holy Ghost: so that (as I said) as ye are all Christians, ye have all received the Holy Ghost, and therefore ought not to despise one another.

N O T E S.

(A) In the Greek version of the LXX. *ἀνάθεμα* is often used to signify that which had been offered to God, and devoted to his service; for so in Lev. xxvii. 29. we read, *πάν ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, ἢ λυτρώσεται, ἀλλὰ θανάτῳ θανατωθήσεται* *Whatsoever shall be devoted by men, shall not be redeemed, but shall surely be put to death*: and the thing thus devoted is called *ἀνάθεμα* in ver. 28. From hence it appears, that when St. Paul in Rom. ix. 3. wishes he was *ἀνάθεμα ἀπὸ Χριστοῦ* for the sake of his brethren, he wishes not that he was *anathema from Christ*, but *devoted by Christ to death for them*, and means that he was ready to lay down his life for their service. And most probably in this place the saying, that *Jesus is anathema* or *accursed*, signifies the same with

T E X T.

4 And there are diversities of gifts, but the Spirit is the same :

5 And there are diversities of administrations, but the Lord is the same :

6 And there are different kinds of operations, but the (B) GOD, who worketh all things in all *men*, is the same ;

7 (And this manifestation of the Spirit is given to every man for edification) ;

8 For to one is given by the Spirit the doctrine of wisdom, and to another the doctrine of knowledge by the same Spirit :

9 And to another faith by the same Spirit, and to another the gifts of healing by the same Spirit :

P A R A P H R A S E.

4 The second argument is, that it is one and the same Spirit which communicates all these various gifts to his Church, and all of them according to the wants and necessities of it : so that no one should undervalue another man's gift, when all the gifts help and contribute to the edifying of Christians. Now there are various sorts of gifts, such as those of healing, of tongues, &c. but the Spirit who gives them is but one, is the same. 5 And there are several sorts of orders established in the Church, such as Apostles, Prophets and Teachers, but the Lord who established them is one and the same. 6 And there are several sorts of acts of power, in which the actor is inwardly worked upon, but that GOD, who by his inward working causes all these gifts in all inspired men, is one and the same : 7 (But the Spirit is given to no man in this evident and manifest way, except for the good of Christians ; that is the only aim of the Spirit in all these instances of his bounty.) I said, that there were several sorts of gifts of the Spirit, which is true ; 8 for one the Spirit enables to preach the mystery of our redemption, in which the wisdom of GOD was most eminently conspicuous (see ch. ii. 7, 10.) another to preach the meaning of what was intended by the old Types and Prophecies among the Jews, and how they were fulfilled in our Saviour, ch. xiii. 2, 8. 9 To another is given by the same Spirit a powerful and efficacious faith, so as to be able by it to remove mountains (ch. xiii. 2.) and to an-

N O T E S.

saying that he is dead and gone ; that he is no longer in being, and there is an end of him. To this sense the opposite words of those, who say, that *Jesus is the Lord*, well agree ; for they who called him *Lord*, owned that existence and sovereignty, which he then had, after his death, over the world.

(B) It may be worth while to consider here, whether the Holy Ghost mentioned in ver. 4. be not the same with him who is called *Lord* in ver. 5. and GOD in this place : for as it is here said of GOD *ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν*, so it is said in ver. 11. of the Holy Ghost *πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα* ; among which things ascribed to the Holy Ghost is the *ἐνέργεια δυνάμεων* in ver. 10. as the *ἐνεργήματα* are here in ver. 6. ascribed to GOD.

T E X T.

10 And to another (C) the *power* (D) of working miracles, and to another *that* of teaching, and to another the *power* of discerning the gifts of the Spirit, and to another *divers* kinds of tongues, and to another the *power* of interpreting tongues :

11 But all these one and the same Spirit worketh in *you*, according to his pleasure distributing to every man *his* (E) proper gifts ;

12 For as the body is one, and hath many members, (F) (and all the members of the body, though they are many, are but one body), (G) so also is Christ :

13 For by one Spirit we have been all baptized into one body, whether *we* be Jews or Greeks, whether *we* be slaves

P A R A P H R A S E.

other the gift of healing diseases. 10 To another the ability of acting in a very powerful and miraculous manner, *viz.* of inflicting diseases, and even death by way of punishment to great sinners : to another the gift of teaching and shewing things before unknown ; to another a power of discerning, and distinguishing those who are really inspired from those who only pretend to be so : to another the power of speaking in many languages ; and to another the power of interpreting those several languages. 11 But though there be so many sorts of gifts, yet they are all bestowed by one and the same Spirit, who divides them among Christians, to every one according to his good pleasure ; 12 For as the body is one and hath many members (and on the contrary all the members of the body, though they are many, yet make up together but one body) so also are Christ and the Church, when considered together, but one body, yet many members : I say Christ and all Christians make but one body ; 13 for we were all baptized by the same Holy Ghost, and admitted by baptism into the same body : if they be Jews or heathens, slaves or freemen, they are all alike

N O T E S.

(C) I read ἐνέργεια (and not ἐνεργήματα) because the Boern. MS. and three others, with the Vulg. Ambr. Hillar. and the Scholiast, which bears Jerom's name, read thus ; and because ἐνεργήμα signifies rather the *thing wrought*, than the *power of working*, which last St. Paul means here : ἐνεργήμα is met with in the former sense in ver. 6.

(D) See my notes on ch. xi. 4. xiii. 2. and xiv. 30.

(E) I have given the sense of ἰδία and not ἰδίᾳ in my translation ; because St. Augustin and Jerom, read ἰδία but I am not determined whether this word ἰδίᾳ was not put in the margin to explain ἐκάστω, and so from thence brought by mistake into the text : the MSS. Augi, and Boern. Gr. and Lat. and the Latin of MSS. Ger. and Clar. and the Vulg. Syr. Æthiop. versions, with two of the fathers and the Scholiast omit it wholly, and it may well be spared.

(F) πάντα δὲ τὰ μέλη τῷ σώματι πολλά ὄντα] I leave out τῷ ἐνός after σώματι, by the authority of the Boern. MS. Gr. and Lat. of the Alex. and four other MSS. and of the Vulg. Syr. and Æthiop. versions. The very turn of the verse shews plainly that it ought to be omitted.

(G) So also is Christ] I suspect that Paul wrote not ἔγω καὶ ὁ Χριστός, but ἔγω καὶ τὸ τῷ Χριστῷ, sc. σῶμα, so also is *that* of Christ. See ver. 27.

T E X T.

P A R A P H R A S E.

or free-men : (H) and we have all been filled with one Spirit :

14 For the body likewise is not one member, but many :

15 If the foot should say, because I am not the hand, I do not belong to the body, (I) it doth not therefore not belong to the body.

16 And if the ear should say, because I am not the eye, I do not belong to the body, it doth not therefore not belong to the body.

17 If the whole body were eye, where would the hearing be ? if the whole body were hearing, where would the smelling be ?

18 But now hath God placed the members, every one of them, in the body, as it pleased him :

upon their baptism sharers in the Christian body, and have been all fed or filled with one Spirit : 14 for the natural body does not consist of one member only ; but is a collection of them ; so neither is the Christian body made up of one Christian, but of many. 15 If the foot should say, Because I am not the hand, I do not belong to the body, it is not therefore no part of the body. 16 And if the ear should say, Because I am not the eye, I do not belong to the body, it is not therefore no part of the body. So should any Christian (who is a prophet or teacher) say, because I am not an Apostle, I am no part of the Christian Church, it is not true that therefore he is no member of it. 17 If the whole natural body were an eye, where would the hearing be ? and if the whole were the sense of hearing, where would the sense of smelling be ? so also in the Christian body, if every member of it had exactly the one and the same gift of the Spirit, who would be left to possess the other gifts ? if every one was gifted with tongues, who would interpret ? and if all had the gift of healing only, who would have that of teaching ? 18 But now God hath in the natural body ranked all the members, both in order and number, every one of them, just as it hath pleased him.

N O T E S.

(H) καὶ πάντες ἐν πνεύμα ἐποτίσθημεν] So I read, leaving out εἰς before ἐν, as does the Alex. MS. the Augi, the Boern. and three other MSS. as also Chrysostom both in his text and commentary. Pseudo-Ignat. Ep. ad Philip. and the Syr. Æthiop. and Car. Lat. versions : some of the Latin MSS. (as Eftius has observed upon this text) read *unum spiritum potavimus* : and so do Ambros. and Augustin : agreeably to which the English Bible printed in 1568. has, *and have all drunk of one spirit*. But in our present Eng. version we have, *and have been all made to drink into one spirit* : I have rendered ἐποτίσθημεν by a more general word, *we have been filled* : and so ποτίζω is used as to its construction and sense in ch. iii. 2. Γάλα ὑμᾶς ἐπότισα, καὶ ἔβρωμα. *I have fed (or filled) you with milk, and not with meat*. Agreeably to this, Joseph. in Antiq. B. 2. ch. 10. sect. 2. says, that the serpents in Egypt καταπίνονται are *devoured* (not *drunk*) by the birds called *ibis* : and so the word μεθύω *I am drunken*, is used in ch. xi. 21. for *I am full*. See my note there.

(I) It is not necessary, that the Gr. words here and in ver. 16. should be rendered, as in our Eng. version, by way of question, *is it not therefore of the body ?* There are two negatives in the Greek, which produce the sense that I have given to the words.

T E X T.

P A R A P H R A S E.

19 And if all *the parts* were one member, where would the body be?

20 But now the members are many, yet the body is but one:

21 The (K) eye cannot say to the hand, I have no need of thee; nor again the hand to the feet, I have no need of you.

22 But those members of the body which seem to be feeble, (L) are much more necessary;

23 And those *members* of the body which we think to be less honourable, upon these we put more abundant (M) honour, and our uncomely members have a more abundant comeliness *bestowed on them by us*:

24 As to our comely *members* they have no need of *this honour*, but God hath tempered the body together, having given more abundant honour to that part which wanted it:

19 If all the several parts made up but one member, where would there be any body? for a body is a collection of members tied by some common union together: 20 but now the members are many, and yet the body is but one. Thus far I have asserted that no one member of the Christian body ought to expect to have all the gifts of the Spirit, any more than one member of the natural body may expect to have all the five senses communicated to itself only. I go on farther, under the same similitude, to shew that in the Christian body every member contributes some advantage to the other members, and therefore none are to be despised. 21 The eye (for instance) cannot say to the hand, I have no need of thee: nor again the head to the feet I have no need of you: the hands and the feet being of little use, unless they are guided by the eye and directed by the head: so neither can the healer of diseases in the Christian Church be without a preacher of the word: nor the speaker of tongues, without one gifted with the skill of interpreting. 22 But much rather (and what is much more true) those members of the natural body, which appear to be feeble than the others, are of greater use and necessity; 23 And those members of the natural body which we think to be less honourable, upon these we bestow more abundant honour in our taking more care of them, and covering them more diligently; and those members, which are uncomely, we by our outward habit make to appear with more than ordinary comeliness:

N O T E S.

(K) The Alex. and many other MSS. with the Syr. Copt. Arab. and Æthiop. versions leave out δὲ, and I have followed them, because the sense is (I think) better without it.

(L) I join πολλῶ μᾶλλον το ἀναγκαῖά ἐστι, and so do the Copt. Æthiop. and Vulgat. versions, as also Ambrose, Diodati, and Castalio.

(M) The word τιμή may signify a *covering*, as well as *honour*: for so in Gen. xx. 16. כסות *tegumentum* is rendered by the LXX. τιμή, probably because the giving a suit of raiment was reputed in ancient times the highest mark of respect. It seems as if St. Paul had this idea of the word τιμή in view, because the verb is περιτίθεμεν, which signifies *to put on, round or over*.

T E X T.

P A R A P H R A S E.

25 To the end that there should be no (N) division in the body, but that the members should have the same care one for another.

26 And *that*, (O) if one member suffereth any thing, all the members should suffer with it, and if one member glorieth, all the members should rejoice with it.

27 Now ye are the body of Christ, (P) and *his* members in part.

28 And God has placed some in his Church first Apostles, secondly Prophets, thirdly Teachers, then miracles, then the gifts of healing, (Q) helps,

24 I say our uncomely parts, for our comely ones have no need of our care, they being sufficiently beautiful of themselves: but God hath tempered the body well together, hath mixed one member with another, and so ordered it that more care should be taken to cover and adorn that member which wanted it, than the others which do not: 25 This God does to the end that there should be no separate interest in the body, but that all the several members should join in one common care and regard for the whole: 26 and that, if one member suffers any thing, all the members should suffer with it; or if one member has any thing to glory in, all of them should rejoice together with it. 27 Now ye Christians are a part of that body of which Christ is the head, and, as many as ye are, ye are so many members of his body: those Christians among you who seem to have the lowest gift of the spirit, are still very necessary: and those, whom ye imagine to be the least honourable, are not the least useful for the edification of the Church: so that (as I said) we may conclude, that all the gifts of the Spirit are useful;

N O T E S.

(N) See my notes on ch. i. 10. and xi. 18.

(O) καὶ εἴ τι πάσχει ἐν μέλῳ, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλῳ, συγχαίρει πάντα τὰ μέλη] The Boern. MS. Gr. and Lat. and the Augien. MS. read εἴ τι *si quid* (not εἴτε) in the first sentence: and thus the Vulg. Clar. Lat. and Ger. Lat. and Ambros. and the Scholiast under Jeron's name have it. I read also συμπάσχει and συγχαίρει, not συμπάσχει and συγχαίρει, and understand *ἵνα* before them to make the sense of this verse the better connected with the former verse: there are four MSS. which give us this reading, and the Syr. and Arab. versions agree with them, as also Castalio's: but I must observe further that δοξάζεσθαι in this verse signifies not (as our Eng. version renders it) *to be honoured*, but *to glorify* or *rejoice*; the Vulg. renders it here by *glorari*, and Cyprian by *letari*: the Arab. is the same with *gaudere*: all amounting to the same sense; in the Syr. version both δοξάζεται and συγχαίρει are rendered by a word signifying *glorificari*.

(P) καὶ μέλη ἐκ μέρους] *And members in particular* (says our Eng. version), but I chuse rather to render it *and his members in part*, i. e. *some of them*. So ἐκ μέρους γινώσκομεν ch. xiii. 9. signifies *we know in part*. See my note on ch. xi. 18.

(Q) *Helps, governments, ἀντιλήψεις, κυβερνήσεις*] These two words (notwithstanding all that the commentators say about them) I do not understand: and in no other part of the New Testament is either

T E X T.

P A R A P H R A S E.

governments, the *divers* kinds of tongues, (R) and the interpretations of tongues.

29 Are all Apostles? are all Prophets? are all Teachers? (S) do all *work* miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 (T) No: but desire the (U) greater gifts, and I am going to shew you a still more excellent way.

and no one among Christians is to be despised, because they are all in some measure assisted by the Spirit. But (to leave that similitude which I have hitherto pursued) I say that 28 God hath placed in his Church first Apostles, secondly Prophets, thirdly Teachers: and then God has given to it the power of working miracles, the gifts of healing, and the different kinds of tongues, and the interpretation of them: 29 Are all apostles? are all Prophets? are all Teachers? have all power of working miracles? 30 or have all the gifts of healing? do all speak with foreign tongues? are all able to interpret those tongues? 31 No: but you may innocently desire of God in prayer such as are the greatest among these gifts; and I will shew you a still more excellent way than all these, I mean Love.

N O T E S.

either of them, in any sense, mentioned as the gift of the Spirit: especially it is observable that in ver. 29, 30. where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them; while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυνάμεις*, some taking the meaning of *δυνάμεις* to be *helps*, *assurances*, (as in 2 Cor. xii. 9.); other to be *κυβερνήσεις* governments, *δυνάμεις* powers, (as in Rom. viii. 38.) both which elsewhere signifies in SS. and from thence the words might have been thrown by mistake into the text itself, as is often seen in all other ancient books.

(R) I have added here *ἐρμηνείας γλωσσῶν*, because these words are found among Wecheliuss's various readings; in the Vulg. and latter Syr. version in Gregory Nazianz. and Ambrose: and because they seem to be required here, in as much as *μὴ πάντες διερμηνεύουσιν* ver. 30. answers to them: and in ver. 10. we have *ἐρμηνεία γλωσσῶν*.

(S) *μὴ πάντες δυνάμεις*] sc. ἔχουσιν, borrowed from the following verse: or rather we may understand here with the Syr. some word which signifies *edunt* or *operantur*, *work miracles*.

(T) See ch. ix. 10.

(U) I read *τὰ μείζονα*, (not *τὰ κρείττονα*) with the Alex. and six other MSS. and thus in ch. xiii. 13. St. Paul says, *μείζων δὲ τούτων ἡ ἀγάπη*.

C H A P. XIII.

T E X T.

1 **I**F I speak with the tongues of men and Angels, but have not (A) love, I am *like* sounding brass, or a tinkling cymbal:

2 And (B) if I have *the gift of* teaching, and understand all mysteries and all knowledge, and if I have all faith, so that I could remove mountains, but have not love, I am nothing:

3 And (C) if I give all my substance to be eaten, and if I give my body that

P A R A P H R A S E.

1 Though I were able to speak all the several languages used by men upon earth, nay even though I were able to understand and converse with the Angels in their methods of conveying their sentiments to one another, yet if I have not Love towards my neighbour, all these languages and abilities will be of no value to me. I shall be like a bell or a cymbal, which only gives a sound, because it is hollow and empty.

2 Nay, though I should have the gift of teaching all spiritual things, though I should understand all the mysteries of our redemption by Christ, and the meaning of all those places which in the Old Testament are types of Christ: though I should have so strong a faith, as to be able to remove mountains (Matth. xvii. 20.) yet if I have no Love, all these gifts will profit me nothing. 3 Nay though I should give my whole substance to be eaten by the poor, though I should give my body to be burned, and so suffer martyrdom for the Gospel, yet if I have

N O T E S.

(A) *Love*] I chuse to render *ἀγάπη* all along in this chapter by *love*, rather than by *charity*, as it is in our present Eng. version: for *charity* now-a-days with most readers will pass for *almsgiving*, which is only one branch (and that not the most considerable, ver. 3.) of St. Paul's charity. In the folio English Bible of 1568 it was rendered *love*, and therefore I only recal the ancient word; by which the word *ἀγάπη* is rendered in Gal. v. 22. and also in 1 Thess. i. 3. where it is joined, as here, with *faith* and *hope*.

(B) *ἐὰν ἔχω προφητείαν*] I am of opinion that this signifies *the gift of teaching* things divinely revealed, and not *the gift of prophecy*: for the following words, *and understand all mysteries and all knowledge*, seem to determine this to be the sense of the word *προφήτεια*: besides, in ch. xiv. 3. it is said that *ὁ προφητεύων* *speaketh unto men to edification, and exhortation, and comfort*, and in ver. 4. that he *edifieth the church*; see also ch. xiv. 31. Now these are not so much the fruits of *prophecy* in the usual sense of the word, when understood for foretelling things to come: they are rather the fruits of teaching by inspiration. See my note on ch. xi. 4. and xiv. 30. and see Collyer's Sacred Interp. vol. 2. p. 152.

(C) *ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου*, *If I give all my substance to be eaten*] Thus the words signify, and therefore when our Eng. version has it *to feed the poor*, it does not follow closely the original: indeed the Syr. and Vulg. versions put in the word *poor*, and I suspect that *τοῖς πτωχοῖς* is lost out of the original; for the Boern MS. has after *ὑπάρχοντά μου* an empty space of above half a line

I may

T E X T.

P A R A P H R A S E.

I may be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, it is courteous; love envieth not, love (D) is not inconstant, is not puffed up:

5 It doth not act indecently, (E) it seeketh not its own good things only, (F)

not Love, all this would be no manner of profit or advantage to me. The several excellent qualities of this Love, which I recommend to you as better than all those spiritual gifts, are these. 4 Love suffereth long the affronts offered to it; and is of a good, courteous, and sweet disposition; Love does not envy the prosperity of our fellow creatures, does not behave itself with levity and inconstancy, nor is puffed up upon the account of its own good fortune: 5 It does nothing which men may think base, unworthy and indecent; in all its actions it regards not its own spiritual good only, but that of its neighbours too, and therefore will do nothing which may cause them

N O T E S.

(D) ἡ περπερεύεται] The commentators are much divided about the sense of περπερεύεται, and about its origin, whether it be Greek or Latin. I think it to be of eastern extraction: for the word *pharphar* (we may read it *parpar*) in Arab. signifies *movit, agitavit, levis mente fuit*: from whence in the same language *pharpharab* (or *parparab*) is *levitas & inconstantia mentis*. In this sense the old Roman poet Accius (as quoted by Nonius) seems to have used the word *perperus*, when he says, *describere in theatro perperos populares*: and again when he joins *duclabilitas nimia* (a too great easiness to be led) to *perperitudo*. Thus also Marc. Antonin. in lib. 5. sect. 5. says, περπερεύεσθαι καὶ τοσαῦτα ῥιπιάζεσθαι τῇ ψυχῇ; both he and Accius (as it seems) using the word for *inconstancy of mind*: in this sense Theophylact understood the word here, and so I have translated it. There is another sense of the word περπερεύεσθαι, which (as Victorius explains it) is *to dress out with ornaments*, and for this the authority of Clemens Alex. and Basil is produced by the commentators; and also Cicero's in lib. 1. ad Art. Ep. 13. Our English translation *vaunteth not itself* may be justified from Hesychius's explaining περπερεύεται by ἐπαίρεται: but then this quality of love will be the same with what follow, *is not puffed up*.

(E) ἡ ζητεῖ τὰ ἑαυτῆς] *Seeketh not her own* (says our Eng. version): but St. Paul means here that love is not only desirous of her own spiritual welfare, but of her neighbour's also: that τὰ ἑαυτῆς signifies *spiritual good*, appears from the like phrase in ch. x. 24, 33. and that the word *only* should be understood here, see my note on ch. i. 17. and on ch. x. 24.

(F) ἡ παροξύνεται] *is not easily provoked*, as our Bible renders it: but it signifies rather *is not embittered*, (the English Bible of 1568. has *is not bitter*), or *is not highly provoked* (as Dr. Hammond renders it), *i. e.* though it be angry upon a just occasion, yet it is never outrageously angry. Thus Basil. Reg. Brev. Interrog. (cited by Mills) interprets it, τὸ σφοδρότερον ἀπὸ θυμοῦ νῆψμα παροξυσμός ὀνομάζεται, *a very vehement emotion of mind proceeding from anger is called παροξυσμός*; and thus the word is used in LXX. Deut. i. 34. and in other places.

T E X T.

P A R A P H R A S E.

it is not highly provoked, (G) it meditateth no mischief :

6 (H) It rejoiceth not over wickedness, but rejoiceth together with righteousness :

7 It (I) covereth all things, it believeth all things, it hopeth all things, it endureth all things.

8 Love never ceaseth : but whether (K) there be teachings, they shall come

to stumble (ch. x. 24.) it is never embittered and provoked to any great degree ; and, consequently, when it has received an affront, it does not meditate any revenge, any return of evil for evil : 6 It is not pleased at seeing the wickedness of men, but when it sees men live up to the terms of the Gospel, and religion flourish, then it rejoices together with piety and religion : 7 It covereth all failings, it believeth all things, it hopeth always for the best, and beareth all the impertinence and malice of men. 8 So far for its present good qualities : but there is still one circumstance more in which Love excels, *viz.* in its duration : for Love never faileth, it is equally a virtue in heaven as on earth : but if any man has the gift of teaching, that must cease ; if he has the gift of tongues, they must cease ;

N O T E S.

(G) ἐλογίζεται τὸ κακόν, *it meditateth no mischief*] i. e. it does not hatch or contrive any ill to any one by way of revenge or upon any other cause : for so λογίζεσθαι κακόν is used by the LXX. Pf. xxxv. 4. and xli. 7. Diodati agrees with me, when he translates it, *non divisa il male*. Our English translation, which has *thinketh no evil*, does not express the full force of the Greek words.

(H) εὐχαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ] The word ἀλήθεια here must signify something opposite to ἀδικία ; if this signifies *unrighteousness*, so the former must signify *righteousness* : and so ἀλήθεια is used in John iii. 21. 2 John ver. 4. and in 3 John ver. 3, 4. and thus the word is here rendered *justitia* by Pasor in his Lexicon, and by the Æthiop. and Copt. versions. Or perhaps ἀλήθεια may here signify *truth*, and ἀδικία which is opposed to it, may signify *falsehood*, as Tillotson, fol. vol. iii. p. 205. observes upon 2 Theff. ii. 12. *Who believed not the truth, but had pleasure in unrighteousness*, ἀδικία, i. e. falsehood and imposture ; and so in Luke xvi. 9. μαμμωνᾶ τῆς ἀδικίας signifies, not *mammon of unrighteousness*, but false and deceitful riches in opposition to the true ones : as the word ἀδικία and ἀδικία are used by the LXX. in Deut. xix. 18. Pf. xxvi. 6. Job xxvii. 24. Jerem. v. 31. Ezech. xxiii. 7. Hos. xii. 7. Amos viii. 5.

(I) Πάντα ἔχει] *it beareth all things*, says our Eng. version : but I chuse to render it, *it covereth all things* ; because bearing all things is the same with *enduring all things* mentioned afterwards, and because ἔχειν in its primary use signifies *to cover* ; the Æthiop. version seems to have understood it thus, for here it answers to *in omnibus misericors est* ; now it is the part of a merciful man to *hide* or *conceal* the faults of others, as it is said of Joseph, that being δίκαιος a *just* or rather *merciful* man, though he intended to put away his wife Mary, yet he was willing to put her away privily, Matth. i. 19.

(K) See my note on ver. 2. of this ch. and on ch. xi. 4. and xiv. 30.

T E X T.

to an end; whether there be tongues, they shall cease; and whether there be knowledge, it shall come to an end:

9 For now we know in part *only*, and we teach in part *only*:

10 But when that which is perfect cometh, then that which is in part, shall come to an end.

11 When I was a child, I spake as a child, I apprehended *things* as a child, I reasoned as a child: but when I became a man, I put an end to the things of a child.

12 We see as yet (L) through a glass, darkly; but then *we shall see face to face*: now I know in part *only*, but then I shall know, even as I am known.

P A R A P H R A S E.

and if he has knowledge in the prophecies and types of the Old Testament, this knowledge must cease. The reason why these must cease, is because they are imperfect: 9 for we have this knowledge in part only, and this power too of teaching is in part only: it is true that we have as much of both as is sufficient for the present occasions of the Church; but if we compare our share of them with the whole bulk of what may be known and taught, ours will be found a very small portion of them: 10 From their imperfection therefore I argue that they must cease, because when we come to heaven, and are endowed with perfection of knowledge in things, the limited share of knowledge will drop of course, I may illustrate this matter by a similitude: 11 When I was a child, I spake like one, I apprehended things as weakly as a child does, and I reasoned upon them with as little judgment as a child does: but when I came to years of discretion and judgment, all childish speeches and reasonings ceased and gave way to my more perfect knowledge. Even so will the perfection of knowledge in heaven put an end to the imperfect share which we now have on earth: 12 For now we see things as it were through a glass only, and under a covert or disguise, not clearly and distinctly; but then we shall see them with as much plainness, as men understand one another when they converse face to face: at present I know nothing, except in part; but then I shall know things in a perfect manner, in the manner that God now knows me and all my

N O T E S.

(L) *Through a glass*, δι' ἐσόπτρου] Among the ancients *glass* was not brought to that perfection in which we have it at present: objects seen through it were not seen very distinctly. And it is not certain, that even so clear a medium as *glass* is meant here; for thin plates of *horn*, transparent *stone*, and the like were made use of by the ancients in their windows, that they might receive the rays of light (without the wind) through them; and whatsoever they could thus see through, was called ἐσόπτρον *speculare*. See Lamb. Bos in Exercitat. p. 147.

T E X T.

P A R A P H R A S E.

13 And (M) on the other hand these three, faith, hope, love, are of a long continuance; but the greatest of these is love.

thoughts, words, and actions. 13 Nay, of those virtues, which are not confined to the present wants of the Church in its infancy, but are to be always practised by all Christians both in this world and the next, such as are Faith, Hope, and Love, (I say) even of these three the greatest is Love.

C H A P. XIV.

1 FOLLOW after love, and be desirous of the gifts of the spirit; but chiefly that ye (A) may teach.

2 For he who speaketh in a foreign tongue, doth not speak to men, but to God; (B) for no man heareth any thing, and he speaketh mysteries to his mind only:

3 But he who teacheth, speaketh unto men edification, and exhortation, and comfort.

1 So that upon the whole, I advise you to follow after Love with eagerness, and (as it were) to pursue it; permitting you at the same time to be desirous of the gifts of the Spirit, especially that ye may teach, rather than that ye may speak foreign languages. 2 For he that speaks in a foreign language, speaks not to men, but to God only; for nobody understands him, though he speaks mysteries to his own understanding, *i. e.* so as to be understood by himself: 3 But on the other hand, he who teaches, speaks unto men to their edification in faith, to exhortation in duty, and

N O T E S.

(M) *Νυνὶ δὲ μένει πίστις*] The Boern. MS. Gr. and Lat. and the Augi. MS. with the Syr. version leave out *νυνὶ*, and those MSS. have *μένει δὲ*: if *νυνὶ* be retained, it must signify not *nunc*, but *verò*, and be only a mark of opposition, as it is in Heb. xi. 16. and also in this epistle v. 11. xiv. 6. and xv. 20. where see the note. I have here interpreted *μένει* are of long continuance, viz. longer than that of the miraculous gifts of tongues, of teaching, or of knowledge; and so *μένει* signifies in ch. iii. 14. *If any man's work μένει abides*, *i. e.* continues and lasts. See also Heb. x. 34. The Syr. version runs thus in Latin, *Hæc enim sunt tria, quæ manent, &c.* and this seems to confirm the sense, which I have given to *μένει*.

(A) See my note on ch. xiii. 2.

(B) *ἑδὲις γὰρ ἀκεί, πνεύματι δὲ λαλεῖ μυστήρια*] The Boern. MS. Gr. and Lat. and some of Velef. MSS. have *πνεύμα δὲ*: Lucas Brug. found *spiritus* in his Lat. MSS. and the Scholiast under Jerom's name has the same. I am inclineable therefore to think, that we ought to read *ἑδὲις γὰρ ἀκεί τι, πνεῦμα δὲ λαλεῖ μυστήρια*. The word *πνεῦμα* signifies not here the *Holy Spirit*, but the spirit that is in man, or his mind: and so we have in the same sense *τὸ πνεῦμά μου προσεύχεται* in ver. 14. but if *πνεύματι* be the right reading, it must signify *in his own mind*, or *in his own spirit*, as *προσεύχομαι τῷ πνεύματι* in ver. 15. and *ἐνλογήσης τῷ πνεύματι*, ver. 16. See my note on ver. 14.

T E X T.

P A R A P H R A S E.

4 He who speaketh in a *foreign* tongue, edifieth himself; but he who teacheth, edifieth the Church.

5 I wish indeed that ye all could speak with *foreign* tongues, but more that ye could teach; for greater is he that teacheth than he that speaketh with *foreign* tongues, (C) except there be one who can interpret, that the Church may receive edification.

6 Nay should I, brethren, come to you speaking with *foreign* tongues, what profit should I be to you, unless I should speak to you either by revelation, or by knowledge, or by teaching, or by doctrine?

7 Even the things without life, which give sound, (whether they be the pipe, or the harp) except they give a distinction to the notes, how shall it be known what *tune* is piped or harped?

8 (D) And if the trumpet give an uncertain sound, who will be prepared for the battle?

9 In like manner also, if ye utter by the tongue a discourse that is not understood, how shall what is spoken be known? for ye will speak into the air *only*:

10 (E) There are perhaps as many kinds of languages in the world, *as nations*, and no one is without a language;

comfort in distress: 4 He who speaks in a foreign tongue, instructs himself only; but he that teaches, instructs the assembly. 5 I should be very glad if ye all spake with foreign tongues, but much more, if ye all taught: for he who teaches is superior, and is of more use than he who speaks foreign languages, except he or some body else there present can interpret what he speaks, that the assembly may receive the benefit of instruction. 6 And should I myself, brethren, come to you speaking in several foreign languages, of what advantage should I be to you, unless I speak to you what ye might understand and what ye might profit by? 7 Even things without life, and giving sound, such as the pipe and the harp, if they do not give a distinction to the notes, how shall it be known what tune is played upon the pipe or harp? 8 And if the trumpet give an uncertain sound, who will prepare himself for the battle? 9 In the same manner also it is with you; for if ye do not speak to be understood, how shall it be known what ye speak? for ye will be like people speaking to the air only: 10 There is a great variety of languages in the world, as many almost as there are nations;

N O T E S.

(C) ἐκτός ἐἰ μὴ διερμηνεύῃ] The Boern. and Augi. MSS. have ἐκτός ἐἰ μὴ ἢ ὁ διερμηνεύων, and the Clar. and Ger. MSS. Gr. and Lat. have διερμηνεύων, and the Syr. version runs thus in Latin, *nisi* (fit) *exponens* or *interpretans*. This reading leads us into the true sense of the place, which is not *except he interpret*, but *except there be one, who can interpret*; see ver. 27, 28. Every Christian who, had the gift of tongues, had not the gift of interpretation; as may be seen in ver. 13. but our Eng. version seems to make the not interpreting, what was delivered in a foreign tongue, to be the effect of choice, not of inability.

(D) καὶ γὰρ signifies only *and*; for γὰρ is an expletive here, and is not rendered by the Syr. Arab. and Æthiop. versions: see my note on ch. xi. 22.

(E) τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ ἑδὲν αὐτῶν ἄφωνον] The Alex. Boern. and other Gr. and Lat. MSS. leave out αὐτῶν, and so do the Copt. and Vulg. versions. I am of opinion that

T E X T.

11 If therefore I know not the meaning of the language, (F) I shall be a Barbarian in respect of him who speaketh, and he who speaketh, a Barbarian in respect of me.

12 In like manner do ye also, since ye are desirous of the gifts of the Spirit, (G) seek that ye may excel to the edifying of the Church.

13 Wherefore let him who speaketh in a *foreign* language, (H) pray so as that he may interpret too;

P A R A P H R A S E.

and no nation is without one; 11 If then I know not the meaning of the language which I hear speaking, I shall be in the condition of a Barbarian to him that speaketh, and he that speaketh will be the same to me: we shall neither of us understand one another any more than we should be able to understand a Barbarian: 12 And the very same thing will happen to you, it will be just your case. Seeing then ye are desirous of the gifts of the Spirit, seek that ye may excel in those which tend most to the edification of the Church. 13 Therefore let him who speaketh in a foreign

N O T E S.

that it ought to be omitted, and that ἔθεν relates to ἔθεν, understood in this place, as Diodati supposes it to do. So that instead of what our Eng. version gives us, *and none of them are without signification*, I translate the words thus, *and no one (nation) is without a language*: which sense the Æthiop. version expresses exactly: φωνή is thus rendered by the word *lingua* in the Vulgat. version, and by a word signifying the same in the Syriac: so is ἄφωνον by *without some language* in the margin of Dr. Hammond's New Testament. But the chief difficulty here is about the word *ποσαῦτα*, which being a relative word, must have something to answer to it: and perhaps it has something here, though it be not expressed in words: for after *as many kinds of languages* we may understand *as there are nations*. So the word is used elsewhere, as in Job xiv. 9. *ποσῶτον χρόνον μεθ' ὑμῶν εἰμι* *so long time (i. e. as I have been) have I been with you*. Acts v. 8. *Εἰ τοσάυτε τὸ χαρίον ἀπέδοσθε*: *did you sell the field for so much (i. e. as your husband has brought here, and no more) money?* Our folio English Bible of 1568. has *There are so many kyndes of voices* [as it cometh to passe] *in the worlde*.

(F) This manner of expression is not peculiar to St. Paul, for Herodot. l. 2. says, *βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τὰς μὴ σφὶ ὁμογλώσσους*; *the Egyptians call all those barbarians, who use a language different from theirs*. And so Ovid says, in Trist. V. 10. *Barbarus hic ego sum, quia non intelligor ulli*. And in much the same manner of speaking, Cicero in Tusc. Disp. l. 5. c. 40. says, *Epicurei nostri Græcè fere nesciunt, & Græci Latine: ergo hi in illarum, & illi in horum sermone surdi*.

(G) *πρὸς τὴν οἰκοδομὴν τῆς Ἐκκλησίας ζητεῖτε ἵνα περισσεύετε*] The Alex. MS. and Ambrose read here *προφητεύετε*, which I do not believe to be the true reading: but it will help us to the true sense of the place: the *προφητεύετε* was perhaps placed in the margin to express the meaning of *περισσεύετε*; for when St Paul recommends to them that they should desire to excel, he means that they should desire to be able to teach, and instruct for the edifying of the church.

(H) *Pray so as that he may interpret too, προσευχέσθω ἵνα διερμηνεύῃ*] Our English version is *pray that he may interpret*: but St. Paul does not here mean that they should pray to God for the power of interpreting. He is speaking of their praying in a foreign tongue before an assembly of Christians,

T E X T.

P A R A P H R A S E.

14 For (I) if I pray in a *foreign* language, my mind prayeth, but my meaning is of no use.

15 What then? I will pray in my mind, and I will pray so as to be understood; I will sing in my mind, and I will sing so as to be understood.

16 Else (K) if thou shalt give thanks in *thy* mind, how shall he who filleth the place of the unlearned, say Amen to thy thanksgiving, since he knoweth not what thou sayest?

17 For thou indeed givest thanks well, but the other is not edified.

18 I (L) give thanks to God, speaking in more *foreign* languages than ye all;

languages, pray so as that he or somebody else may interpret it. 14 For if I should pray in a foreign tongue, my understanding prayeth, but

my meaning is with respect to others unfruitful. 15 What then shall I do? why, I will pray so as to be understood by myself, and also to be understood by others: I will sing hymns so as to understand myself, and that others also may understand me. 16 Else, if thou givest

thanks to God by thy hymns in a language understood only by thy own mind, how can he who is unlearned in the congregation, say Amen at the end of thy thanksgiving, since he

knows not what thou sayest? 17 For thou indeed givest thanks rightly with respect to thyself; but the other, who is thy hearer, is not edified by it. 18 I thank my God, that

N O T E S.

as appears from the next verse; and his advice is that they should never do this, unless they themselves, or somebody else there present had the gift of interpreting those tongues, and making them intelligible to the whole body of the hearers, (see ver. 5. and 27.) La Cene in his Proj. d'une verf. nouv. translates the words thus, *prie en sorte qu'on l'interprete*. That *ἵνα* may be used in the sense which I have given it, see my note on ch. i. 15.

(I) *ἐὰν προσεύχωμαι γλώσση, τὸ πνεῦμά με προσεύχεται, ὃ δὲ νῆς με ἀναρπὸς ἐστὶ*] One of the greatest difficulties in this epistle is contained in these words: and the fixing the true meaning of the words *πνεῦμα* and *νῆς* will serve to solve this great difficulty. I observe therefore, first, that St. Paul himself in ver. 19. explains *λαλεῖν τῷ νοῖ* by *ἵνα ἄλλος κατηχήσῃ* so that the sense of *νῆς* seems to be *that understanding which the hearer has of what is said*; and this sense of it will well agree with *προσεύχομαι νοῖ* and *ψαλῶ νοῖ* in the next verse. I observe secondly, that *πνεῦμα* and *νῆς* have a sense opposite the one to the other; so that if *νῆς* be rightly rendered (as I think it is from St. Paul's own explanation of it) then *πνεῦμα* must signify *a man's own mind*, i. e. *his own understanding of what he himself speaks*: and this sense of the word well suits with *προσεύχομαι πνεύματι*, and *ψαλῶ πνεύματι* in ver. 15. and with *πνεῦμα* or *πνεύματι* δὲ λαλεῖ μυστήρια in ver. 2. on which verse see the note.

(K) *If thou shalt give thanks, ἐὰν εὐλογήσῃς*] See my note on ch. xi. 24.

(L) *Εὐχαριστῶ τῷ Θεῷ με, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν*] Which our Eng. version renders, *I thank my God, I speak with tongues more than you all*: but I find that the Alex. and other good MSS. and the Syr. Copt. and Æthiop. versions leave out *μᾶ*: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all*. St. Paul used *εὐχαριτεῖν* in the two preceding verses for *giving thanks* in the publick service of the church, and so it means here, as I think.

T E X T.

P A R A P H R A S E.

19 Yet I had (M) rather speak five words in the Church (N) so as to be understood, that I may instruct others also, than ten thousand words in a foreign language.

20 Brethren, be ye not children in understanding, but (O) in evil be infants, and in understanding perfect men.

21 It is written in the law, (P) "with other tongues, and with other lips will I speak unto this people, and yet for all that, they will not hear me, saith the Lord."

22 Therefore foreign languages are for a sign, not so much to those who believe, as to unbelievers: but teaching is not so much for unbelievers, as believers.

23 If therefore the whole Church be come together into one place, and all speak in foreign languages, (Q) and

I speak with more tongues than ye all: 19 Yet I had rather speak five words which are intelligible, that I may instruct others, than ten thousand words in a foreign tongue. 20 Brethren, be ye not children in wisdom: in what is evil be children, but in sense and wisdom be ye grown men: *i. e.* this proceeding of yours seems to shew great folly. 21 But consider farther what is written in the Law, Isai. xxviii. 11. *With the tongues of foreigners, and with the lips of foreigners will I speak to this people, and yet for all that will they not hear me, says the Lord.* 22 So that the gift of tongues is a sign more proper for them who do not believe, than for those who do believe; because the strangeness of the miracle may help to convince them: but teaching is not so proper for unbelievers as for believers. 23 If therefore the whole assembly meet together, and all who speak, speak with tongues, and if any unbelievers, who are illiterate, enter, will

N O T E S.

(M) Here ἢ stands for μάλλον ἢ, as in Luke xv. 7. and in Joseph Antiq. Jud. B. 4. ch. 5. sect. 2. and B. 5. ch. 1. sect. 26. So in Hom. Iliad. α. v. 117. we read,

Βέλομ' ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολέσθαι.

And the LXX. according to the Vatican MSS. in Hof. vi. 6. have ἐλεῖ- θέλω ἢ θυσίαν, &c.

(N) Instead of διὰ τῆ νοός μς, I read τῶ νοί μς: because the Boern. Gr. and Lat. the Alex. and many other MSS. and ancient versions, as the Syr. Copt. Vulg. &c. read thus; and it is more conformable to St. Paul's manner of speaking in ver. 15.

(O) *In evil.* See note on ch. v. 8.

(P) For ὅτι ἐν ἑτερογλώσσοις, I read ὅτι ἐν ἑτέραις γλώσσαις, which last is the reading of Augi. MS. the Boern. MS. Gr. and Lat. and of the Syr. Copt. Vulg. Arab. and Æthiop. versions: it answers better to the following words, ἐν χείλεσιν ἑτέροις, and is more agreeable to the words of Isa. xxviii. 11. (from whence these words are quoted by St. Paul); for we read there בְּלִשׁוֹן אֲחֵרָה, which, (though the LXX. have translated by διὰ γλώσσης ἑτέρας) might more literally have been rendered by ἐν γλώσση ἑτέρα, *i. e.* *in (or with) another tongue.* The only difference is, that the Hebrew words and those of the LXX. are in the singular number, whereas St. Paul here uses the plural: but however that be, the words of Isaiah plainly relate to things and not to persons, and therefore ἑτερογλώσσοις is not right.

(Q) εἰσελθῶσι δὲ ἰδιῶται ἢ ἀπίστοι, *and there come in those that are unlearned or unbelievers*] Thus the Greek text, and thus our Eng. version: but I believe that here is a fault in the text: for except the (heathen) person entering were both unlearned and an unbeliever too, he would not think them

T E X T.

P A R A P H R A S E.

there enter unbelievers who are unlearned, will they not say, that ye are mad?

24 But if all teach, and any unbeliever who is unlearned enter, (R) he is discovered by all, he is judged of by all:

25 (S) The secrets of his heart are made manifest, and so falling down upon his face, he will worship God, and declare that God is verily among you.

26 What then, brethren? when ye meet together, (T) hath every one of

they not say that ye are mad, in that ye talk in language which is not understood? 24 But if all who speak, teach and instruct, then if any unbeliever who is illiterate, enters, they (in as much as they are enabled to tell the secrets of the heart) apply their instructions in a manner which most affects him, and give rules according to the sins which they know he is guilty of: he is discovered by them all what manner of man he is, he is searched and judged of by them. 25 The secrets of his heart are made manifest, and thereupon falling upon his face, he will worship God, and declare that God is truly present in your assembly. 26 What then, brethren? when you meet together, have ye all different gifts? has one an inspired

N O T E S.

them mad for speaking in foreign languages; an unbeliever who was learned and understood those languages, would not be surprized; and a believer who did not understand them, would in reverence think well of those speakers: I would therefore leave out *ἡ* as the Æthiop. version does both here and in the next verse, and then the sense will be good, as I have rendered the words, *and there enter unbelievers who are unlearned.*

(R) Ελέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων] Which our Eng. version renders thus, *he is convinced of all, he is judged of all:* but I chuse to render these words thus, *he is discovered by all, he is judged of by all* agreeably to the Syr. verosin, which renders ἐλέγχεται by a word that signifies *investigatur, exquiritur.* And thus ἐλέγχω signifies in John iii. 20. *Every one that doth evil, hateth the light, ἵνα μὴ ἐλέγχῃ τὰ ἔργα αὐτοῦ, lest his deeds should be discovered.* The word προφητεία signifying not only foretelling things to come, but also teaching by inspiration, and telling hidden things that are present (such as the lusts and thoughts of a man's heart) it is properly said, that, if all προφητεύωσι, the unbelievers who entered the assembly, *would be discovered and judged of by all.* see my note on ch. ii. 14.

(S) I leave out καὶ ἔτω at the beginning of this verse, because it is not found in the Boern. MS. Gr. and Lat. or in the Alex. and ten other MSS. or in the Syr. Copt. Vulg. and Æthiop. versions: probably the words καὶ ἔτω, which come soon afterwards, were the occasion of this mistake here.

(T) Ἐκαστὸς ὑμῶν ψαλμὸν ἔχει; διδαχὴν ἔχει; ἀποκάλυψιν ἔχει; γλῶσσαν ἔχει; [ἔς.] I have put these words into an interrogation, as Grotius would have them, and as the sense (I think) requires. The Alex. and two other MSS. leave out the words διδαχὴν ἔχει: but both διδαχὴ and ἀποκάλυψις are joined together in ver. 6. though the sense of them be not much different. However I have ventured to alter the order of the words, placing ἀποκάλυψιν ἔχει before γλῶσσαν ἔχει; because γλῶσση and ἑρμηνεία have an affinity to one another, and do elsewhere go together, as in ch. xii.

T E X T.

you a psalm? hath he a doctrine? hath he a revelation? hath he a *foreign* language? hath he *the gift* of interpretation? *if he hath*, let all things be done so as to edify.

27 And if any speak in a *foreign* language, (U) *let it be done* by two only, or at most by three, and *that* one after another, and let some one interpret.

28 But, if there be no one to interpret, let him be silent in the Church, and let him speak to himself and to God:

29 And *as to* the Teachers, let two or three *of them* speak, and let the others discern:

30 (X) And if a revelation be made to another who is sitting, let the first have done speaking, *before he begins*:

31 For ye may all teach singly, so that all may learn, and all may be comforted;

32 And (Y) the spiritual gift of the teachers is subject to the teachers;

P A R A P H R A S E.

hymn? has another a doctrine revealed to him? has another a foreign tongue? has another a power of interpreting tongues? however, let this be your general rule, let all things be done to edifying. 27 If any one speaks with a foreign tongue, let only two or three at most speak with it at one meeting, and those one after another; and let one, who is present, interpret what they thus speak. 28 But if there be no one present who can interpret, let the speaker in the foreign tongue hold his peace in the assembly; and let him address himself to himself, and to God only. 29 And so for the teachers, let two or three of them speak at one meeting, and let the rest judge of what they say, whether it be conformable to the old prophecies and the doctrine of Christ: 30 And if any thing be immediately revealed to one who is sitting, let him stay till the first has done; 31 for ye should all of you, who teach, teach one after another, to the end that all present may learn and be comforted: which could not be, if all were speakers, and none hearers: this is the first argument, the advantage: 32 Another is the possibility of it, which is, that this gift of the Spirit, when it actually is present with the teachers, does not irresistibly move them, but it is in their power to suspend the effects

N O T E S.

28, 30. and because this is the order of the words in the Alex. and Boern. and Clar. and Ger. MSS. and in the Syr. Copt. Vulg. and Æthiop. versions.

(U) κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύετω] The Syr. has here, *duo loquantur, aut ad summum tres, vicissimque loquantur, & unus interpretetur*: this is, I think, the sense of the place, but we need only supply with Castalio, *γενέσθω fiat, let it be done*, to fill up the sentence. The paraphrase will be found to clear up the meaning of the place.

(X) Ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθήμενῳ, ὁ πρῶτος σιγάτω] Observe here that ἀποκαλυφθῇ is used impersonally without a nominative case, and signifies *if a revelation be made*: see my note on ch. vi. 16. And observe also, that what is here called *having a revelation* is in ver. 31. called προφητεύειν, and the end of both is there said to be *that all may learn, and all may be comforted*; so that here is another proof that προφητεύειν signifies in this chapter *teaching*, (see farther in my notes on ch. xi. 4. and xiii. 2.) and we have here a proof also that προφητεύειν signifies *teaching by revelation*.

(Y) I read not καὶ πνεύματα, but καὶ πνεῦμα &c. and render it *the spiritual gift of the teachers*, i. e. the gift of teaching by divine revelation. Thus the MSS. Boern. Augi. Clar. Gr. and Lat. Ger.

Gr. and

T E X T.

P A R A P H R A S E.

33 For God is not the God of confusion, (Z) but of peace :

34 As in all the Churches of the Saints, so let your women be silent in the Church ; for it (A) is not permitted to them to speak, (B) *but it is commanded them* to be subject, as also the law saith :

35 And if they desire to learn any thing, let them ask their own husbands at home ; for it is shameful for women to speak in the Church :

36 Came the word of God out from you ? or came it unto you only ?

of it, and therefore they may stay till the person speaking has finished : 33 For God is not the author nor lover of confusion, but of peace. 34 As it is practised in all the other Churches of the Saints, so let the women be silent in your Church ; for it is not permitted to them to speak, but they are commanded to be in subjection to the men, even as the law directs (Gen. iii. 16.) 35 And if they have a mind to be better informed in any thing, let them ask questions of their own husbands at home : for it is a shame that women should speak in the Church. 36 Did the word of God first take its rise, and afterwards spring forth from you ? or was it preached to you only, that you thus differ from all other

N O T E S.

Gr. and Lat. and two others, with many of the fathers, and the Vulg. Syr. Æthiop. and Italic of Hilary read *πνεῦμα* or *spiritus* in the singular number, which is more agreeable to St. Paul's sense, as it only relates to that one gift of teaching : and the meaning is, that the true prophets were not so violently and irresistibly moved and agitated, but that they had it in their power to observe order and decency : whereas the transports, which the false prophets counterfeited, were extravagant to such a degree as that they seemed to think that their violence would seem a mark of their truth, as is observed by Basnage in his History of the Jews, B. 5. ch. 1. sect. 21.

(Z) I point and read this and the following verses thus, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ἐκκλησίαις τῶν ἁγίων, αἱ γυναῖκες ὑμῶν ἐν τῇ ἐκκλησίᾳ σιγάτωσαν : *but of peace. As in all the churches of the saints, so let your women be silent in the church.* The word ἔτι, which is understood before αἱ γυναῖκες, is often left out by an ellipsis in the New Testament, and I read not ταῖς ἐκκλησίαις, but τῇ ἐκκλησίᾳ, because St. Paul nowhere else speaks of any more than one ἐκκλησία in the city of Corinth : thus in ch. i. 2. the epistle is directed τῇ ἐκκλησίᾳ τῇ ἐν Κορίνθῳ. Indeed in the provinces of Galatia, Macedonia, Asia, &c. mention is often made of several churches, but that was because there were several cities in them ; besides, the Syr. Æthiop. and Copt. versions use the singular number, and so does Ambros. and Epiphanius, in his dialogue against Marcion. I add that it will appear that these verses are rightly pointed and rendered, by comparing them with what St. Paul says upon the same thing of women's speaking in the church in ch. xi. 16. *We have no such custom, neither the churches of God.* Where the apostle does (as here) bid the Corinthian church to take example in this point from the practice of the other churches.

(A) I read with the Alex. and seven other MSS. and with the Vulg. and Syr. versions, and with Epiphanius and Ambrose ἐπιτρέπεται, not ἐπιτέτραπται.

(B) The Alex. and three other MSS. with Epiphanius the Cop. and Arab. versions read ἀλλ' ὑποτασσέσθωσαν *sed subjete sint* : but the common reading may be defended, and is rightly rendered

T E X T.

37 If any one (C) setteth up himself up to be a teacher, or a spiritual man, let him acknowledge that the things which I write unto you, are the commandments of the Lord :

38 But if any one is ignorant, let him be ignorant.

39 Wherefore, brethren, desire to teach, and do not hinder *men* from speaking in *foreign* languages :

40 (D) But let all things be done decently and in order.

P A R A P H R A S E.

Churches ? 37 If any man among you sets up and pretends to be a teacher, or any other way gifted by the Spirit, let him acknowledge that the things which I write to you, are the commands of the Lord ; 38 But if any man is ignorant, and says he does not know whether I speak by divine command, let him be ignorant still : he is wilfully so, and therefore I shall not now go about to convince him. 39 So that upon the whole of what I have said, I may conclude thus : be desirous of teaching as the most necessary thing : and do not hinder any one or discourage him from speaking with foreign tongues, if he has this gift ; 40 but observe this one general rule, *viz.* let all things be done decently and in order.

N O T E S.

in our Bible by supplying the sense thus, *but* they are commanded *to be under obedience* : for there are many instances in the New Testament, and in other writings, where a word of a negative signification in the first sentence causes a positive one to be understood in the second ; as in 1 Tim. iv. 3. where *κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων* signifies *forbidding to marry*, and commanding *to abstain from meats* ; which is therefore unfairly rendered by the Louvain translation *condamnans le sacrement de mariage, l'abstinens des alimens* : see instances of this in prophane authors in the note upon Cic. de Orat. lib. 1. c. 51. edit. Pearce. I find in Clement's first epist. to the Corinthians ch. i. *ἐπιτρέπεσθαι* used for *to command* ; the version then may here run thus, agreeably to Clement's way of speaking, *for it is not commanded to them to speak, but to be subject, &c.* but I prefer the other version to this.

(C) See my note on ch. iii. 18. and vii. 40.

(D) I read πάντα δὲ ; for δὲ is the reading of the MSS. Boern. Gr. and Lat. of the Alex. and many other MSS. and of all the versions : and the sense requires it.

S E C T.

S E C T. VI.

IN this section St. Paul writes to the Corinthians in proof of a doctrine, which some among them denied, *viz.* the resurrection of the dead: and first he proves that they are to rise, because Christ is risen; this argument lasts to ver. 35. and there he begins a new head, which ends with the chapter, and which relates to the manner of this resurrection.

Chap. XV. to the end of it.

T E X T.

P A R A P H R A S E.

1 **M**OREOVER I declare unto you the Gospel, which I preached unto you: which ye also received, and in which ye have also continued:

2 By which (A) also ye have been saved, if ye keep in memory with what doctrine I preached unto you, unless ye have believed in vain.

3 For I delivered unto you (B) among the first things, that which I also received, that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that on the third day he was raised up (C) according to the scriptures;

5 And that he was seen by Cephas, after that by (D) the twelve:

1 Moreover, brethren, I make known to you once more, that part of the Gospel which I formerly preached to you: and which ye received and embraced readily, and in the belief of which ye have hitherto stood: **2** By which also ye have been saved from the pollutions of the world, if ye keep in memory with what sort of doctrine I preached to you, unless what ye have formerly believed, is in vain, by your forgetting it. **3** For one of the principal things, which I communicated to you, was that which was communicated also to me from heaven, that Christ died for our sins, according as the scriptures had foretold (Isai. liii. 5, 6, 8, 12.) **4** and that he was buried, and that he rose again upon the third day, according to the same scriptures; **5** and that he was seen, after his resurrection, by Simon called Cephas (Luke xxiv. 34.), and at another time by the twelve apostles, *i. e.* by all of them except Thomas

N O T E S.

(A) *Ye have been saved, σώσεσθε*] For which the Arab. and Æthiop. versions read *σώσεσθε, ye shall be saved.* But the common reading is to be retained: *σώσεσθαι* is spoken of those who had escaped the pollutions of the world, and had their sins forgiven them: without including the idea of the reward of eternal life prepared for them, if they persevered. As in Acts ii. 47. it is said, that *the Lord added daily to the church τὰς σωζομένους such as were saved, i. e.* had been saved. See also Acts ii. 40. and 2 Tim. i. 9. and Tit. iii. 5. and ch. i. 18. of this epistle.

(B) I make *ἐν πρώτοις* to relate to the importance of the things, which St. Paul delivered to the Corinthians, and not to the order in which he delivered them: Grotius agreeably to this renders it *inter præcipua*, and Dr. Hammond to the same purpose.

(C) See Matth. xii. 40. and xvi. 21. and Luke ix. 22. which two gospels having been written at the time when Paul wrote this epistle, were properly called by the name of the sacred *Scriptures.*

6 After

T E X T.

P A R A P H R A S E.

6 After that he was seen by above five hundred brethren at once, the greatest part of which are now alive, (E) but some of *them* are fallen asleep.

7 Besides he was seen by James, and at another time by all the Apostles:

8 And last of all he was seen by me also, as by one born out of due time;

9 (For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God:

10 But by the grace of God I am what I am, and his grace bestowed upon me was not in vain: but I laboured more abundantly than they all; yet not (F) so much I, as the grace of God which was with me.)

11 Whether therefore I, or they *preach*, thus we preach, and thus ye have believed:

(John xx. 19.) 6 At another time he was seen in his ascension to heaven by five hundred of the brethren at once, of whom, (though some be dead) yet the greatest part is still living, and can therefore testify the truth of Christ's real resurrection. 7 Again he was seen by James, and at another time (Luke xxiv. 33. John xx. 26. and Mark xvi. 14.) he was seen by all the apostles, even Thomas himself being there. 8 And last of all he was seen, after his resurrection, by myself, I say, last of all, for I am as it were one born after the time of labour is finished, by an unnatural and uncommon birth; 9 (for I am the least and meanest of the Apostles, nay I am not worthy of the honourable name of an Apostle, because I once persecuted the Church of God: 10 but by the grace and favour of God, I am what I am, and that mercy which God bestowed on me, was not bestowed on me in vain, but immediately upon my conversion I endeavoured to take as much pains in doing good, as I had taken pains in persecuting the Christians; and I may say, that I laboured more abundantly than any one or all the Apostles: but I do not mean, by what I am saying, to ascribe this labour and industry in preaching to my own self only, but chiefly to the favour of God which assisted me.) 11 Whether therefore the other Apostles, who were witnesses of his resurrection before he ascended to heaven, preach up his resurrection; or whether it is I that do it (who did not see the Lord till afterwards)

N O T E S.

(D) The MSS. Boern. Gr. and Lat. Augi. Clar. Gr. and Lat. and Ger. Lat. as also the Vulg. and Ambrose and other fathers have *ἐνδεκα*, *undecim*, *the eleven*, agreeably to Mark xvi. 14. See Dr. Mills on the place.

(E) The common reading here is *τινὲς δὲ καὶ ἐκοιμήθησαν*; but I have not translated *καὶ* which seems superfluous; and is not found in the Vulg. version or in the MSS. Clar. Ger. Augi. or Boern. It seems to have crept into this place from the foregoing verse, where the Vulg. Syr. Æthiop. versions have a word signifying *καὶ* before *εἶτα τοῖς δώδεκα*: and where the MSS. Ger. Clar. and Boern. Gr. and Lat. read *καὶ μετὰ ταῦτα τοῖς ἐνδεκα*.

(F) See my note on ch. i. 17.

12 And

T E X T.

P A R A P H R A S E.

12 And if Christ be preached that he hath been raised up from the dead, how say some among you that there is no resurrection of the dead?

13 For (G) if there be no resurrection of the dead, neither hath Christ been raised up;

14 And if Christ hath not been raised up, then is our preaching vain, and your faith also is vain;

15 And we are found also false witnesses of God, because we have testified concerning God, that he hath raised up Christ, whom he hath not raised up: (H)

16 For if the dead are not *to be* raised up; neither hath Christ been raised up;

17 And if Christ hath not been raised up, your faith is vain, (I) and ye are yet in your sins;

18 Yea and they also who are fallen asleep in Christ, are perished:

yet we all agree in preaching this resurrection, and this resurrection ye yourselves have given credit to, upon our testimony.

12 If then we preach that Christ arose from the dead, how comes it to pass that some among you say, that there is no such thing as a resurrection of the dead? 13 For this will be thought the consequence, that, if there be no resurrection of the dead, then Christ hath not been raised up from the dead: 14 And if Christ be not risen, then is our preaching vain, because we preach a falsehood; and your faith is vain, because you believe in what did not really happen. 15 Nay more, we apostles shall be found to be false witnesses of God, because we have given testimony, in relation to God, that he has raised up Christ, whom he has not raised up, upon this supposition which I made in ver. 14. 16 For (I repeat it again, and insist upon it as a plain consequence) if the dead will not be raised up again, then is Christ not risen: 17 and if Christ be not risen, then your whole faith is vain; and ye are still in your sins, no ransom or atonement is made for them, but ye are liable to God's wrath upon their account: 18 Nay those also who died in the profession of the Christian faith, are perished, being balked of their expectations of a bet-

N O T E S.

(G) I read not *ei δὲ*, but *ei γὰρ*: because this last reading is warranted by MSS. Cov. 2. Clar. Lat. and Ger. Lat. (as Dr. Mills says), and by the Arab. version: and because the apostle's reasoning in this and the two following verses is thus better connected with what he says in ver. 12.

(H) I leave out at the end of this verse these words, *εἰπερ ἄρα νεκροὶ ἐκ ἐγείρονται*, because they seem superfluous in this place; St Paul arguing here upon the supposition of Christ's being not risen, not of their being no resurrection of the dead. Besides, if the common reading stands, St. Paul draws the very same argument in this verse, which he does in the next verse, and in the very same words too: I have the authority of MSS. Clar. Gr. Lat. Ger. Gr. Lat. Cov. 2. and of four fathers, as also the Syr. version for omitting these words.

(I) I read *καὶ* before *ἐτι*, as proper to join the sentences: and thus the MSS. Alex. Cov. 2. and the Syr. Arab. and Æthiop. versions read; nor does the Copt. differ much, it having *etiam*, which perhaps should be the reading of the Vulg. instead of *enim*, and *etiam* should be divided into *et jam*.

19 And

T E X T.

P A R A P H R A S E.

19 (K) And if in this life we have hoped in Christ only, we are more to be pitied than all men.

20 (L) But on the contrary Christ hath been raised up from the dead, (M) *being* the first-fruits of them that have slept.

21 For since by man *came* death, by man also *will* the resurrection of the dead *come* :

ter life after this : 19 so that I may say, if in this life we have no other hope and confidence but in Christ (and if he be still dead, and not risen,) we are more to be pitied than any other men ; we are sadly deceived, we have denied ourselves, and been denied by others, have mortified ourselves, and been persecuted by our fellow-creatures, upon the account of our belief and hope in one who is not existing, and therefore can neither succour us here, nor reward us hereafter. 20 But on the contrary I affirm it for a truth, that Christ is risen from the dead ; from whence we may argue that all others will rise, he being the first-fruits of them that are dead, the pledge and earnest of their resurrection. I call him the first-fruits of the dead, 21 because as death came into the world by a man (Adam), so the resurrection of the dead

N O T E S.

(K) I suspect that the true reading here was either *καὶ εἰ*, as the MSS. Genev. (according to Dr. Mills) has it, or *εἰ δὲ* which gives the same sense. It is certain that there was once some copulative particle at the beginning of this verse, for the Syr. the Copt. and Æthiop. versions render it by a word signifying *et* or *autem* : but I must observe one thing more upon this verse, *viz.* that the words *εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες ἐσμὲν ἐν Χριστῷ μόνον* should be rendered not (as our Eng. version renders them) *If in this life only we have hope in Christ* : but *if in this life we have hoped in Christ only* (as does Diodati) : the word *μόνον* relates to *Χριστῷ*, as the order of the words proves, and, as (I think) the sense requires ; for what is hoping in Christ in this life only ? can we be said to hope in Christ in the next life ? No : hope will then be lost, and swallowed up in enjoyment : if we place then the copulative *καὶ* or *δὲ* at the beginning of this verse, it will connect the two verses in this sense : upon supposition that Christ is dead, then those Christians, who are in the grave, are perished ; and those, who are now living, are more to be pitied than all men ; because all their hope is placed in Christ only, and yet he, in whom all their hope is placed, is not in being, but is dead and unable to help them.

(L) *ὡνὶ δὲ* signifies *but on the contrary*, i. e. by way of opposition to what was supposed in the argument at ver. 17. *viz.* *that Christ is not risen* : that this is the sense of *ὡνὶ* in many other places, see my note on ch. v. 11.

(M) *ἀπαρχὴ τῶν κεκοιμημένων*] I leave out *ἐγένετο* here by the authority of the MSS. Alex. Boern. Gr. and Lat. Clar. Gr. and Lat. Ger. Gr. and Lat. and three other MSS. as also of the Copt. and Vulg. versions, and of several of the fathers : if *ἐγένετο* were retained, it would be necessary to supply the sentence with *καὶ*, but if *ἐγένετο* be omitted, the words *ἀπαρχὴ τῶν κεκοιμημένων* will be put in apposition (as the grammarians call it) with *Χριστῷ* in the former part of the sentence, as it is put in ver. 23. and so it was translated in our English Bible of 1568.

T E X T.

P A R A P H R A S E.

22 For as in Adam all men die, so in Christ shall all men be made alive.

23 But every one in his *own* order, Christ the first-fruits, afterwards they that are Christ's, at his coming :

24 Then *will be* the end, when he shall deliver up the kingdom to (N) him who is God and Father, and when he shall abolish all (O) rule and all authority and power ;

25 For he must reign, till he shall have put all *his* enemies under his feet:

26 (P) (And the last enemy, which shall be destroyed, is death:)

will be caused by a man, even by our Lord Jesus Christ: 22 for in like manner as all men are made subject to death, and die by inheriting the curse pronounced on their father Adam; so wide and general on the contrary is that blessing which is conveyed to us by Christ, who shall raise us all up from the grave. 23 But every being shall rise in its proper order of time; in the first place Christ rises, who is the first-fruits, and therefore must be something forwarder than the full gathering of the harvest; after Christ's resurrection, at some distance of time, (which I don't determine particularly, unless that it will be at Christ's last coming to judge the world), then, I say, there will be a resurrection of all those who are Christ's faithful followers; 24 After that the end of all things will be, when Christ shall deliver up that governing power which he now exercises over the world, into the hands of him who is both God and Father; and when he shall put a full end to all the power of death and sin, and of evil spirits who now exercise dominion over men: 25 for he must continue that his governing power, till he shall have put all his enemies (as death, sin and the devil are) under his feet: 26 (and the last enemy, that shall be destroyed, will be death, which will be effectually destroyed by making the souls and bodies, of those, who are raised, immortal and not liable to cor-

N O T E S.

(N) τῷ Θεῷ καὶ πατρί] The Syr. and Æthiop. versions omit here the word καὶ; which may well be spared, and which perhaps belongs to the beginning of the verse; for in both those versions it begins with a word signifying *and*.

(O) By ἀρχή, ἐξουσία, and δύναμις in this place I understand, not human rule and government (as most commentators do); for that is no enemy to Christ, it being God's own institution: but it means sin, the devil, and death, the last of which is expressly called *an enemy* in ver. 25, 26. These three exercise power and authority over men to the prejudice of Christ's government here upon earth: see also Heb. ii. 14.

(P) Ἐσχάτος ἐχθρὸς, &c. One of the Gr. MSS. in Wettstein's edition has δὲ after Ἐσχάτος; and the Syr. Vulg. Arab. and Æthiop. versions do all use a word here signifying & or *autem*; I imagine therefore it was originally read in the Greek Ἐσχάτος δὲ ἐχθρὸς &c. and have accordingly rendered it so, putting the whole verse in a parenthesis, because the 27th verse begins with a quotation from Pl. viii. 6. in proof of what is asserted in ver. 25.

T E X T.

P A R A P H R A S E.

19 (K) And if in this life we have hoped in Christ only, we are more to be pitied than all men.

20 (L) But on the contrary Christ hath been raised up from the dead, (M) *being* the first-fruits of them that have slept.

21 For since by man *came* death, by man also *will* the resurrection of the dead *come* :

ter life after this : 19 so that I may say, if in this life we have no other hope and confidence but in Christ (and if he be still dead, and not risen,) we are more to be pitied than any other men ; we are sadly deceived, we have denied ourselves, and been denied by others, have mortified ourselves, and been persecuted by our fellow-creatures, upon the account of our belief and hope in one who is not existing, and therefore can neither succour us here, nor reward us hereafter. 20 But on the contrary I affirm it for a truth, that Christ is risen from the dead ; from whence we may argue that all others will rise, he being the first-fruits of them that are dead, the pledge and earnest of their resurrection. I call him the first-fruits of the dead, 21 because as death came into the world by a man (Adam), so the resurrection of the dead

N O T E S.

(K) I suspect that the true reading here was either *καὶ εἰ*, as the MSS. Genev. (according to Dr. Mills) has it, or *εἰ δὲ* which gives the same sense. It is certain that there was once some copulative particle at the beginning of this verse, for the Syr. the Copt. and Æthiop. versions render it by a word signifying *et* or *autem* : but I must observe one thing more upon this verse, *viz.* that the words *εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες ἐσμὲν ἐν Χριστῷ μόνον* should be rendered not (as our Eng. version renders them) *If in this life only we have hope in Christ* : but *if in this life we have hoped in Christ only* (as does Diodati) : the word *μόνον* relates to *Χριστῷ*, as the order of the words proves, and, as (I think) the sense requires ; for what is hoping in Christ in this life only ? can we be said to hope in Christ in the next life ? No : hope will then be lost, and swallowed up in enjoyment : if we place then the copulative *καὶ* or *δὲ* at the beginning of this verse, it will connect the two verses in this sense : upon supposition that Christ is dead, then those Christians, who are in the grave, are perished ; and those, who are now living, are more to be pitied than all men ; because all their hope is placed in Christ only, and yet he, in whom all their hope is placed, is not in being, but is dead and unable to help them.

(L) *οὐκ* *δὲ* signifies *but on the contrary*, i. e. by way of opposition to what was supposed in the argument at ver. 17. *viz.* *that Christ is not risen* : that this is the sense of *οὐκ* in many other places, see my note on ch. v. 11.

(M) *ἀπαρχὴ τῶν κεκοιμημένων*] I leave out *ἐγένετο* here by the authority of the MSS. Alex. Boern. Gr. and Lat. Clar. Gr. and Lat. Ger. Gr. and Lat. and three other MSS. as also of the Copt. and Vulg. versions, and of several of the fathers : if *ἐγένετο* were retained, it would be necessary to supply the sentence with *καὶ*, but if *ἐγένετο* be omitted, the words *ἀπαρχὴ τῶν κεκοιμημένων* will be put in apposition (as the grammarians call it) with *Χριστὸς* in the former part of the sentence, as it is put in ver. 23. and so it was translated in our English Bible of 1568.

T E X T.

P A R A P H R A S E.

22 For as in Adam all men die, so in Christ shall all men be made alive.

23 But every one in his *own* order, Christ the first-fruits, afterwards they that are Christ's, at his coming :

24 Then *will be* the end, when he shall deliver up the kingdom to (N) him who is God and Father, and when he shall abolish all (O) rule and all authority and power ;

25 For he must reign, till he shall have put all *his* enemies under his feet:

26 (P) (And the last enemy, which shall be destroyed, is death:)

will be caused by a man, even by our Lord Jesus Christ: 22 for in like manner as all men are made subject to death, and die by inheriting the curse pronounced on their father Adam; so wide and general on the contrary is that blessing which is conveyed to us by Christ, who shall raise us all up from the grave. 23 But every being shall rise in its proper order of time; in the first place Christ rises, who is the first-fruits, and therefore must be something forwarder than the full gathering of the harvest; after Christ's resurrection, at some distance of time, (which I don't determine particularly, unless that it will be at Christ's last coming to judge the world), then, I say, there will be a resurrection of all those who are Christ's faithful followers; 24 After that the end of all things will be, when Christ shall deliver up that governing power which he now exercises over the world, into the hands of him who is both God and Father; and when he shall put a full end to all the power of death and sin, and of evil spirits who now exercise dominion over men: 25 for he must continue that his governing power, till he shall have put all his enemies (as death, sin and the devil are) under his feet: 26 (and the last enemy, that shall be destroyed, will be death, which will be effectually destroyed by making the souls and bodies, of those, who are raised, immortal and not liable to cor-

N O T E S.

(N) τῷ Θεῷ καὶ πατρί] The Syr. and Æthiop. versions omit here the word καὶ; which may well be spared, and which perhaps belongs to the beginning of the verse; for in both those versions it begins with a word signifying *and*.

(O) By ἀρχή, ἐξουσία, and δύναμις in this place I understand, not human rule and government (as most commentators do); for that is no enemy to Christ, it being God's own institution: but it means sin, the devil, and death, the last of which is expressly called *an enemy* in ver. 25, 26. These three exercise power and authority over men to the prejudice of Christ's government here upon earth: see also Heb. ii. 14.

(P) Ἐσχατος ἐχθρὸς, &c. One of the Gr. MSS. in Wetstein's edition has δὲ after Ἐσχατος; and the Syr. Vulg. Arab. and Æthiop. versions do all use a word here signifying & or *autem*; I imagine therefore it was originally read in the Greek Ἐσχατὶ δὲ ἐχθρὸς &c. and have accordingly rendered it so, putting the whole verse in a parenthesis, because the 27th verse begins with a quotation from Ps. viii. 6. in proof of what is asserted in ver. 25.

T E X T.

P A R A P H R A S E.

27 For, "he hath put all things under his feet:" and (Q) when it is said, that all things are put under, it is manifest that *it is meant*, except him who did put all things under him:

28 And when all things shall have been put under him, then shall the Son also himself be made subject to him, who put all things under him, that God may be all in all.

29 (R) Else what must they do, (S) who have been baptized for the dead?

ruption or dissolution). 27 I say that he will deliver up the governing power to the father, for the Psalmist says, that *he* (i. e. God) *hath put all things in subjection under his feet* (Ps. viii. 6.): now when it is said, that all things are put in subjection under him, it is plain that by this expression he is excepted who is the cause why all things are subjected to him: 28 but when all things (except the father) shall have been put under him, then shall the son also (by delivering up all his governing power to the father) make himself subject to him who subjected all things to him, that God may be all in all, *i. e.* omnipotent and all-governing. I have digressed a little, and carried Christ's resurrection so far as to dwell a little upon the effect of it, his judging at the last day, and resigning up afterwards all his power: but to return, 29 If this were not so, *viz.* that there will be a resurrection, what must they do, who for Christ's sake suffer death, of

N O T E S.

(Q) ὅταν δὲ ἔλθῃ:] See my note on ch. vi. 16.

(R) Ἐπεὶ τί ποιήσωσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;] There is a Hebraism in the word ποιήσωσιν; for it is put in the future tense, to signify δεῖ ποιεῖν, as in Luke iii. 14. καὶ ἡμεῖς τί ποιήσομεν; and *what must we do?* see my note on ch. xi. 19.

(S) *Who are baptized for the dead*, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Calmet in his dissertation upon this verse, gives us twenty-four different senses, which learned men have put upon this remarkable phrase of the apostle St. Paul: among all these I prefer that which Fr. Junius offered to the world, though it had not the good luck to please Calmet. I think that the most probable meaning of the phrase is to be fetched from Matth. xx. 22. Luke xii. 50. and Mark x. 38. in all which places βαπτίζεσθαι signifies *to die a violent death by the hands of persecutors*: it seems to have been a metaphor taken from the custom of those days in baptizing; for the person baptized went down under the water, and was (as it were) buried under it: hence St. Paul says in Rom. vi. 4. and Coloss. ii. 12. that *they were buried with Christ by baptism*. So that this custom probably gave occasion to our Saviour to express his being to suffer death by the hands of the Jews, in the phrase of a *baptism that he was to be baptized with*. And St. Paul seems to have taken up the same phrase with a little variation, but still with the same meaning; in this view of the matter, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν may signify literally, *who are baptized with regard to the dead*, i. e. *such as have been put to death* for their belief in Christ. If we thus understand the words as spoken of persons then dead, what St. Paul says in the next verse, will correspond to them the better: *Why also do we run hazards every hour?* i. e. *what will become of those who have suffered death for Christ's sake?* and why do

we

T E X T.

P A R A P H R A S E.

if the (T) dead are not *to be* raised up at all, why are they even baptized for them?

30 Why also do we run hazards every hour?

31 (U) I protest by the boasting which I have of you in Christ Jesus our Lord, *that* I die daily:

32 (X) If (*to speak* after the manner of men) I have fought with beasts at

which the manner of baptizing is an Emblem?

If the dead are not to be raised up, why are they then thus baptized for them? 30 And

as for us, who are alive, why do we run ourselves into danger every hour? 31 I protest

(for my own part) by the boasting which I have of you in Christ Jesus our Lord, that I

die daily (2 Cor. iv. 10, 11.) am daily exposed to death, and prepared to die. 32 If I

have (*to speak* after the manner of men) fought and struggled with men, as fierce as beasts, at

N O T E S.

we, who are alive, run the hazard of our lives every hour? The chief reason which Calmet assigns against this sense of βαπτιζόμενοι is that it is a metaphorical sense: but does not St. Paul use the same word in as metaphorical sense in ch. x. 2. where he speaks of the Jews being *baptized into Moses in the cloud*? Johan. Albertus in his Observat. Philolog. on the New Testament, and Hombergh in his Parerga Sacra have declared for the sense, which I have given to the words. But after all, I must acknowledge that this is a passage, which (I fear) will never be sufficiently cleared from all objection.

(T) Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ νεκρῶν: Thus the printed Greek copies generally point and read this place: but I chuse to put only a comma after ἐγείρονται, and to put the mark of interrogation at the end of the preceding words, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν (as the Arab. version does): because ἐπεὶ (which signifies *else*, or *were this not so*) is the same with *if the dead are not raised*; and therefore these last words need not be joined to the sentence where ἐπεὶ is found. I observe too, that instead of ὑπὲρ τῶν νεκρῶν at the end of the verse, the MSS. Alex. Augi. Boern. Gr. and Lat. Clar. Gr. and Lat. Ger. Gr. and Lat. with ten other MSS. and the Vulg. and Copt. versions, and many fathers read ὑπὲρ αὐτῶν; which I approve, because νεκρῶν, to which αὐτῶν relates, is before mentioned in this verse, and therefore needed not to be repeated here: and so in our fol. English Bible of 1568. it is, *Why are they then baptized for them?*

(U) Νῦν τὴν ἡμετέραν καύχην, ἣν ἔχω ἐν Χριστῷ] MSS. Alex. Boern. Gr. and Lat. and nine others, with the Latin versions of the MSS. Clar. and Ger. and with the Vulg. Syr. Copt. and Arab. versions, and several of the fathers read ἡμετέραν; which is what our English version follows, when it renders it, *I protest by your rejoicing, which I have in Christ, &c.* but I had rather render the words thus, *I protest by the boasting, which I have of you in Christ, &c.* Thus Drusius and Mills explain them; and καύχην signifies properly *boasting*, which sense of the word agrees better, than *rejoicing*, with this place, where St. Paul enumerates his afflictions.

(X) Εἰ κατ' ἀνθρώπων ἐθνηριομάχησα ἐν Ἐφέσῳ] Scaliger would have us read here κατ' ἀνθρώπων, *against men*; but all the MSS. (says Dr. Mills) read ἀνθρώπων; which may be true, and yet Scaliger's conjecture may be well grounded, because in the most ancient inscriptions now extant (particularly in that lately discovered at *Byzantium*, which is written βεσπορηδόν, as the antiquaries call it) we find ο always instead of ω, and perhaps had we MSS. as ancient as St. Paul's days, we should

T E X T.

P A R A P H R A S E.

Ephesus, (Y) what advantage *will it be* to me? if the dead are not *to be* raised up, "let us eat and drink, for to-morrow we *are* to die."

33 Be not deceived, "evil conversations corrupt good morals."

34 (Z) Awake out of this *fottishness*, as ye ought to do, and sin not;

Ephesus, what advantage will all this be to me? if there will be no resurrection to a life after this, in which I may receive a reward of my present labours, then the old saying of the atheistical philosophers would be right, *let us eat and drink, and indulge ourselves to day in all manner of pleasure, for our life is short, we shall die to morrow, die soon and never wake any more.*

33 But do ye, who are true Christians, not be deceived by those who say that there will be no resurrection of the dead, ver. 12. let them not corrupt you; and therefore avoid conversing with them, or rather be upon your guard, for it is true (that as Menander the poet says) *that evil company is contagious, and the conversation of ill men soon corrupts the morals of good men.*

34 Awake therefore, as it were, out of this sleep and fottishness, this error, I mean, about

N O T E S.

find the same thing in them: but though the MSS. have not ἀνθρώπων, yet the Syr. version renders it by the plural *men*, or *sons of men*. However, if the common reading be preserved, it must be rendered, as it is in the margin of our Eng. version, *If, to speak after the manner of men, I have fought with beasts at Ephesus, &c.* I take the force of the words κατ' ἀνθρώπων to refer to the word ἐθνησιμάχῃσα, which being a harsh metaphor, St. Paul softens it with an *If I may so speak, as other men do, or if I may use a common expression*: and he uses much the same metaphor in ch. iv. 9. where he says he was ἐπιθανάτιος, i. e. condemned to be torn to death by wild beasts upon the theatre. That ἐθνησιμάχῃσα here does not signify in a literal sense *I have fought with beasts*, but only I have been persecuted, and have met with men as fierce as beasts, appears from Ignatius's epistle to the Rom. i. 5. where he says, ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ, *I am persecuted from Syria to Rome*. If it be true that this epistle was written (as is thought by some learned men) before the tumult was raised by Demetrius at Ephesus, this expression ἐθνησιμάχῃσα cannot relate to that: for St. Paul immediately after that took leave of the disciples and went to Macedonia (Acts xx. 1.) One may guess from a place in his epistles, that he had met with some hazard of life, either when he went first to Ephesus, or at his second being there, before that tumult was begun: it is in Rom. xvi. 3, 4. *Salute Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks*: and perhaps it relates to what is recorded in Acts xix. 9.

(Y) I put the note of interrogation at the end of ἀφελῶ, and join εἰ νεκροὶ οὐκ ἐγείρονται to the following sentence, as almost all the old Greek commentators do. The words εἰ ὅλως νεκροὶ οὐκ ἐγείρονται in ver. 29. are understood in the beginning of this verse, and therefore need not again be repeated in it. Diodati agrees with me here, and so do Piscator and Crellius in their notes on the place.

(Z) Ἐννήψατε δικαίως] Which our Eng. version renders *awake to righteousness*: δικαίως cannot signify thus, but it may signify *rite, debite rightly, as ye ought to do*; and thus the Arab. version understands

T E X T.

P A R A P H R A S E.

for some are ignorant of God : I speak this to your shame.

35 But some one will say, How are the dead to be raised up? and with what body are they to come?

36 Ignorant man! that which thou sowest, is not made alive, unless it die first :

37 And as to that which thou sowest, thou sowest not that body which will be produced, but (A) a bare grain, perhaps of wheat, or of some one of the other kinds :

38 And God giveth it a body as it hath pleased him, and to each of the seeds its own body.

39 All flesh is not the same flesh : but there is one kind of flesh of men, and another of beasts, and (B) another of birds, and another of fishes :

40 And there are bodies celestial and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another :

the resurrection : awake as becomes you, and sin not : for some of you (and therefore I give this advice) are extremely ignorant of God in this particular ; I speak this to put you to shame, and by that to bring you to amendment.

35 But perhaps some one among you will ask, How are the dead raised? and with what body do they come? 36 Ignorant man!

That seed which thou sowest, is not raised again to life, except it die first : 37 and when thou sowest any thing, thou sowest not that body which it will have, when it springs out of the earth again ; but a bare seed without either stalk, blade or ear, it may be of wheat, or of some one of the other sorts of grain :

38 but God giveth it such a sort of body, as it pleases him ; however to every particular seed he gives a body agreeable to its kind,

39 And that ye may the better conceive this difference of the body that is buried, and the body that shall arise ; consider, that even now there are several distinct sorts of flesh : all flesh is not the same flesh ; there is one sort of flesh peculiar to men, another to cattle, another to birds, and another to fishes : 40 so again there are heavenly bodies and earthly bodies : but the glory of the heavenly ones is of a very different nature from that of the earthly ones :

N O T E S.

understands it, when it renders it to this purpose, *Evigilate evigilatione debitâ* : In much the same sense it is used by St. Luke xxiii. 41. καὶ ἡμεῖς μὲν δίκαιως, and we indeed suffer rightly, or as we ought to do. Ἐνήφω signifies properly *sobrius sum post crapulam*, and therefore I have rendered both words thus, *Awake out of this sottishness, as ye ought to do*. Castalio and Erasmus render δίκαιως, *ut æquum est*, which is the same sense as I chuse to give the word. The folio English Bible of 1568. has, *Awake truly out of sleep*.

(A) Γυμνὸν κόκκον, εἰ τύχοι σίτου, ἢ τινος τῶν λοιπῶν] Our Eng. version renders these words, *bare grain, it may chance of wheat, or of some other grain* : but it is improper to say *grain of grain* ; I chuse to translate κόκκος a seed, i. e. one seed of any sort of corn or of grain ; for grain in our language comprehends wheat, barley, rye, and all other sorts.

(B) The Alex. with other MSS. and with the Syr. Vulg. and Æthiop. versions, as also with Chrysostom and Theophylact (according to Wetstein) place the words in this order, and therefore I have followed them, though without any change of the sense. In the common reading the fishes are mentioned before the birds.

T E X T.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory :

42 (C) So also *is* the resurrection of the dead *bodies*; they are sown in corruption; they are raised in incorruption ;

43 They are sown in dishonour, they are raised in glory; they are sown in weakness, they are raised in power :

44 An animal body is sown, a spiritual body is raised : (D) (if there is an animal body, there is also a spiritual body :)

45 So also it is written, "The first man Adam was made (E) a living

P A R A P H R A S E.

41 nay even among the heavenly bodies themselves, there are several degrees of glory, for the sun has one glory peculiar to itself, and the moon has another peculiar to itself, and the stars a third; for it is observable, that there are different magnitudes of the stars, and some of them exceed others very much in glory. 42 In the very same manner will there be a difference in the bodies at the resurrection of the dead : for the bodies which are sown (or to speak literally which are buried) are of a corruptible nature, but those which shall be raised, will be of an incorruptible one; 43 Those which are sown are filthy, offensive, rotting, and therefore dishonourable; but those which shall be raised, will be glorious; those which are sown, are weak and impotent, and unable to support themselves; but those which shall arise, will be strong and powerful, able to continue in the same condition for ever without change or decay; 44 In a word, that which is buried is an animal body, endowed with life only, just fit to be the tabernacle of the soul, and that is all; but when it shall be raised, it will be all spiritual, vigorous and active, free and powerful, not liable to the present accidents and appetites of life, and refined from the heavy dregs of matter : (if there is an animal

N O T E S.

(C) οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν σπείρεται ἐν φθορᾷ &c.] Which our Eng. version renders, *So also is the resurrection of the dead; it is sown in corruption, &c.* The question here is, what is the nominative case before σπείρεται? not ἀνάστασις to be sure, for that makes no sense: perhaps σὰρξ, mentioned in ver. 39. is to be supplied here for that purpose: but I think that there is a better way of filling up the sentence; for after νεκρῶν we may understand the word σωμάτων (as we read σῶμα νεκρὸν in Rom. viii. 10. and James ii. 6.); and then σώματα will be the nominative case before the verb σπείρεται, which, though of the singular number, may be translated in the plural: the whole then will run thus, *so also is the resurrection of the dead bodies: they are sown in corruption, &c.* The Syr. version seems to confirm this opinion of mine, by rendering σπείρεται here and in the following verse by the plural number: and thus father Simon has rendered the place.

(D) I read εἰ ἐστὶ σῶμα ψυχικόν, εἰ καὶ σῶμα πνευμαλικόν, because this is the reading of the MSS. Alex. Boern. Gr. and Lat. and nine other Greek ones, and also of the Copt. Æthiop. and Vulg. versions. In the printed editions εἰ is left out.

"soul;"

T E X T.

P A R A P H R A S E.

“foul:” (F) the last Adam *was made* a Spirit which giveth life):

46 But that which is spiritual, *was* not first; but that which is animal, and afterward that which is spiritual.

47 The first man *was* of the earth, created out of dust: the second man *is* (G) of heaven, *being* heavenly:

48 As *was* he who was created out of dust, such *are* they also who *are* created out of dust; and as *is* he who

body, there is also a spiritual one :) 45 And to this purpose it is written; *the first man*, viz.

Adam, *was made a living creature* (Gen. ii. 7.) which shews that there is an animal body:

(and I may add of the last Adam, that he was made a Spirit, which quickens and gives life):

46 But the spiritual body was not in order of time before the animal one: but first came the animal body, and then the spiritual; so that by this means there is a gradation of things from imperfection to perfection. 47 The first

man, Adam, took his body from the earth, being formed out of the dust of the ground; but the second man, Christ, was from heaven (John iii. 13, 31.) and has now a body framed of heavenly substance. 48 The same sort of body as the earthly Adam had once, has all his posterity now; and in the same manner as

N O T E S.

(E) *A living soul*, εἰς ψυχὴν ζῶσαν] So in our Eng. version these words are translated both here and in Gen. ii. 7. from whence the sentence is taken; only the words *first* and *Adam* are added in this place. And I have followed our English translation (though it does not give the exact sense of the Greek words) because our language has hardly any words that can do it. Perhaps it might be rendered a *living being*. By *soul* we are apt to understand that part of us which is distinct from the body: but this is not the sense here, for ψυχὴ ζῶσα is here opposed to πνεῦμα ζωοποιεῖν a *spirit that giveth life*. In another view it may be opposed to things without life; and so ψυχὴ ζῶσα is frequently applied by the LXX. to beasts, as in Gen. i. 20, 21, 24, &c. (See my note on ch. ii. 14.) And thus in ver. 44. σῶμα ψυχικόν is not a *body that has a soul*, but an *animal body*, or a body that has merely life in it.

(F) *The last Adam*, &c. I have put this part of the sentence by way of parenthesis; for it is no part of what *is written*, and is found neither there from whence the former words are quoted, nor in any other place of the Old Testament. And these words are no necessary part of the apostle's argument: they seem to be a short excursion, which he makes, to shew how much superior *Christ* is, in this view, to *Adam*.

(G) *Is of heaven*, *being heavenly*] In our Eng. version we read, *is the Lord from heaven*: but I leave out the word Κύριος *Lord*, upon the authority of very many MSS. versions and fathers cited by Wettstein and Dr. Mills in his note on the place; where the latter declares for omitting the word. See also his Prolegom. Num. 325. and 1319. and I add at the end of this verse the word *heavenly*; because MS. Augi. and the Boern. MS. Gr. and Lat. the Vulg. with one of Velef. Gr. MSS. and several of the Latin fathers have ὁ ἐπ' οὐρανῷ or *caelestis*; which reading seems not improper, because ἐξ ἐπ' οὐρανό, ὁ ἐπ' οὐρανῷ, answers well to the former words ἐκ γῆς, χεῖματος.

T E X T.

is heavenly : such *are* they also who are heavenly :

49 And as we have borne the image of him who was created out of dust, we shall bear the image also of him who is heavenly.

50 And this I say, brethren, that flesh and blood (H) shall not inherit the kingdom of God, neither shall corruption inherit incorruption.

51 Behold I declare to you a mystery : all *of us* shall not sleep, but all *of us* shall be changed ;

52 In a moment, in the twinkling of an eye, at the last *sounding of the trumpet* (for (I) a trumpet shall be sounded) both the dead shall be raised incorruptible, and we shall be changed ;

53 For this corruptible *part of us* must put on incorruption, and this mortal *part* must put on immortality :

54 And when this corruptible *part* shall have put on incorruption, and this mortal *one* shall have put on immortality, then shall come to pass the word that is written, “(K) Death is swallowed up for ever.”

P A R A P H R A S E.

Christ now has a heavenly body, even so shall all good Christians in the resurrection have a heavenly one : 49 and as we Christians have borne here in this life the image and likeness of him who was made out of the earth, even Adam ; so shall we also bear the resemblance of him who has a heavenly body. 50 Now this I declare, brethren, in general, *viz.* that flesh and blood (such as we are now clothed with) will not be permitted to be partakers of the kingdom of heaven, and that which is corruptible will not inherit or partake of that incorruptible state. 51 Behold I am a going to acquaint you with what you never heard of before : All we (or whoever they be) who shall be alive at the last day, shall not die, but we shall all be transformed and changed : 52 in the small compass of a moment, in the twinkling of an eye, at the sounding of the trumpet (for there shall be a trumpet sounded) both those who are dead, shall be raised up with incorruptible bodies, and we (or any others who may chance to be then alive) shall be changed in our bodies from corruption to incorruption ; 53 For this corruptible nature of ours must become incorruptible, and this mortal one become immortal : 54 and when this is performed, then will be fulfilled, then may we truly triumph in those words of Scripture (Isai. xxv. 8.) *Death is*

N O T E S.

(H) Instead of κληρονομήσαι & δύνανται, the MS. Augi. and the Boern. MS. Gr. and Lat. and Mag. 2. and Chrysost. read & κληρονομήσασιν, and with this reading agree the Copt. and Æthiop. versions : the reading seems more probable, because instead of κληρονομεῖ afterwards, the MS. Augi. and the Boern. MS. Gr. and Lat. and Clar. Gr. and Lat. and Ger. Gr. and Lat. and the Syr. Vulg. and Æthiop. versions read κληρονομήσει.

(I) See my notes on ch. vi. 16. and xiv. 30.

(K) *Death is swallowed up for ever*, κατεπόδη ὁ θάνατος εἰς νίκην] In the LXX. version of Isa. xxv. 8. (as we now have it) the words are these, κατέπιεν ὁ θάνατος ἰσχύσας, *death having prevailed* (or *conquered*) *hath swallowed up* : but in Theodotion's they are the same with the apostle's : in the Hebrew we read נָצַחַל, which the LXX. sometimes translate by εἰς νίκην *in victory*, but most commonly by εἰς τέλος *for ever* ; both signifying (in such kind of phrases) the very same thing, because eternity conquers all things. And accordingly in 2 Sam. ii. 26. where the LXX. has μὴ εἰς νίκην κατα-
φάγεται

T E X T.

P A R A P H R A S E.

55 O death, where is thy sting? O grave, where is thy victory?

56 Now the sting of death is sin, and the strength of sin is the law:

57 But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be ye steadfast, unmoveable, always (L) excelling in the work of the Lord, for as much as ye know that your labour is not in vain. (M) through the Lord.

swallowed up for ever. 55 O death, (may we then say with the LXX. Hosea xiii. 14.) *where is thy sting*; thy mischievous and affrighting power? O grave, *where is thy victory*, which thou hast all along had over all mortals? 56 Now (to explain the prophet Hosea's words) the sting, that which does the mischief in death, and which indeed causes it, is sin; and that which makes sin to be sin, is the law, without which no man could know sin: 57 but thanks be to God, who will give us victory over death and the grave at the resurrection, through the means of Jesus Christ our Lord: 58 Wherefore, my beloved brethren, be ye steadfast and unmoved, always excelling more and more in the works of the Lord, because ye know from what I have discovered to you, that there will be a resurrection, and your labour will not be in vain through the Lord, he having opened the way for you to immortality.

N O T E S.

φάγεται ἡ σούφαια; our Eng. version has, *shall the sword devour for ever?* and the same may be seen in Job xxxvi. 7. Lament. v. 20. Amos i. 11. and viii. 7. which are my authority for translating here *eis vñ* for ever, not *in victory*, as our Eng. version has it, in this place.

(L) That περισσεύειν signifies *to excel*, see my note on ch. viii. 8.

(M) *Through the Lord, ἐν Κυρίῳ*] This phrase seems to be the same with διὰ Κυρίου *through the Lord*, i. e. because by his resurrection he hath obtained a resurrection for us: and so ἐν is used in ch. i. 4. and 2 Tim. i. 13.

S E C T. VII.

ST. Paul here recommends to the Corinthians the relieving of their Christian brethren in Jerusalem (ver. 3.) who were in great want and distress: He recommends also to them the care of Timothy, who was coming among them; and, after some general admonitions, he takes his leave of them by several salutations.

Chap. XVI. to the end.

T E X T.

P A R A P H R A S E.

NOW (A) with regard to the collection for the Saints, as I have given order to the churches of Galatia, even so do ye:

² Upon (B) every first day of the week let every one of you (C) lay by

¹ Now the last circumstance which I shall mention to you, is concerning the charity which I recommended to you for the relief of the poor Christians of Jerusalem: with relation to this gathering to be made for those your Christian brethren, as I have given order to the Churches of Galatia, even so do ye: ² And my order is this, that upon every first

N O T E S.

(A) *With regard to the collection*, περὶ τῆς λογίας] The word λογία in this and the next verse, signifying a *collection*, is perhaps peculiar to this place: instead therefore of λογίας here Dr. Downs conjectured that we should read εὐλογίας, and understand by it *bounty* or *kindness*, as the word seems to be used in 2 Cor. ix. 5. and in LXX. Gen. xxxiii. 11. and this conjecture Grotius says that he should approve, if he had any warrant of the MSS. for it: but the old Latin version has *collecta*, a *collection*, and Suidas after Chrysostom and three other Greek fathers explain the word by συλλογῆς: nor is it unusual for uncompound words to bear the sense of their compounded ones in Greek, as in Latin *legere* is often used for *colligere*: there is no need then for this alteration of the text. Nor do I approve of Vitranga's proposal, who (in his treatise de Vet. Synagog. lib. 3. part. 1. cap. 13.) would have us understand by λογία in both places *ratio pecuniaria*, a *reckoning* or *computation* (of their gains in order to a future collection), as he thinks that the word λόγος signifies in Philip. iv. 15, 17. against which sense of λογία see my note on the next verse.

(B) *Upon every first day of the week*, κατὰ μίαν σαββάτων] The Alex. and several other Gr. and Lat. MSS. with the Vulg. and Syr. versions, have σαββάτης and *sabbati*: and, if this be the true reading, the words are to be rendered as above; for such a sense the preposition κατὰ gives to the following phrases in the New Testament, κατ' οἶκον in every house, καθ' ἡμέραν on every day, &c. And, if we read σαββάτων with the common Greek editions, the words will produce the same sense, for they may be rendered thus, *upon the first day of each week*. The word σαββάτον here signifies the compass of seven days or a whole week, as we read in Luke xviii. 12. νηστεύω δις σαββάτας, *I fast twice in the week*: and the Hebrew word שבתות *sabbaths* is rendered in LXX. Lev. xxiii. 15. by εβδομάδες *weeks*.

(C) *Lay by him*, &c. παρ' ἐαυτοῦ τιθέτω, θησαυρίζων ὃ, τι ἂν ἐνοδωθῇ] I read with the Alex. MS. and some others cited by Mills and Wetstein, ἐνοδωθῇ, and not ἐνοδῶναι which is in the common text; because

T E X T.

him in store, as he hath prospered, that, when I come, the collections may not be then *to be* made :

P A R A P H R A S E.

day of the week (which is the Lord's day) each of you should lay by him at home something for this Charity, according to what it hath pleased God to bless him with in the preceding week ; and bring it into the Church-treasury at the first convenient season, that when I come among you, the business of making these collections may not be then to be done :

N O T E S.

because St. Paul here seems to speak of a success, which was then past, when the Corinthians were to *lay by them* this their bounty : and our Eng. version has followed this reading. The Vulg. version and the Lat. of the Boern. MS. seem to have read in the Greek copies, from whence they were made, *εὐδοκῆς*, or *εὐαδουδῆς*, (as Mills rather thinks), for they have *placuerit*, and to this the Arab. answers. But there is something more material to be observed upon this verse. It is difficult to reconcile the apostle's direction with the reason which he gives for it : for, if each Corinthian was to *lay by him* (or *at home*, *chez lui*, as the phrase signifies) the alms which he designed for the poor brethren in Judea, how could this method prevent the making of *gatherings* or *collections* among them, when St. Paul should come ?

Two ways therefore have been attempted by those who saw the difficulty, to make the apostle speak here more consistently with himself. Some by the phrase *παρ' ἑαυτοῦ* would have us understand *of himself*, *i. e.* of his own accord : they suppose that these alms were to be carried to the church-box or treasury, upon every Sunday morning ; and that the apostle only means by the word *παρ' ἑαυτοῦ* that they should give it (as he elsewhere speaks) *not grudgingly or of necessity*. This interpretation would help the matter much ; for then there would be no command of *laying* any thing *by them* or *at home* : but I doubt whether this Greek phrase will bear this signification ; and I find no parallel place offered in justification of it.

The second way which has been attempted, for the clearing the difficulty, is that which the learned Vitranga proposed, and which I mentioned before in my note (A). He understands the apostle's direction in the words, *παρ' ἑαυτοῦ τιθέντω* to be that they should *lay by them* their alms at home : but then he supposes *λογίζεσθαι* to mean (not *collections*, but) *reckonings* or *computations* of what they had gained. According to him, St. Paul thought that the Corinthians could better judge of the success that they had had, if they enquired weekly into it, than if they should forbear the enquiry till so long a time as his coming among them. But, however true this may be with regard to persons who have no great dealings in trade, yet this seems to be all that St. Paul means here ; for (methinks) the whole turn of the verse shews us, that the apostle's intention was to have the *collections* ready against his coming, which this interpretation of Vitranga does not suppose.

I propose therefore the following conjecture for removing the difficulty : instead of *ἐνσωρεύων* I would read *ἐνσωρεύων*, and translate the words thus, *let every one of you lay up at home, that he may bring into the treasury, what he hath been blessed with*. I suppose St. Paul to mean, that upon every Sunday they were to reckon up the gains of the last week, and lay by them at home a proportion towards this charity ; and that at some other time (he does not say when) they were to carry what they had

T E X T.

P A R A P H R A S E.

3 And when I am with you, those, (D) whom ye shall have approved by your letters, I will send to carry your charity to Jerusalem:

4 But if it be worthy of my going also, they shall go with me:

5 And I will come unto you, when I shall have past through Macedonia, (for (E) I *am to* pass through Macedonia:

6 And perhaps I shall tarry with you, yea and winter with you, that ye may accompany me to the place, whither I go:)

7 For I will not see you now by the way; (F) because I hope to tarry some time with you, if the Lord permit:

3 and whomsoever you shall have before approved, by your letters to me, as fit to be trusted with carrying your bounty to Jerusalem, them will I send thither, when I am present with you: 4 but if the sum be so large as to be worth my going along with it, they and I will go and carry it together: 5 And I will come to you, when I pass through Macedonia, (for I design to pass through Macedonia: 6 and I will tarry, perhaps, a little with you, and, it may be, winter with you, to the end that ye may set me forwards towards the place where I shall go): 7 For I have no mind to make you a visit now, as I pass by, because I hope that I shall be able to tarry some time

N O T E S.

thus laid by them weekly, into the common treasury of the church, that it might be there ready against his coming, which would prevent any collections being then to be made. Perhaps the time when they were to bring these their weekly gains into the church-treasury was once in a month: for we find Tertullian in his Apolog. cap. 39. mentioning such a custom, *in dicam unusquisque stipem menstruâ die, vel cum velit, apponit.*

(D) *Those, whom ye shall have approved by your letters, I will send, &c.* εἰς ἐὰν δοκιμάσῃτε δι' ἐπιστολῶν, τέτας πέμψω &c.] Many of the criticks, with Grotius at the head of them, chose to join the words, δι' ἐπιστολῶν to the latter sentence, rather than to the former, and make the sense to be this, *those, whom ye shall approve, I will send with letters.* They have the authority of the Syr. Copt. Arab. and Æthiop. versions, and of some of the fathers on their side: but I doubt whether any one of the places of the New Testament, which are brought to prove that διὰ signifies the same as μετὰ with, comes up to the point fully: that which seems to do so most, is in Rom. xiv. 20. Their chief objection against joining the words δι' ἐπιστολῶν with δοκιμάσῃτε is that, when St. Paul was among the Corinthians, there could be no room for them to *approve* any by their letters: but this objection is obviated by my translation, which renders δοκιμάσῃτε ye shall have approved, i. e. by their letters sent to St. Paul between the time of his writing this epistle, and of his coming to them.

(E) *Μακεδονίαν γὰρ διέρχομαι*] The Syr. Copt. Vulg. Arab. and Æthiop. versions do all run in the future tense, or have a participle here, to which the future tense of the verb substantive may be applied: so that we must either read with Chrysost. διελύσομαι; or we must render διέρχομαι, so as to express a design and intention: the English Bible of 1568. has, *for I will pass through Macedonia.* That the present tense of verbs is often used thus, see my note on ch. x. 33.

(F) For ἐλπίζω δὲ I read ἐλπίζω γὰρ by the authority of MSS. Alex. Boern. Gr. and Lat. Ger. Gr. and Lat. Clar. Gr. and Lat. and of other good MSS. mentioned by Wettstein; as also of the versions Syr. Copt. Vulg. and of Chrys. Ambros. and the Scholiast under Jerome's name: the sense too seems to require it.

T E X T.

P A R A P H R A S E.

8 And I will tarry at Ephesus till the Pentecost;

9 For (G) there is opened unto me a great door and full of labour, and the adversaries *are* many.

10 And if Timothy come, take care that he be without fear among you; for he worketh the work of the Lord, as I also do:

11 Let no one therefore despise him, (H) but accompany him upon his journey, that he may come unto me in safety; for (I) I and the brethren expect him.

12 And as to Apollos *our* brother, I and the brethren have exhorted him much to come unto you; and he was by no means inclined to come now, but he will come, when he hath a convenient season.

with you, if the Lord will permit: 8 And I propose to stay here at Ephesus till the Pentecost; 9 for a very large and wide door of success is opened to me in preaching the Gospel, but at the same time it is an entrance to a great deal of trouble, because the adversaries of my doctrine are many, *i. e.* I have much work to do, and many to hinder my work, and therefore cannot yet come. 10 Now if Timothy come to you, take care that he may be safe, and have no reason to fear danger among you; for he works the work of the Lord, even as I do: 11 Let no man therefore despise him, but bring him on part of his way, that he may come to me in safety; for I and the brethren here with me expect him. 12 And as concerning Apollos our brother, I and the brethren who are with me, desired him very much to go and make you a visit; and he was by no means inclined to come now to you; but he will come when he has a more convenient season. Let me leave you with a word or two of ad-

N O T E S.

(G) Θύρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής] Θύρα in the eastern phrase signifies *the entrance upon* or beginning of something; and so πύλη is used by Christ in Matth. vii. 14. because *a gate or door* is the entrance into the house: and so θύρα signifies in Acts xiv. 27. and 2 Cor. ii. 12. The Syr. and Copt. leave out καὶ, and the Copt. seems to have read θύρα γάρ μοι ἀνέωγε μεγάλη ἐνεργήσαντι. If the common reading be retained (as I think it ought to be) ἐνεργής must not be rendered, as it is in our Eng. version *effectual*; but as the Syr. renders it, *plenum operibus, negotiis, troublesome, or full of labour*. Some imagine that St. Paul alludes here to the gates of the *circus maximus*, which were opened before the chariot-races begun.

(H) προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με] Thus the sentence is commonly pointed, but I have put the comma after αὐτὸν, and joined ἐν εἰρήνῃ to the following words, because I thought that thus the sense would be more natural: εἰρήνη signifies *safety* here, as in Mark v. 34. and Luke vii. 50. and it is more proper to say, *conduct such an one that he may come safely*, than to say, *conduct such an one safely, that he may come*. That ἵνα comes after ἐν εἰρήνῃ will be no objection to him, who consults the original Greek in ch. ix. 15. and Rom. xi. 31.

(I) I and the brethren, &c. Ἐνδέχομαι αὐτὸν μετὰ τῶν ἀδελφῶν] Our Eng. version renders these words, *for I look for him with the brethren*: which may signify that St. Paul expected the brethren as well as Timothy; but this is not the sense. The brethren were present with St. Paul, as appears from the next verse, where they and Paul and Apollos are mentioned to be together (at Ephesus) and therefore *Paul and the brethren looked for Timothy*.

T E X T.

P A R A P H R A S E.

13 Watch ye, continue in the faith, shew yourselves men, (K) and be strong:

14 Let all things among you be done in love.

15 And I beseech you, brethren, (L) have regard to the family of Stephanas, (because (M) they are the first-fruits of Achaia, and have set themselves about the *work* of ministering to the saints)

16 That ye would submit yourselves unto such, and to every one who worketh with *them* and laboureth :

17 And I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus ; (N) for they have supplied me with what ye suffered me to want :

vice : 13 Watch ye, be steadfast in the faith, shew yourselves men : and be ye strong : 14 let all your affairs be done in love. 15 I beseech you, brethren, take notice and have regard to the family of Stephanas (because they are the first-fruits of Achaia, and have set themselves to take care of the ministering to the wants of the Saints), 16 to the end that ye may pay reverence and submission to such as these are, and to every other person who worketh and laboureth in the same heavenly design as they do. 17 And I am glad at your sending Stephanas, and Fortunatus, and Achaicus to me with your letter, because they have made amends by the account which they have given me of your affairs, for that which ye were

N O T E S.

(K) I have put in *καὶ* by authority of the Alex. and other MSS. and of the Syr. Copt. Vulg. and Æthiop. versions, and also of Ambrose.

(L) *οἰδατε τὴν οἰκίαν Στεφάνῳ*] In our English translation, *Ye know the house of Stephanas* : but I render it by the imperative, *Have regard to the house of Stephanas*. Thus *εἰδέναι* signifies, as may be seen in my note on ch. ii. 2. and this sense *ἐπιγιγνώσκω* carries with it in ver. 18. of this chapter.

(M) *ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας*] The MSS. Augi. Boern. Gr. and Lat. and Clar. Gr. read *εἰσὶν*, and so do the Syr. Vulg. Copt. and the Lat. versions of Clar. and Ger. It seems very necessary to use the plural number here, because *ἑταξαν* is joined to it by the particle *καὶ* : the nominative case to both *εἰσὶν* and *ἑταξαν* is *οἰκία* taken distributively, i. e. signifying the several persons in Stephanas's family : from this place we may observe also, that there is a false reading in Rom. xvi. 5. where Epænetus is called the *ἀπαρχὴ τῆς Ἀχαΐας*, by mistake for *τῆς Ἀσίας*, as the Alex. MS. the Boern. Gr. and Lat. and many other MSS. with the Vulg. and Copt. versions also, have it there.

(N) *ὅτι τὸ ὑμῶν ὑτέρημα ἔτοι ἀναπλήρωσαν*, *for they have supplied me with what ye suffered me to want*] By this expression almost all the commentators understand, that these brethren had given St. Paul a more particular and more satisfactory account of the spiritual affairs of the Corinthians, than he had before received in any other way. I have followed this sense, because it is a probable one, as well as one generally approved; and yet I cannot think that the following sense (which is more natural) is to be rejected : *ὑτέρημα* is used by this apostle four times (*viz.* ch. viii. 14. *bis*, ix. 12. and xi. 9.) in this second epistle, and in some other places, where it means *a want* of money : and this sense would (no doubt) have been readily admitted, if the apostle had not in both his epistles to the Corinthians declared frequently, that he neither had, nor would take any money from them for his supply : but may it not be answered to this, that what bounty these brethren brought to the apostle, they might have brought from some other countries through which they passed ? for when he was at Corinth, he was supplied with money from Macedonia, 2 Cor. ix. 9. The same phrase, in almost the same sense,

T E X T.

P A R A P H R A S E.

18 For (O) they have refreshed my Spirit, and yours: (P) therefore esteem such men as these.

19 The Churches of Asia salute you: (Q) Aquila and Priscilla salute you much in the Lord, as also does the assembly that is in their house.

20 All the brethren salute you: salute ye one another with a holy kiss:

21 The (R) salutation is written with the hand of me Paul.

22 If any one loveth not the Lord Jesus Christ, let him be (S) anathema, maran-atha.

23 The grace of our Lord Jesus Christ be with you:

wanting in before: 18 for they have refreshed my spirit, as well as they have yours: therefore regard and esteem such men as these are, who contribute on each side to make us entertain favourable opinions of one another.

19 The Churches of Asia salute you: both Aquila and Priscilla salute you in the name of the Lord, as does also all the Church of the Christians at their house.

20 All the brethren salute you: salute ye one another with a holy kiss.

21 This salutation is written with my own hand, with the hand of me Paul.

22 If any man love not the Lord Jesus Christ, let him be accursed, when the Lord cometh to Judgment.

N O T E S.

sense, is found in Phil. ii. 30. ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, *to supply your lack of service toward me.*

(O) ἐνέπαιυσαν τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν] I am inclined to think that St. Paul means, that his refreshment is theirs. This is a charitable and good-natured expression, which he uses elsewhere, as in 2 Cor. ii. 3. πεποιδῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστὶ, which place strengthens the interpretation of the foregoing words.

(P) See my note on ch. ii. 2. and on ver. 15. of this chapter.

(Q) I suspect that instead of ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, we should read ἀσπάζονται ὑμᾶς ἐν κυρίῳ Ἀπολλῶς, Ἀκύλας καὶ Πρίσκιλλα for I find that the MS. Petav. iii. reads Ἀπολλῶ καὶ Ἀκύλας, and St. Paul no where else (I think) joins an adverb with ἀσπάζονται. Apollos was at Ephesus with St. Paul at the time of writing this epistle, as it seems from ver. 12. of this chapter; and it appears from Acts xviii. 26. that he lived in the house with Aquila and Priscilla; which two things make this reading more probable.

(R) Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου] Which our Eng. version renders *the salutation of me Paul with mine own hand*; but the words should be rendered *the salutation* (γράφεται is written) *by the hand of me Paul*; and thus the Syr. Vulg. and Arab. versions join Παύλος to χειρὶ, not to ἀσπασμὸς: in the Syr. it is literally thus, *Salutatio in scripturâ manûs meæ Pauli*. The words τῇ ἐμῇ χειρὶ Παύλου are the same with τῇ χειρὶ ἐμῇ Παύλου; so in Rom. ii. 9. ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου signifies *upon the soul of every man*; and in 2 Cor. iv. 2. πρὸς πᾶσαν συνείδησιν ἀνθρώπου signifies *to the conscience of every man*. And again 2 Cor. v. 1. ἡ ἐπιγείῃς ἡμῶν οἰκία τῶ σκηνῆς signifies *the house of our earthly tabernacle*, or rather *body*, for so σκηνῆς should be translated.

(S) ἀνάθεμα, μάραν ἀθά] The Syr. has, *let him be the curse maran-atha*. The word maran-atha signifies *the Lord cometh*, i. e. to judgment: and for the sense of ἀνάθεμα see my note on ch. xii. 3.

T E X T.

P A R A P H R A S E.

24 My (T) love *be* with you all in
Christ Jesus. Amen.

Lord Jesus Christ be with you: 24 The love
of God, through the means of Jesus Christ,
be with you all. Amen.

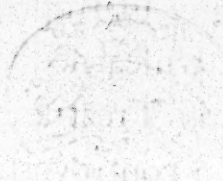
N O T E S.

(T) ἡ ἀγάπη μου. *My love*] The Alex. MS. leaves out *μου*, which (I think) has no proper place here: for it would have been strange, if St. Paul had prayed or wished that *his love* might be with the Corinthians in the same form of speaking that he prays or wishes the *grace of Christ* to be with them. Le Clerc believes that ΜΟΥ is a mistake for ΘΟΥ, the abbreviated word for ΘΕΟΥ: and perhaps he is right: for in 2 Cor. xiii. 14. St. Paul, when closing the epistle, as he here does, says, ἡ ἀγάπη Θεῶν μετὰ πάντων ὑμῶν: but in no part of his writings does he pray, that *his love* might be with them.

THE
M I R A C L E S
OF
J E S U S V I N D I C A T E D.
I N F O U R P A R T S.

VOL. II.

S s



P R E F A C E

T O T H E

F I F T H E D I T I O N.

IT is now above twenty Years, since the following Sheets were first printed. They were intended as an Answer to some of the principal Parts of Mr. Woolston's *Six Discourses on the Miracles of our Saviour*, &c. which were published in 1727 and 1728, and in which he treated those Miracles after the most ludicrous and outrageous Manner, without any Regard to Truth, and even to the Appearance of it, either in his Criticisms, or his Reasonings, or his Quotations. Such Writings Then alarmed all Good Christians, and several Learned ones employed their Pens to take off any ill Impressions, which (it was feared) his bold Attempts might make on the Unlearned and Unstable. At that Time appeared in Print the Four Parts of this Treatise, *The Miracles of Jesus Vindicated*; which have therefore more of a controversial Turn in them, than may be Necessary or Pleasing at present to a Reader, who has never perused those wild and extravagant Performances of Mr. Woolston. However the Printer, now finding a Call for a fifth Impression of them, has furnished the Author with an Occasion of reviewing them. In several Passages what seemed personal, and now-a-days unseasonable, has been omitted; that the Arguments and Proofs may be the better attended to: And some few additional Notes have been inserted, which may help to give a farther Light and Strength to what had been before advanced. If this Treatise has already proved, or shall hereafter prove, of Use to support the Truth of Christianity, the Author thinks his Labour to have been well bestowed in the Service of that divine Being, to whose Honour and Glory his Life is dedicated, and his Studies shall ever be directed.

St. Martin's, Westminster,
May 1, 1749.

CONTENTS OF THE FOUR PARTS

Part I. The History of the People of the South Sea Islands.

Part II. The History of the People of the South Sea Islands.

Part III. The History of the People of the South Sea Islands.

Part IV. The History of the People of the South Sea Islands.

Part V. The History of the People of the South Sea Islands.

Part VI. The History of the People of the South Sea Islands.

Part VII. The History of the People of the South Sea Islands.

Part VIII. The History of the People of the South Sea Islands.

T H E

CONTENTS OF THE FOUR PARTS.

P A R T I.

The Truth of Jesus's Resurrection from the Dead shewn from the following Arguments;

	Page
<i>IT is Absolutely Impossible, that the Apostles should have been Deceived in this Fact</i>	322
<i>It is Morally Impossible, that they should have intended to Deceive us</i>	323
<i>Their suffering Death in Testimony of this Fact not liable to any Objections</i>	324
<i>Four Objections against the Literal Account of Jesus's Resurrection answered</i>	325
<i>That he rose on the Third Day, shewn</i>	ibid.
<i>What is meant by after Three Days, and by Three Days and Three Nights</i>	326
<i>Why he did not fully discover himself to his Disciples at first after his Resurrection</i>	327
<i>By what steps he discovered himself to them</i>	328
<i>What is meant by, he vanished out of their sight</i>	ibid.
<i>Reasons, why he did not personally appear to the Chief Priests and Elders</i>	330
<i>The Seal of the Grave being broken open, when the Chief Priests were not Present, no</i>	
<i>Proof of a Fraud in the Case</i>	331
<i>A Conclusion from the whole</i>	332
<i>Some Instances of the Effects, which Mr. W's Golden Religion of Nature has on his</i>	
<i>Writings</i>	334

P A R T II.

<i>Enthusiasm what</i>	337
<i>The Apostles no Enthusiasts</i>	338
<i>The Proof of Jesus's Resurrection proves the Truth of his other Miracles</i>	339
<i>A Defence of the Literal Story of Jesus's driving the Buyers and Sellers out of the Temple</i>	340
<i>That there were Shops and a Market for Sheep, &c. in the Outer-Court of the Temple during</i>	
<i>the Passover, proved from the Jewish Writers</i>	341
<i>This was a Profanation of that Court</i>	342
	The

C O N T E N T S.

	Page
<i>The Power of Jesus to drive the Buyers and Sellers out, accounted for</i>	343
<i>Why he was so Zealous against the Profanation of the Temple which was so soon to be destroyed</i>	344
<i>A Specimen of Mr. W's Skill in Criticism</i>	346
<i>A Defence of the Literal Story of Jesus's suffering the Devils to enter into the Herd of Swine</i>	347
<i>The Jewish Tombs were Cells cut in Rocks and Mountains</i>	348
<i>Those Mountains not wholly without Food</i>	349
<i>The Gadarenes did not want Humanity towards these Mad-men</i>	ibid.
<i>How there might have been a Herd of Swine in that Country, shewn</i>	350
<i>Gadara inhabited partly by Jews partly by Heathens</i>	ibid.
<i>The Jews, tho' forbidden by Law to feed Swine, yet did probably feed them at Gadara for the use of the Heathens</i>	ibid.
<i>Jesus did only not hinder the Devils from entering into the Swine</i>	351
<i>But if he had been Accessary, yet the Jewish Owners were justly punished</i>	352
<i>And Jesus as a Prophet had Authority to punish them</i>	ibid.
<i>Demoniacs and Mad-men were not the same</i>	353
<i>Evil Spirits frequently possessed Men in those days, as appears by the Testimony of Josephus, &c.</i>	354
<i>What is meant by δαίμονια, Devils or Dæmons</i>	ibid.

P A R T III.

<i>A Defence of the Literal Story of Jesus's causing the Barren Fig-Tree to wither away</i>	357
<i>This happened about three Days before the Passover</i>	359
<i>Several sorts of Fruits and Corn used to be Ripe in Judea at the Passover, and the Harvest began on the second Day after it</i>	360
<i>More particularly the First Crop of Figs was Then Ripe</i>	361
<i>These were the first-ripe Figs spoken of in the Old Testament</i>	362
<i>By the time of Figs is meant the time of Gathering them</i>	364
<i>The time of Gathering them was not till the second Day after the Passover</i>	ibid.
<i>All Travellers had a Right to eat of the Corn or Fruit that they met by the Way-side.</i>	365
<i>Jesus's Right to smite this Fig-Tree, shewn</i>	366
<i>The smiting it was an Emblem of the Destruction of the Jewish Nation</i>	ibid.
<i>Miracles may be Destructive ones, and yet true Miracles</i>	367
<i>A Defence of the Literal Story of Jesus's turning the Water into Wine</i>	369
<i>No Impropriety in Jesus's being present at this Marriage-Feast</i>	370
<i>No Appearance of any Intemperance at it</i>	ibid.
<i>What</i>	

C O N T E N T S.

<i>What is meant by, when Men have well drunk</i>	Page 371
<i>Jewish Marriages celebrated with Feasting for seven Days</i>	372
<i>Great Numbers present at this Feast</i>	373
<i>What meant by $\mu\eta\lambda\eta\tau\eta\varsigma$ and a Computation of what the six Water-pots held</i>	ibid.
<i>Jesus's Reply to his Mother no Proof of Rudeness or Intemperance</i>	374

P A R T IV.

<i>True State of the Question between Mr. W. and his Opposers</i>	377
<i>A Defence of the Literal Story of Jesus's healing the Infirm man at the Pool of Bethesda</i>	378
<i>Κολυμβήθρας not a Pool, but Bath or Swimming-place</i>	379
<i>The Portico's around it built for walking in the Shade</i>	380
<i>The Descent of the Angel into the Pool probably never happened but at this Passover</i>	ibid.
<i>By the descent of the Angel is meant only a Divine Virtue imparted to the Pool</i>	382
<i>What the meaning of $\epsilon\lambda\gamma\epsilon\iota\sigma\iota$</i>	ibid.
<i>Reasons, why All, who were at the Pool, were not healed</i>	383
<i>A Conjecture, why the Pool had that Virtue Then, and not before or since</i>	384
<i>Our Translation of St. John v. 5. vindicated</i>	386
<i>Why the Virtue of this Pool is mentioned by no other Jewish Writers</i>	ibid.
<i>Reasons, why Jesus healed this One man only at the Pool</i>	388
<i>Neither this Story, nor what is said in Mark vi. 4. a Proof of Want of Power in Jesus</i>	ibid.
<i>In what Sense Jesus healed all manner of Diseases</i>	389
<i>The Man's Cure was supernatural, because wrought in a Moment</i>	ibid.
<i>How far Imagination helps towards a Cure</i>	390
<i>Imagination contributed no help in This Cure</i>	ibid.
<i>A Defence of the Literal Story of Jesus's healing the Paralytick, who was let down thro' the Roof.</i>	391
<i>The Jewish Houses were low, with a Door out to the Top, which was Flat and fit for walking, &c.</i>	392
<i>There were Stairs to the Top of them, both on the Inside and Outside</i>	ibid.
<i>The Bearers of the Paralytick might get up to the Roof by the Stairs on the Outside</i>	393
<i>In what sense they uncovered the Roof, and let him down thro' the tiling</i>	394
<i>Capernaum not Jesus's Country</i>	ibid.
<i>In what sense it was his own City</i>	395
<i>The Impatience of the Man and his Bearers accounted for</i>	ibid.
<i>No occasion for Ropes or Ladders to raise him to the Top</i>	396
	No

C O N T E N T S.

	Page
<i>No necessity, that any Tiles should have fallen, or Dust been raised</i>	396
<i>The Silence about the behaviour of the Owner of the House on this Occasion accounted for</i>	397
<i>Reasons, why Jesus let the Paralytick be brought down, and did not choose to go up to the Roof and heal him there</i>	ibid.
<i>The Reality of Jesus's Resurrection being proved, all his other Miracles are very Credible</i>	398
<i>The Evangelists can, in no view, be supposed to have filled their Accounts with so many Aburdities, as Mr. W. charges them with</i>	399
<i>And therefore he overthrowes all Probability on His side, by endeavouring to prove too much</i>	ibid.

T H E

T H E
MIRACLES OF JESUS VINDICATED.

P A R T T H E F I R S T,

C O N T A I N I N G

THE PROOFS OF JESUS'S RESURRECTION STATED, AND
THE OBJECTIONS TO IT ANSWERED.

THE resurrection of Jesus being a point of so great importance, that the whole weight of Christianity rests upon it, it is very necessary that the truth of this fact should be made out clearly, and for that purpose the following treatise is offered to the reader; who, if he comes to it with attention and without prejudice, may (it is hoped) be convinced of the reality of this great miracle, and be supplied with a sufficient answer to the several objections lately raised against it.

The objections have been formed from the history written by the four Evangelists, and therefore suppose that they wrote the accounts, which we now have under their names; I have the same right to make the same supposal in defence of Jesus's resurrection, as is made in opposition to it; and therefore shall forbear to prove what is allowed in the question; when that comes to be denied, it will receive a satisfactory answer; but till then it must be taken for granted, that the books of the New Testament were written by those whose names they bear, and are handed down to us the same as they were written.

Having premised this, I proceed to the proof of the fact in view, the resurrection of Jesus; which is now made matter of dispute (it seems) in a Christian country; but since it is, satisfaction ought to be given to all enquirers, whether they seek it in sincerity or not. The books, which make this enquiry necessary, are too well known to need to be particularly named. In them the Evangelists and Apostles are sometimes represented as *fools* and *credulous* men, sometimes as *cheats* and *impostors*: I shall therefore consider the matter in both these lights, not regarding upon whom one or both of the two characters may fall, if it should appear (as it will) that they do not in the least belong

to the Apostles: and for this purpose I must follow the old distinction (till a better can be found) and say, that, if the account given us by the Apostles be false, it must have been, either because they were deceived themselves, or because they knowingly deceived mankind.

I. That they could not be deceived themselves, in the case before us, may be proved by the following arguments.

After Jesus was risen, and before he was ascended, *he shewed himself alive* (to his Apostles and several others) *by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.* Acts i. 3.

More particularly, the sacred writers make mention of ten or twelve different appearances of Jesus, and intimate that he was seen oftner. He conversed with them, and gave answers to their questions; he ate and drank with them, to shew that his body was a real one, Luke xxiv. 43. And when they suspected, that what they saw might be a spirit, he bad them *handle him and see; for a spirit* (said he) *bath not flesh and bones, as ye see me have,* Luke xxiv. 39.

And beyond all this, he submitted to such a close examination as his scrupulous apostle Thomas insisted upon; for he permitted him, in presence of the rest of the Apostles, to *feel* the marks of the wounds, which the nails had caused in his hands and feet, and which the spear had made in his side.

And for a still farther conviction, for a proof which should pass all possibility of deceiving, he told them (before he ascended up into Heaven) that they should *be endued with power from on high,* Luke xxiv. 49. and *be baptized with the Holy Ghost not many days after,* Acts i. 5. which, according to the prediction, happened to them at the end of ten days, when the Holy Ghost fell upon them, and *they all spake with other tongues, as the Spirit gave them utterance,* Acts ii. 4.

In the certainty of this event they could not possibly be mistaken; they felt *within* them the wonderful gift, the power of speaking languages till then unknown to them. They had the same evidence of their really having this, as they had of their being alive. And is there any thing in nature, which a man can be surer of? Even those, whose scepticism has carried them so far, as to assert, that we cannot be certain of the existence of any objects *without* us, must in this case allow, that the Apostles might be certain of what they felt by *inward* perception, and had the same sort of knowledge of, as they had of their own existence.

Allowing then that they were sure of this, it follows that they were sure of Jesus's having been raised from the dead, and of their having conversed with him after his resurrection; for it was in one of their conversations with him, during that period of
time,

time, that he promised them this *gift of tongues*; and the fulfilling of the promise was a full proof of his having been truly present with them, when he made it.

So that this objection will not stand the enquiry: but still it is said, that the Apostles and Evangelists were cheats and impostors, and that they knowingly deceived mankind in the accounts which they have left in writing.

II. Yet, as in the former case it was proved (I think) to be absolutely impossible that they should be deceived in this great fact, so in this case it will appear to be morally impossible that they should be deceivers.

For they were at first twelve in number, one of which betrayed their master, and was the cause of his death; another denied him thrice at his trial, with oaths and curses declaring that he did not know him; and all of them shewed so much want of courage, such an abject fear, as that they forsook him and fled for their own safety: Is it then probable in the least degree, that after such proofs of the baseness of some, and of the weakness of all of them, they should be so far from being suspicious of one another, nay should so far throw their whole welfare into each other's hands, as all to agree and unite in carrying on a publick imposture? Could they hope to be more secure against being betrayed by each other than their master was, who was the centre of their union, and for whose sake they had associated together? Could they be sure that there was no Judas still left among them; or that Peter's cowardice, or their own strong fears would not revive again upon some fresh occasion? In a word, is it not against all reason and experience, that a confederacy among wicked men, when once broken, through treachery and cowardice, should ever be renewed among the same persons, and cemented again? so that in this view, if they had been impostors, they must have been the weakest of men too; and that (we know) is no part of the character of such as can carry on an imposture.

Besides it is to be considered, that no motive can be assigned for their combining in such a falsehood: It is (I think) universally owned, that neither grandeur, nor riches, nor pleasure, were what the Apostles aimed at; the marks of the contrary are too plain to be denied; but yet there are some who think, that they may fairly ascribe it to vanity and the love of being singular; a passion which, if they find to be strong in themselves, they may be led to conclude, that it might have been as strong in the Apostles: but even that vanity and that singularity cannot be supposed to have a place here, for this plain reason; because the doctrine which they taught, they taught not as their own, but as their master's: they were only his messengers; and therefore, if it succeeded to their heart's wish, they could expect no reputation as the inventors or first discoverers of it, and they were too many in number to effect to be singular in this point: here then is a con-

sideration of great weight in the enquiry, for if the objection be stripped of this supposed motive, it will be morally impossible to assign any other.

But above all things, it must be insisted upon as a proof of their sincerity, that the whole number of the Apostles unanimously asserted this fact of Jesus's resurrection, and of their having seen him in all the circumstances before related. This they did all of them, if history may be believed, in spite of every opposition and persecution, even with their dying breath, and when expiring under the cruelest tortures.

This is naturally as strong a proof as a fact is capable of; for death is the utmost trial, the surest test which human nature can be exposed to.

And it is no abatement to the force of this proof to say, (a) "that many cheats and criminals have asserted their innocence and denied their guilt in the utmost extremity of death;" for the two cases are so far from being parallel, that they are exactly contrary; such cheats and criminals being tempted to this denial of their guilt by the hope of *saving* their lives; whereas in the Apostles case the only hope, that they could have, of *saving* their lives, was by owning the falsehood (if it was one) and acknowledging themselves to be guilty, which is just the reverse of what they did.

Nor can the abovementioned proof be weakened by saying, that there are instances of men, who have died for errors as well as for truths, and have given up their lives in a stubborn defence of points, which others so heartily abhorred, that they died rather than receive them.

For though all this be true, yet of what is it true? of opinions and doctrines only, in which men may be fully persuaded in contrary ways: but the testimony of the Apostles concerning Christ's resurrection is a testimony concerning a fact, whereof they declared themselves eye-witnesses; and let any unbeliever produce one instance (in all the records of time) of a single man, much more of twelve sober and serious men, all cheerfully undergoing the most violent deaths rather than recant what they knew to be a direct falsehood. The author of the *Discourses on the Miracles of our Saviour*, Part I. page 11. quotes St. Austin as telling us, that *such works as Jesus did might be imputed to, and effected by magick art*; but this author must (I think) have known, that St. Austin says no such thing, and that we may not doubt about this, he has placed that Father's words at the bottom of his page, (b) from whence it appears, that St. Austin says not one word of the possibility of their being *effected by magick art*: but only, that there were some men of such an odd turn, as to ascribe them, though well attested, to the power of magick. Here now is an attestation of a fact, made by Mr. W. when he probably knew

(a) Mr. Woolston's Discourses, &c. part 6. p. 27.

(b) *Etsi attestabantur miracula, non desuissent (sicut & nunc musitant) qui magicæ potentiæ cuncta illa tribuerent.* Contr. Faust. L. 12. c. 4. *Though the miracles were attested, there would not be wanting men, who would ascribe them all to the power of magic, as some even now-a-days pretend to do.*

it to be false : but would he persist in this, if a rope were about his neck, and he going to suffer for this falsehood ? especially, if to recant, would save his life, and his refusal would certainly put his sentence in execution ? I do not speak this as my wish, but for argument's sake only. And we may trust him to answer the question, and be sure that the reply would be, What ? do you take me for a madman ?—And do you take the Apostles for madmen ? Their writings surely shew it less than his ; and therefore we may conclude that human courage, or obstinacy (let them call it which they please) cannot go so far : at least, we are sure, that the resurrection has nothing near so incredible in it, as this supposition has which some have made against the belief of it.

Upon the whole it may be said, that there is no fact in nature, that can be so well proved and supported as this is ; for to suppose the Apostles to have been deceived, is to suppose a thing absolutely impossible ; and to affirm that they were deceivers, is to affirm a thing which is morally impossible, *i. e.* improbable in the highest degree.

Thus I have laid before the reader a direct proof of this fact, the resurrection of Jesus ; and if a thing be once proved in this way, objections drawn from the circumstances and expressions of the history have very little weight against it ; because the ignorance or inattention of men may be the foundation of these objections, and plain proofs are too stubborn to give way to such little oppositions as these are.

However since objections have been raised against the reality of our Saviour's resurrection, and they seem to deserve an answer, because they are drawn from the circumstances of the story as related by the evangelists, I shall endeavour to give a full answer to each of them.

All that has been offered on this head, may be reduced to these four objections :

That Jesus did not rise at the time he had foretold.

That some of his disciples did not know him when he appeared to them, or they knew him by such signs as could be no sure marks of its being him.

That he did not personally appear to the chief priests and elders after his resurrection, as (they suppose) he ought to have done for their conviction. And lastly,

That the stone at the mouth of the grave being sealed, and the seal being broken open, when the sealers were not present, here is room to suspect a fraud and imposture.

Each of these shall be considered in its order.

1. §. First it is said, that Jesus did not rise at the time which he had foretold ; it was not (say they) *on the third day*, for that would have been on Monday, not upon Sunday or the *first day of the week* : much less was it *after three days*, as one evangelist expresses it ; and least of all is it true (as they pretend) that he was *in the heart of the earth three days and three nights*, which yet he declared he would do, as another evangelist reports it.

But

But in answer to all this it may be proved (as it often has been) that all these expressions, which are so many Jewish ways of speaking, are exactly agreeable with the event, when they are rightly explained.

For doing which it must be observed, that the Jews counted their days (I mean their natural days, or days of twenty-four hours) very differently from what we do; for we reckon them from twelve o'clock at night to twelve the next night; but they reckoned from one sunset, to the next sunset, and all the time between them they called *a day*, just as Moses did when he said, *the evening and the morning were the first day*, Gen. i. v. and *from even unto even shall ye celebrate your Sabbath*, Lev. xxiii. 32. See also Acts xxviii. 27. compared with ver. 33. And the Greeks seem anciently to have done the same thing; for with them a *day* and *night* was called *νυχθήμερον*, in which compounded word the *night* is named before the *day*.

Another thing to be observed on this head is, that they reckoned (as indeed all nations do) any part of a day of twenty-four hours for a whole day: to this purpose an eminent Jewish writer (Aben-Ezra on Levit. xii. 3.) speaking of the law for circumcising an infant on the eighth day, says, that if the infant was born but *one* hour before the first day was ended, it was counted for one whole day: and so for the same reason, the part of the day that was passed, when it was circumcised, was reckoned a whole day, if it was only *one* hour, that was passed, of the evening with which that day begun. Reckoning then that the first day began on our Thursday at sunset, and ended upon Friday at sunset; and (because our Lord died about three in the afternoon of that day) reckoning that part of a day for a whole day, by this means we have *one* day; and Saturday is on all hands allowed to be another day; and as the third day began on Saturday at sunset, and our Saviour rose on the morning following, that part of a day is fairly computed for the third day, and thus the prediction was fully accomplished.

It is no wonder indeed, that the gospel should be contradicted by such cavillers as these; but there is one, who might have expected better quarter from them, and that is Porphyry, as great an enemy to Christianity as the heart of an unbeliever could wish; and yet this objection of theirs, against Sunday's being the third day, contradicts their favourite Porphyry, who in his treatise called *de Homericis Quæstionibus*, says, *Ὁ ληξέσης ἡμέρας ἐπιδημήσας, καὶ τῆς τρίτης ἑωθεν ἐξιών, τῇ τρίτῃ ἀποδημεῖν λέγεται· καίτοι μίαν τὴν μέσσην ὅλην ἐτέλεσεν.* *He that is at home in the evening, and goes abroad on the morning of the third day, is said to be from home on the third day; though there be only one day compleat, which is the middle one (c).* But we want neither Porphyry, nor any other author to prove the propriety of this expression; for it is a way of speaking which we and all other nations of the world use. What I have said on this head, was chiefly to lead the way to what follows.

(c) Quæst. 14. Edit. Argentor.

The expression *on the third day* is about ten several times used in the New Testament on this occasion, and therefore must serve for explaining the other phrases but once or twice at most made use of: such is that of Christ's rising *after three days*; Mark viii. 31. the meaning of which expression is fairly shewn by what we read in 2 Chron. x. v. where Rehoboam says to the people, *Come again unto me after three days*, and yet ver. 12. we read that *the people came to Rehoboam on the third day, as the king commanded, saying, Come again to me on the third day*: a plain instance, you see, that both the phrases mean the same thing (*d*).

As to the expression of our Saviour's being *three days and three nights in the heart of the earth*, Matt. xii. 40. from the foregoing observations the account of that is very easy; for the Jews (like us) had no one word by which to express a day of twenty-four hours, or a *νυχθήμερον* as the Greeks called it, *i. e.* a *day-night* as we might call it. They sometimes stiled it a *day*, as we do, but at other times *a day and a night*. So that we are to understand by the expression of *three days and three nights* no more than that Jesus was to be in the grave three days (as we should express it) reckoning inclusively the first and the last for two days, and counting the pieces of days for whole ones. And of this way of speaking there is a remarkable instance in the book of Esther; for though in ch. iv. 16. she declares that she would *fast* with her people the Jews *three days night and day*: yet we find her in ch. v. 1, 4. *upon the third day at a banquet* with the king and Haman her adversary.

Notwithstanding therefore this objection, it appears that Jesus rose from the grave at the time foretold by him.

2. §. The next objection is, that his disciples did not always know him, when he appeared to them: or they knew him by such signs, as could not be sure marks of its being him.

For the obviating of which it may be observed, that, though our Lord more than once in his life-time told them, that he should be put to death, and should *rise again on the third day*, yet they then *understood not these things*: their hopes of a temporal deliverer were so strong, and they had built so much upon this false notion, that, when they saw him crucified, they immediately lost all heart and all expectation of ever seeing him again: and in this consternation, under this despair of mind, if he had appeared to them at once, in such a manner as to put his resurrection out of all doubt, it is probable that their joy would have been too excessive and tumultuous for them to bear: he seems therefore to have chosen rather to discover himself to them by degrees.

(*d*) So in Ciceron. Tusc. Disp. i. 47. we read, *Apollo se id daturum ostendit post ejus diei diem tertium; qui ut illuxit, mortui sunt reperti*: and so Josephus uses the phrases *μετὰ ἑτὴ δύο* and *δευτέρῃ ἡμέρᾳ* as synonymous, which may be seen by comparing p. 643. and p. 986. of Hudson's edition.

The

The first step towards any notice of this miraculous fact was, that the grave was found open, and the body gone.

Next they received an account of his being risen from two persons, who had the shape of young men, but had at the same time the appearance of a brightness like that of *lightning in their countenances*, which gave reason to those who saw them, to suppose that they were not men, but angels.

After this Jesus appeared to some of his followers, but it being not yet day-light (Matt. xxviii. 1.) they mistook him for the *gardener* of the place in which the grave was, till upon looking more narrowly at him, they saw him to be their master; but *he presently withdrew himself*, leaving them little more than a glimpse or bare view of his person, as not designing yet fully to convince them of the reality of his resurrection.

At another time he appeared to *two of his disciples*, as they were on their journey to Emmaus; but it was (as the evangelist says) *in another form*, Mark xiv. 12. *i. e.* another than what they had been used to see him in, probably in the dress of a traveller, for it is said that *he went into the country with them*. This circumstance, therefore, together with the dusk of the evening (at which time it happened) and the despair they were in of ever seeing him again, might contribute towards what is said of these two disciples, that *their eyes were holden, that they should not know him*, or rather (as it may be rendered) *so as they did not know him*, Luke xxiv. 16. till upon entering with him into an house, and sitting down with him to supper, *their eyes were opened, and they knew him*, ib. 31. which discovery the bringing in of lights for their meal may probably have occasioned: at least this is a better account of the matter than the fanciful supposition, which Mr. W. has advanced,* as if Jesus was then discovered *by an habitual motion and action of his hand in breaking of bread*. At this time though he gave to those disciples a farther proof of his being risen, yet there were only two present, and he chose to stay a very little time with them after he was known to them; for it is said that *he straightway vanished out of their sight*, or rather (as it is in the margin of our Bibles) *he ceased to be seen of them*: by which no more need be meant than that he left their company and went away, without doing any thing more than is naturally in the power of bodies to do; just as the word *disappear* (an equivalent one) is used by Milton, Book VI. 414.

*Satan with his rebellious disappear'd
Far in the dark dislodg'd.*

Where it is not meant, that he made himself invisible, but that he withdrew out of sight.

In all these appearances of our Saviour to his disciples, there is no Christian who pretends that he gave them a full and satisfactory proof of his resurrection: they were but so many steps to lead them on; they were only the degrees by which he chose to pre-

pare them for a farther discovery, and are therefore (I think) a good reason why more than once the disciples were not aware of his being their master.

And when, after all this, at another appearance of his *they supposed, that they had seen a spirit*, ib. ver. 37. he went a greater length towards convincing them, by *shewing them his hands, and his feet, and his side*; and appealing to them, whether a *Spirit had flesh and bones, as they saw him have*.

The last satisfaction, which he gave them in this particular, and which (as the story relates) put an entire end to all doubt among them, was his allowing the apostle Thomas not only to *see*, but to *handle* him, and *feel* the marks in his side, his hands, and his feet, which the nails and the spear had made, when he was on the cross: upon this they were all fully convinced; and every time afterwards, when they saw him, they made no scruple to own and receive him as Jesus risen from the dead.

If it can be made (e) clearly appear, that, after this ample discovery, any of his apostles did not know him, when he was present with them, there will be some weight in the objection; but at present every instance, that has been given of such behaviour in them towards their master, is taken from those appearances of his which were prior to the above-mentioned one, when Thomas (the last of the apostles who stood out) received such strong conviction.

And is it fair dealing to pass over those later appearances, in which the apostles declare that they had full evidence, and to object his former imperfect appearances as not satisfactory? Indeed, the apostles acknowledge that at first they believed not; but the same writers say that they believed afterwards, and give us their reasons for it: and shall the one story of the apostles be credited, and the other not?

I can see no reason why these objectors should like their testimony in the first case better than that in the last, except it be that they were then *unbelievers*? That perhaps they may look on as merit, and reckon that the less faith they had, they deserved the more credit. But is it not strange, that in such a case a man's evidence should be turned against himself?

(e) It may be thought, that this does *appear* from what St. Matthew says in chap. xxviii. 17. *And when they saw him, they worshipped him: but some doubted*. But I think, that such a conclusion should not be made from this passage: for those eleven disciples, when they first saw Jesus on that mountain in Galilee, where he had appointed them to be, saw him at a distance, and probably it was at no small distance; it being said in the next verse, that (after they had seen him) *he came and spake unto them*. Those therefore among the eleven disciples who *doubted*, did so, most probably, only because the distance, at which they saw him, did not exhibit him clearly enough to their sight.

I met an old acquaintance the other day in Westminster-hall, whom I did not know at first; I was talking with him for some time, till at last recollecting myself I called him by his name, and we immediately knew each other, and fell to discoursing upon several things that had formerly passed between us, and upon the circumstances and welfare of several of our common friends. Shall any one tell me now, that this man was *not* the old acquaintance that I took him to be, and use for his argument, that I did not know him at first? what's that to the purpose? I knew him before we parted, and knew him by such sure marks, as I could not be deceived in. There are few men of so cool tempers as not to be provoked at such an arguer as this; and what he might call a conclusion of his own reason, they would look upon as an affront to theirs. But I have done with this objection, and proceed to

3. §. The third, which I mentioned to have been made against the truth of Jesus's resurrection, and which was, that he did not personally appear to the chief priests and elders, as some say he ought to have done for their confutation.

But if I shew that this was not only *not necessary to be done*, but there are good reasons assignable why it should *not have been done*, a sufficient answer will be given to this objection.

It was *not necessary* to be done, because the chief priests and rulers had seen enough to convince them fully that Jesus came from God, if they had not been blinded with the most obstinate prejudices: they had been eye-witnesses to many of his miracles, and had but very lately (at his death) seen *the veil of the temple rent in twain, and darkness over the whole land*: this would have been a full proof to them, if they had not been resolutely bent against admitting any.

But supposing that Christ had appeared to them, and that they had believed upon seeing him alive after his resurrection, what would have been the consequence? Why, all the proof of this fact, which they could have given to others, would have been their testimony only; and testimony we have now for it, that of the apostles, twelve in number, who said that they all saw him, and not only said this, but wrought miracles, and laid down their lives in attestation to the truth of their report. And could the chief priests and elders (if they had been convinced) have done more than this for the convincing of others?

Let us farther suppose (*f*) that their being convinced would have carried such weight along with it, that not only all the priests and rulers, but the body of the Jewish

(*f*) See this argument very largely and very clearly handled in two pamphlets published since the first edition of this treatise; the one intitled, *An impartial Examination and full Confutation of the Argument brought by Mr. W.'s Rabbi, &c.* The other, *An Inquiry into the Force of the Objection against the Resurrection of Christ, from the Circumstance of his not appearing openly to the Rulers and People of the Jews, &c.*

people would have been converted upon their testimony : and let us suppose, that upon this the apostles or any other Jews had set out for foreign countries, preaching the great doctrine of Jesus's resurrection, insisting upon this proof of it, that not only they themselves, but the chief priests and elders had seen him, and that the whole nation was fully persuaded of the truth of it ; and producing certificates to that purpose under the hands and seals of the great council or Sanhedrim. If this had been the case, can we think, that those, who now make objections to the testimony of the apostles, would not have made much greater and stronger objections to the united testimony of the nation ? Would not they have found more room to suspect an imposture than they can now ? Would they not have called it a state trick, a political craft, a national contrivance of the Jews, to patch up their credit after they had so long talked of their Messiah that was to come ? Would not that have been objected (which now cannot) that a fraud might easily have been carried on under the shelter of the Jewish magistracy ? If all the power of authority in religion had been on the side of this fact, might it not be suspected that such, as were curious and inquisitive to examine things to the bottom, were intimidated and discouraged from the attempt ? Would not such a general union in belief have passed with these objectors for a general conspiracy ? And would not they have cried down the fact, because it *had* this circumstance attending it, much more justly than they now cry it down, because it *wanted* it ?

Providence takes its own measures ; we are not to prescribe to it which way was best or wisest : whatever method it should have pleased Heaven to take, it would not have failed to put its designs in execution ; but in the view wherein I have placed things above, there would have been ample scope for cavil, a large field to sow the tares of doubts and difficulties in : But will a rational man admit that for an objection, which is liable to more and greater objections ? Fye upon such free-thinking ! which marring instead of mending, and like the new piece put into an old garment, *makes the rent worse*.

So that all things considered, it was so far from being necessary, that Christ should have appeared upon his resurrection to the chief priests and rulers of the Jews, as has been suggested, that (according to all the ways of thinking which these cavilers are used to) he ought *not* to have appeared to them. And God must be allowed to have taken a more unexceptionable method in making this fact evident to a few men only, and those of no figure, character or reputation in life, except (as the event shewed) for their courage and sincerity.

4. §. The last objection which I mentioned runs thus : the stone at the mouth of the grave being sealed by the chief priests, and the seal being broken open, when they were not present, here (say some) is room to suspect a fraud and imposture.

But to make this objection of any weight, they must suppose, that the apostles, who

were the chosen witnesses of the resurrection, as well as the chief priests, who were the deniers of it, were concerned in the sealing; and that both parties consented to this method as a sure way to discover, whether Jesus would rise or not; and that both likewise had engaged to be at the opening of the grave on some day and hour appointed.

But all this supposal is not only without foundation, but is directly contrary to the history; for the apostles all fled for their lives when their master was crucified; and when they met afterwards, they did it with the *doors shut for fear of the Jews*: nay, so far were they from agreeing with the chief priests upon this or any other test of his rising again, that we are told in scripture, that they did not expect him to rise again, and that for several days after his resurrection they were *slow of heart to believe it*. And could this sealing then be a *covenant* entered into by the apostles? Or could their consent be *reasonably presumed* to any test of a fact which they never expected to happen?

Besides, what right had the chief priests to prescribe any method for the divine power to act in? They *sealed* the grave, it is true; but the treasure in it was none of theirs: it was God's, and might not he open the door of it, and take out his own when ever he pleased? Where then is the mark of fraud, when God, the only proprietor, was present at the opening of it? There may be cavil in this, but there is no argument, till it be made out, that a fact fully proved to some men is false, because other men have not received all the proof which they desire. But according to this way of reasoning, it seems to be out of the power of God himself to make any fact appear to be true; because while he leaves men in possession of free-will, they may (under the colour of free-thinking) make objections, and insist upon unreasonable terms of satisfaction: but these do not influence the nature of facts, and therefore without any regard to the *scal* or the *sealers*, we must assert, that Jesus did truly *rise from the dead on the third day according to the scriptures*.

I have now gone through every part of what was at first proposed, having shewed by direct proof that Jesus did rise, and having answered the several objections against this fact, which some have drawn from the writings of the evangelists.

The evidence then of this great and miraculous action lies fairly before the reader. I have placed it in the clearest light that I could, and have brought the proofs of it into a shorter compass than usual: both these are great helps to any sincere, unprejudiced man, who would see the reason of a Christian's faith and hope; it appears absolutely impossible (according to the scripture story) that the apostles should have been deceived in this point of Jesus's resurrection; which is no less than a demonstration in their favour: and it appears to have been morally impossible that they should have wilfully deceived mankind in this particular: the circumstances of their case will not admit of such a supposition, and the whole weight of improbability lies against it, which is the strongest proof that such a distant fact is capable of.

And

And will a wise man think a few cavils sufficient to determine the point against such evidence? When the proofs are so much stronger on the one side than the objections on the other, are there not greater difficulties to be met with in disbelieving than in believing?

Here then a rational man will take his stand, and being once convinced that Jesus did truly rise from the dead, from hence he will set out in his enquiries, and taking this clue along with him will easily see what judgment is to be made of some other particulars in the gospel, against which exceptions have been taken: with this evidence in his hand, he will easily admit all the miracles wrought by Jesus, when alive, to have been true and real ones: for the divine power (we may be sure) would never have exerted itself in his favour to raise him again, if during his abode on earth he had counterfeited miracles and imposed on a credulous multitude: and if he wrought undoubted miracles, will not this conclusion necessarily follow, That he came from God, teaching the divine will, because he made use of his miracles as so many proofs of his having a commission from heaven?

And the same must be said of the application of the prophecies of the Old Testament, which Jesus and his Apostles declared to have been fulfilled in him: for however some of them may appear to us, at this distance of time, not to be expressly determined and tied down to his person, yet no sense of them can be clearer than what is given them by one who wrought undoubted miracles, and thereby proved himself to come from that God, *who spake by the prophets*; and therefore Jesus's explication of them is no other than God's own; and can we desire a better interpretation?

In all enquiries the only way to come at truth is to set out right at first. There is no proposition in Euclid or Newton, though never so strictly demonstrable, but will lose all its force of conviction, if a man begins at the wrong end, disjoins the several parts of the proof, or places them in a wrong and unnatural order. It is the same thing in Christianity; if a man singles out a miracle or a prophecy, and having exposed, as artfully as he can, the literal story of either, if from thence he forms an argument, that these do not prove Jesus to have come from God or to have been the Messiah, he may to weak understandings seem to say something material, and may triumph (if he pleases) in the quaintness of his objections; for, no doubt, *every* miracle of Christ singly considered does not infallibly prove his divine mission, nor does *every* prophecy singly considered point him out for the true Messiah. Exceptions may be drawn from the circumstance of some of them by men disposed to cavil, and they may say that at best (when taken in this separate view) they can only make us wonder, not believe.

But all this while truth is truth, and would appear so, if the proofs were pursued in their natural order: do but begin aright and follow the chain of things; and you have demonstration: whereas, if you start wrong, or lose the track, then doubts and difficulties

culties meet you at every turning, and you will soon have a stock of them to set up with, as a modern free-thinker in the bad sense of the word.

This question may fairly be asked, If we give up Christianity, what religion will they give us in the room of it? Christianity is surely worth something, and a man would not part with it except to advantage. Why, *the golden religion of nature* (g) is offered us in exchange: but as all is not *gold* that glisters, it has been proved a thousand times, that natural religion is not sufficient for all our wants, that it had one great defect at least, which the Gospel remedies by promising pardon and forgiveness of sins. But are they in earnest when they talk of setting up morality for the standard? If they were, one would think, that they should practise it in their writings, while they recommend it, and the example should go along with the doctrine. But is not the contrary visible in the works of most of them? I will instance only in the author of *the Discourses on the Miracles of our Saviour*: one specimen of his dissingenuity in Quotations I have given before in page 5, which I hope will be referred to upon this occasion. To this I add, that in Discourse I. page 25, he says, that *St. Hilary is plain, that there was no such market kept in the temple of Jerusalem, i. e. for buying and selling sheep, oxen, and doves*: and for this purpose he quotes these words of that Father, *Non habebant Judæi quod vendere possent, neque erat quod emere quis possent*: whereas this is but part of a sentence, the whole runs thus: *Sed neque emere Judæos in synagoga, neque vendere Spiritum Sanctum, existimandum est; non enim habebant ut vendere possent, neque erat quod quis emere posset*: *We must not think that the Jews were able to buy and sell the Holy Ghost in the synagogue; for they had it not to sell, nor was there any one to buy it.* Here he deceives his reader, concealing from him that the *buying* and *selling* mentioned by St. Hilary was that of the Holy Ghost, not of *sheep* and *oxen*, and the place spoken of was not the *temple* but the *synagogue*. Is this manner of quoting consistent with morality?

Again, he makes Erasmus say, that *Jesus could not be zealous against the profanation of that temple of the Jews, which was soon to be destroyed*, page 30. But the words of Erasmus have quite a different meaning, and run thus; *Nec enim illum tantopere commovebat templum illud mercimoniis boum, ovium, hircorum & columbarum profanatum: sed ostendere voluit avaritiam & quæstum fore capitalem pestem ecclesiæ suæ, quam templum illud, cujus religio mox erat abolenda, figurabat*, *Jesus was not so much moved at the profanation of the temple by the merchandise of oxen, sheep, goats and doves; but he meant to shew, that avarice and luxury would be a fatal calamity to his church, which was figured out by that temple whose worship was soon after to be abolished.* The author above-mentioned makes Erasmus assign the temple's being soon to be destroyed, as a reason why he says that Jesus could not be zealous against the profanation of it; whereas Erasmus does not say

(g) Woolston's Disc. 6. p. 28.

this,

his, much less does he assign a reason for it: he only mentions the temple's being soon to be destroyed, as a circumstance to shew that the temple was a figure of the Christian church, which was to succeed it. Was there a greater difference between Erasmus and the monks of his time, than there is between the true sense of Erasmus, and what this unfair author would fix upon him?

Some other opportunity will be taken to add more instances of the like behaviour, but these are sufficient to shew that this great recommender of *the golden religion of nature*, in his attacks upon Christianity, violates the first principles of natural religion, and makes a sacrifice of common honesty to his zeal against revelation. If his morality teach him no better things, I would advise him not to offer it to the world; it is best in his own keeping, it may be of great use to him in raising objections against the bible; nay it may be a *golden religion* to him, if by the help of it he can furnish his discourses with such bold falsehoods as shall make them sell the better. But to all serious men, to all who enquire and examine into every hardy assertion, his book is their antidote; by seeing what he is, they learn what such men as have cast off the gospel are likely to be: he is the strongest proof against himself that Christianity is necessary to restrain men, and there is nothing in his writings of so much weight to incline men to be unbelievers, as there is in his example to shew them the necessity of believing.

A man must be much in love with variety, and wear his religion, like his clothes, subject to every change of the fashion, if he will quit the Christian faith, and renounce his creed for an uncertain something, so ill supported and so ill recommended as the religion of these disputers. When they have demonstrated the falsehood of Christianity, or shewn us that the objections against it are of more force than the proofs for it, then we may allow them (after great examples in other cases) to spend their whole stock of wit and drollery upon the subject. But if they must be under a restraint until then, it will all die with them, and the world will lose the proof of their abilities in the great art of ridicule: for as yet the article of Jesus's resurrection (that foundation-stone of Christianity) remains unmoved by any thing that they have offered: they have done their best, it must be owned, and have said all perhaps that the wit or malice of man can devise: but still it can no more prevail against this truth, than death and the grave could against our Saviour; it rises like him, and triumphs over all objections.

It is hoped, therefore, that what has been said on this occasion will have some effect to check the increasing infidelity of the age; and that men will consider and weigh matters, before they form any judgment to the prejudice of that faith, which can plead prescription, and (by shewing its reasonableness) can make that prescription appear a good one. If the proofs that I have brought in its favour are so convincing, as I am persuaded they are, let such men examine their own hearts carefully, and see whether
other

other motives than those of reason do not determine them to unbelief. I pretend not to charge it upon their vices or their vanity and love of novelty; they themselves are the best judges of what that principle is which influences them: but they must give up the pretence of reason in this case (of right reason founded upon good evidence); for this lies directly against them, it blows full in their face; and that which is the demonstration of our faith, can never be the foundation of their infidelity.

THE END OF THE FIRST PART.

PART.

P A R T T H E S E C O N D.

C O N T A I N I N G

A DEFENCE OF THE LITERAL STORY OF JESUS'S DRIVING THE
BUYERS AND SELLERS OUT OF THE TEMPLE;

A N D

SUFFERING THE DEVILS TO ENTER INTO THE HERD OF SWINE.

MY former discourse endeavoured to establish the truth of that great miracle, the resurrection of Jesus, and in pursuance of that design, I shewed it to be absolutely impossible that the Apostles should be deceived, and morally impossible that they should intend to deceive mankind: the proofs of these two particulars were there laid before the reader in so short and yet so plain a manner, that they seem to amount to as full a demonstration of the fact in question, as such matters are capable of.

In that discourse it was not attempted to clear the Apostles from the charge of *enthusiasm*, because what was there said, when laid together, seemed a full vindication of them in this particular; but since those, who have got a plausible word on their side, are fond of making the most of it, and affect to range the Apostles under a third class, that of *enthusiasts*, I shall follow them into this covert, and try to force them out of it, by shewing how effectually all suspicion of *enthusiasm* has been removed from them, by what has been already proved on the article of Jesus's resurrection.

Enthusiasm in its only proper sense (when applied to teachers) is the asserting something for truth upon a strong but false imagination of being divinely inspired: you see then that the subject, whereon the warm brain of the *enthusiast* displays itself, is opinion and doctrine only; but the point in question between us was a fact, *viz.* the resurrection of Jesus, in which (as then appeared) it is absolutely impossible that they should have been deceived, they having such proofs of it, as the scriptures call, and I shewed to be in-

fallible ones. It must be observed that the evidence, which they had of Jesus's being alive again, was sensible evidence, frequently repeated, and made good to more of their senses than one; and that *the gift of tongues*, which was the divine power *within* them, was only a confirmation of the goodness of this evidence: they did not reason, as the *enthusiast* does; this I teach for truth of doctrine, because I am divinely inspired; but this I teach for truth of fact, because I was eye-witness to it, and felt and handled it; and, that my senses did not deceive me in that outward object, I am sure, because I feel within me the accomplishment of that promise, which Jesus made to me after his resurrection.

Or take *enthusiasm* in its less proper sense, and understand by it no more than a man's being more strongly persuaded of the truth of any thing than he has reason for: and extend it (if you please) to facts as well as opinions; nay (rather than not allow it room enough to range in) suppose it be an odd and extravagant mixture of being deceived and deceiving too; yet the Apostles are safe, and their testimony concerning Jesus's resurrection can never be charged with any the least suspicion of *enthusiasm*; for my discourse (if it proved any thing) proved that the foundation, on which they built their strong persuasion, was such as could easily support the whole weight of the superstructure: it was shewed, that the fact which they asserted for true, was not asserted upon the force of a supposed or a real divine impulse only, but upon sensible evidence of the strongest kind; such as would have been in all respects sufficient, though alone, but yet such as was (beyond any other fact that ever happened) strengthened and confirmed by a divine power within them: and if we allow, that, even as to facts themselves, *enthusiasm* may so far impose upon a man, as to make him believe a lie, nay to be strongly persuaded of the truth of it; yet it can never make him work real miracles (which the Apostles did) in order to persuade others to believe it.

So that, notwithstanding this charge of *enthusiasm*, it must be allowed that the testimony of the Apostles is true, when they tell us that *Jesus rose from the dead on the third day*, as he had foretold.

If this point therefore be gained (and till I can see something material offered against it, I may presume it to be gained) I have laid so strong a foundation, that no exceptions to any of the miracles, which Jesus wrought in his life-time, can be of weight and force enough to make a reasonable and unprejudiced person disbelieve them: for if Jesus wrought the greatest of all miracles in raising himself from the dead, a thing so plainly beyond all the powers of nature, a thing so seemingly impossible, a thing which not only no human art could effect, but no human wisdom could foresee, can there be any shadow of a reason to doubt, whether he wrought those other miracles, which have such visibly less difficulties in them, and against which the very best exceptions must be meer trifles in comparison of the former?

If

If before his death he had played the part of a cheat and an impostor, is it conceivable, that God would have permitted him to rise from the grave; especially when in proof of his mission from God, and of his working real miracles, he appealed in his lifetime to this great future event, and placed his whole character upon his resurrection? Or can we imagine, that his disciples, who had such strong, sensible inward evidence for the reality of his having been alive again, could have any temptation to forge other miracles, and ascribe actions to him which he never performed? Was it not probable, was it not at least possible, that they should be detected in the falsehood of things, many of which they report him to have done in the most publick manner, and before numbers not only of his followers but of his enemies? And would not the discovery of any one miracle falsely ascribed to their master have been an invincible prejudice against the true miracle, which they witnessed to, and built their whole scheme upon? The resurrection, alone, was a convincing proof that he came from God; and a hundred true miracles could not possibly have added so much weight to the proof of it, as one false one detected, would certainly have taken from it. So that what room was there for forgery, when the only method that the apostles could use to gain credit to the resurrection which they were sure of, was never to report any thing of Jesus which they knew to be false, or rather did not know to be true?

Here then is not only a reasonable presumption, but a strong consequence in favour of all the miracles which are attributed to Jesus in the Gospels: every impartial man must believe the literal account of them to be true, and the miracles to have been real ones, unless it can be made out clearly, that there is an absolute impossibility in any of them. This is the only case, which will allow us to make a stand: for it is not sufficient to say, that this or that particular circumstance seems absurd, because the absurdity may arise from our want of materials for information: the objection may owe its birth to ignorance, and he, who makes it, may have his share of this as well as his neighbour. Consider, that above 1700 years have passed since these miracles were wrought; the climate and the language, the customs and the genius of the people were very different from ours; the story is often told in a short and uncircumstantial manner, and allusions are commonly made to the history of those times and to the situation of those places, which we are not fully acquainted with. On all these accounts and many others, things may seem strange and even absurd to us, which were the most obvious and familiar to the natives of Judæa.

But, if we had no helps at all to clear up these matters against objections, yet we might be said rather to be without them than to want them; for there is no want, where there is a direct proof; and the consequence drawn from Jesus's resurrection being a true fact, in favour of his other miracles being truly wrought, is what no one can reasonably deny to be a direct proof.

However, since objections have been raised by some against the literal story of almost all the principal miracles of Jesus, I am not unwilling to enter into a particular examination of them, to let the reader see that the cavils of these men are the weakest and most frivolous that can be conceived; such as the meanest author, that I ever met with before, would not stoop to make use of; such as in any other cause, but that of religion, a wise man would not think worth refuting: nor shall the unfair arts, which they employ to give a colour to these cavils, be forgotten in their proper place. I will venture to say, that were these opened and exposed to their readers (as they ought to be) such writers could never be able to bring any thing into discredit but their own writings.

At present I shall confine myself to the literal accounts of the two first miracles, which a late (*b*) author has undertaken to expose; but in what manner, and with what success, the reader will be soon convinced.

I. I begin (as he does) with *the miracle of Jesus's driving the buyers and sellers out of the temple*. St. Matt. xxi. 12, &c. St. Mark xi. 15, &c. St. Luke xix. 45, &c. St. John ii. 14, &c.

All the objections which he has raised against it are reduceable to these three heads,

That there was no profanation of the temple by buyers and sellers, as is pretended;

That, if there was, yet Jesus could not have executed such a work as driving them out of the temple;

That, if he could have executed it, yet it was a needless work, because the temple was so soon to be destroyed and polluted.

1. §. In proof of his first objection he brings the testimony of St. Hilary, p. 25. that *there was no such market kept in the temple*: and for fear lest this should not hold, he quotes St. Austin as saying that *there could be no great sin in selling and buying things in the temple, that were for the use of it, and offered as sacrifices in it*. But the reader may remember that I have already convicted Mr. W. of false evidence in this quotation from St. Hilary. (See Part I. p. 334.) And yet were this quotation an honest one, of what weight could it be? Since the testimony of the four Evangelists, who were contemporaries, and upon the spot, must be preferred before that of a writer, who lived some hundreds of years afterwards; especially in a fact of so publick a nature, that, if it was false, the Jews in every part of the world could have detected it upon their own knowledge, because they went up yearly from every part of the world to the temple to celebrate the Passover; and therefore could not but know, whether at any Passover, at that particularly, such a traffick was carried on in the temple or not.

(*b*) Mr. Woolston's Discourses on our Saviour's Miracles. Part I. p. 22.

But

But I will give Mr. W. another testimony of the fact, such as even (i) his friend the Jewish Rabbi shall be forced to allow for a good one: it is the testimony of the ancient Jews themselves, who (we may be sure) did not relate the matter falsely, to serve the cause of the evangelists. In the Babylonish Talmud it is declared, that (k) *forty years before the temple was destroyed, the great council removed (from the (l) place where they used to assemble in the inner-court of the temple) and sat among the shops.* Count back forty years from the destruction of the temple, and you will find that this removal was about three or four years before this action of our Saviour's, and consequently that there was a place called the *shops* about that time. At the same time one Jewish Rabbi tells us where these *shops* were (m), *they were in the mountain of the house, by which the Talmud always meant the outer-court, or court of the Gentiles:* and another tells us what they were, when he says (n) *that the shops were an open spacious place, where goods were sold, and money exchanged:* and frequent mention is made there of the (o) *tables of the money-changers;* upon which Maimonides tells us, that (p) *he who changed the money, was called Trapezita in the Mishna* (q). Mr. W. will scarcely (I think) desire a fuller proof of the fact than this is.

But he seems aware, that the fact would be proved against him, and therefore brings in St. Austin as denying that this was a profanation of the temple: that father's words are, *Non ergo magnum peccatum, si hoc vendebant in templo, quod emebatur, ut offerretur in templo,* and then he goes on *Et tamen inde ejicit illos: quid si Ebriosos invenerit? &c.* Now can any one think, that St. Austin meant to contradict Christ, and say, that there was properly *no great sin* in their doing that, by which Jesus said that they had made the temple *a den of thieves?* If he had, it would have been one of the things which he should have put into his *confessions*. But he meant only, that the sin was not *so great* as some others are, that it would be worse to be found there a drunkard than a seller of goods: and what he seems thus to excuse, is only *the buying and selling in the*

(i) Disc. V. p. 42.

(k) *Quadragesima annis ante Excidium Domus migravit Synedrium majus, sedique in Tabernâ: (sec. aliam lect. in Tabernis Montis Sancti):* Avoda Sacra. edit. Edzard. p. 61.

(l) *Migravit Senatus ab exedrâ lapidum cæforum (loco, ubi olim habebatur Senatus) ad Tabernas, & à Tabernis ad Jerusalem.* See L'Empereur upon the Codex Middoth. p. 48, 49.

(m) *Ita enim R. Nathan, Locus erat extra exedram lapidis cæsi in monte ædis, cui nomen Tabernæ.* Ib.

(n) *Nos autem solemus (dicit Elias) vocare locum apertum ad libera spatia, ubi vendunt merces, Tabernam; sic domus ubi mutant pecuniam cum fœnore, dicitur Taberna.* Ib.

(o) *Vicesimo quinto die ad mensas sedebant in Templo.* Ib.

(p) *Mensa, i. e. ad mensam, quæ est ante Nummularium sive Trapezitum, qui super eâ accipit (pecuniam) & sic vocant eum, qui permutat pecuniam, Trapezitam in Mishnâ.* Ib.

(q) *Mishna. edit. Surenhusii. Tom. 4. p. 338.*

temple things for the service of the temple, not (what our Saviour charges them with) the carrying on an unjust and unrighteous trade there; so that his apology for them as merchants, does not vindicate them as *thieves*.

By the *temple* here is meant the outer-court of it, or, *the court of the Gentiles*; which (r) Josephus (in his description of the temple) calls *the first temple*, as he calls the inner-court, where the Jews entered, *the second temple*: and he intimates to us at the same time, that the Jews did not look on this court of the Gentiles as a *holy* place: no wonder then, that they allowed this use to be made of it, which our Saviour found fault with. But yet this opinion of the Jews concerning this court was an unworthy and mistaken one; for it was a part of the temple in general, it bore the very name of the temple, and (what is more) it was the only place that the profelytes of the gate, who came up to the temple, had to worship the God of Israel in: for this purpose it was built very large and spacious, that it might receive the great numbers, which the Jews had reason to expect to see there; because Isaiah's prophecy (chap. lvi. 7.) runs thus, *Mine house shall be a house of prayer for all people*: which prophecy our Saviour expressly (s) quoted against the buyers when he drove them out, to shew them that their practice was wholly inconsistent with the view and intent of it, which was that profelytes from every country under heaven should come and worship there. It was a great misapplication therefore of this court of the Gentiles, to use it for *tables of money-changers* and for *seats of them that sold doves*, and for *droves of sheep and oxen*, which St. John iii. 15. tells us were brought in there, and for which no doubt there were folds and stalls to inclose them, and separate the cattle of the several proprietors; and if we consider what prodigious numbers of all these there must have been in that court (for Josephus (t) says, that at one passover, Cestius computed near three millions who came there to celebrate it, exclusive of all those profelytes who came there to worship only) it will be easily conceived how much the place allotted to the Gentiles for worship must have been crowded and the room lessened; which surely was a great indecency: but it was a profanation of it too, because in the midst of the bleatings of the sheep, and the lowings of the oxen, and the hurry and bustle, necessarily occasioned by the other sort of merchandise, the Gentile profelytes were sure to meet with no small disturb-

(r) De Bello Jud. L. 5. c. 2. p. 1226. edit. Hudf. Τὸ δεύτερον ἱερόν ἅγιον ἐκαλεῖτο, καὶ τεσσαρακαὶ δέκα βαθμοῖς ἦν ἀναβατὸν ἀπὸ τῆς πρώτης.

(s) St. Matt. xxi. 13. has, *My house shall be called the house of prayer*. St. Luke xix. 46. *My house is the house of prayer*. But St. Mark's words, chap. xi. 17. are the very same with LXX. translation of Isa. lvi. 7. and may be better rendered thus, *My house shall be called (or shall be) a house of prayer for all nations*.

(t) De Bello Jud. ii. c. 14. §. 3. p. 1078. & vi. c. 9. §. 3. p. 1291. edit. Hudson.

ance in their devotions; and therefore this practice of the Jews was a defeating (as far as they could) the accomplishment of Isaiah's prophecy.

But the case was still worse; for it seems probable, that the captains of the temple, who were officers that had the care and charge of it, let out that part of the court of the Gentiles for profit and advantage; and that the sellers, to make themselves amends for what they paid for their shops and stalls, made an unjust and exorbitant gain. This, however, we are sure of, that there was an unrighteous traffick carried on there, for our Saviour (as three of the evangelists, who relate the fact, assure us) did not charge them with having made the temple a place of merchants only, but *a den of thieves*. In the former case if there was only an indecency, yet in this at least it must be allowed, that there was a profanation of the *temple* or *court of the Gentiles*.

2 §. I proceed then to the second objection, which was, How Jesus (if there was a profanation) could have executed this work of driving them out of the temple. *It is hard to conceive* (says Mr. W. p. 22.) *how any one in the form of a man and of a despised one too, (and we do not read that Jesus changed shape) with a whip in his hand, could execute such a work upon a great multitude of people, who were none of them his disciples, nor had any regard for him.* And he quotes a modern author as thinking this *the most stupendous miracle that Jesus wrought*. He that thought so, we know, was St. Jerome, just as much a *modern author* as Mr. W. is one of the primitive ones, or speaks their sentiments: but I will let him see, how it may be conceived, that Jesus was plainly able to do what he is said to have done, in a natural way, and without the help of any divine power.

And here it must be remembered, that Jesus was just come up from Bethany to Jerusalem in a solemn procession, in a sort of royal and triumphant manner: he was attended on the road and into the city with *a very great multitude*, (Matt. xxi. 8.) nay, with *multitudes that went before and followed*, ver. 9. and these went along with him into the temple (as may be (u) gathered from ver. 15.) and there proclaimed as they had

(u) The words are, *When the chief priests and scribes saw the wonderful works that he did, and the παῖδας children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased.* Where by παῖδας is not meant *children*, as we render it, but *Jesus's servants and followers*, those of his train and retinue. Thus Matth. xiv. 2. *Herod said to his servants, παῖσιν, &c.* and Luke xii. 45. *If that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men-servants, τὰς παῖδας:* and so Luke xv. 26. from which instances I gather that παῖδας here signifies those who were the *disciples, servants, or followers* of Jesus at that time: and what the Pharisees said in the following verse, *Hearest thou what these say?* seems to be the same with what they say on this occasion in Luke xix. 39. *Master, rebuke thy disciples.* If the two evangelists speak of two different times, yet the Pharisees seem to have desired him to *rebuke* the same persons in both the evangelists.

done on the road, *Hosanna to the son of David*, which was one of the names of the Messiah. The concourse was so great, that *all the city was moved*, ver. 10. and even the chief priests were *afraid* of him and of the people too, because they *took him for a prophet*, and *were very attentive to hear him*, Matt. xxi. 46. Mark xi. 18. Luke xix. 48. and xx. 19. So that in what he did to the buyers and sellers in the temple, he is not to be considered as one single man only, but as at the head of an infinite number of people, all acknowledging him at that time for their *Messiah* and *King*, and therefore ready to support him in any reformation that he should attempt. The traders then might well have retired for *fear* of him whom the chief priests themselves *feared*, as having such multitudes in his retinue and at his command: they did but what was natural; they gave way to a superior force, which it would have been in vain to have resisted.

It is easy now to *conceive* how Jesus could do this: he was not then *in the form of a despised man*, but rather of a triumphant monarch; he was attended with a much *greater multitude* of people than there was to oppose him, a *multitude* of people who were all his *disciples* and followers at that time, and who had the greatest *regard* for him that men could possibly have, they looking on him as their Messiah.

I would not be understood, by what I have said above, to mean that there was no miracle in this whole affair; for though there may have been none, where Mr. W. and his *modern author* place it, yet there seems to have been one (though the evangelists do not call it so) in the unanimous disposition of the people at that time to proclaim Jesus by the title of the *son of David* or *Messiah*.

The fame of his having raised Lazarus from the dead a little before, went a great way, it is true, (John xii. 18.) towards filling mens minds with this belief; but yet so universal, so sudden, and so short-lived an acknowledgment of such a point, looks more like the effect of a divine impulse than of any natural causes.

3. §. The third objection was this; if Jesus could do this, yet was it not a needless work to be so zealous against the profanation of that temple which was so soon to be destroyed? No, because it was *not* then destroyed: for is not every place that is set

gelists. It is scarcely to be supposed, that only *children* cried out *Hosanna* in the temple, or that the Pharisees were so displeased with what *children* only were saying. Besides, the word *παῖδες* does never in the New Testament signify *children*, unless once or twice at most, and then the age of them is specified; the proper word is *παιδία* or *παιδάκια*. What led our translators to give the word this sense here, is (I conceive) the answer that our Saviour makes, *Out of the mouth of babes and sucklings thou hast perfected praise*; but the meaning of this is, God has chosen for the praising of him *babes and sucklings* in knowledge, not with respect to their years; for *sucklings*, that cannot speak, cannot *perfect* praise. See Matth. xi. 25. where *babes* are opposed to *wise and prudent*.

apart for divine worship, to be kept sacred and fit for that use, while it is subsisting? In such a case we are to consider what things are now, not what they are hereafter to be: for what would have been a profanation of the temple, if it had been always to last, was equally profanation of it, though it was to be soon destroyed; the action is the same under both events, and is not in the least altered by the fate of the place where it is done. It is ridiculous to talk, or think otherwise. If any man had profaned the parish church of St. Botolph, Bishopsgate, about four years ago, and had been *presented* for it by the church-wardens of that parish, would it have been thought a reasonable question to ask, Why those church-wardens were so zealous against the profanation of that church, which they were then getting an *act of parliament* to empower them to pull down and destroy? While a place stands appropriated to divine worship, it ought not to be profaned; this is the answer which every lawyer and every man of common sense would give on this occasion. And therefore *the court of the Gentiles*, which was a *house of prayer*, ought to have been kept free and undisturbed for that purpose, as long as it continued to be a *house of prayer*, that is, 'till it was destroyed.

I have not here forgot that Mr. W. pushes this matter farther, and says that *Jesus himself came to destroy the temple*, and that he *permitted, nay commanded it to be filthily polluted not long after*, p. 23. and this he mentions to make the inconsistency (as he thinks it) the greater: but where does he read any thing like this? which of the evangelists told him, that Jesus either *came to destroy* it, or *commanded it to be polluted*? Jesus told the Jews indeed in Mark xiii. 14. that they would *see the abomination of desolation*, but then he adds, that they would see it *standing where it ought not*, i. e. in the holy place. Now this is only a declaration of what would happen, and it is observable that this declaration is so far from being in favour of polluting the temple, that it is directly against it. Besides, if he had *commanded* it to be done, when the temple was destroyed, i. e. almost forty years after his death, then, when he *commanded* it, he must have been alive again and risen from the dead. Did this author consider this when he opposed Jesus's resurrection? What? Not revive, and yet act? I see that for the sake of an objection to one miracle, he can for a while allow the truth of another.

I have now answered all his objections, and I hope to the reader's satisfaction. As for his quotations from the fathers, I have no mind to lengthen this discourse with any inquiry into them: for though it is true, that some of them affected to give a spiritual and mystical sense to this and almost all our Saviour's actions; yet it is as true, that not one of them ever denied or doubted of the literal story, except when he makes them speak; nay the very thing, which he has brought to prove them unbelievers of the letter, shews the direct contrary; for to make any action a mystical one, you must necessarily allow it to be a literal one too; it may as well be said that there are properties without a substance, as there can be a figure without the letter, except in parables. I

shall therefore pass by all his scraps of the fathers, for every single one of which an hundred might be found in the same author, that expressly contradict what he is labouring to prove. He knows it very well, and therefore has all along made use of the unfair and dishonest arts of misrepresenting and curtailing the passages of the fathers; sometimes leaving out in a sentence what speaks against him, and sometimes bringing sentences together which have no relation to one another. Some instances I have given already, and shall here present the reader with one more. At the bottom of p. 26. he quotes St. Jerome thus, *juxta simplicem intelligentiam—quod penitus absurdum, &c.* and explains them above by making that father say, *there are absurdities in the letter.* But let St. Jerome's words be fairly produced, and they will run thus, (x) *According to the literal sense the doves were not in the seats (chairs) but in coops; unless perhaps the sellers of the doves sat in chairs, which is wholly absurd to say, for chairs are marks of honour to distinguish masters and teachers.* This father, as many others did on other words, quibbled (poorly enough) upon the word *cathedra*, by which is meant in the gospels the *seats* of them that sold doves, but which he applied to the *chairs*, that the teachers of the Christian church then used, as we do our pulpits: and the *absurdity*, which St. Jerome finds, is in the supposing that the sellers of doves sat in such *cathedra*, as the teachers of his days made use of. He does not say a word of any *absurdity in the letter*, or literal account of Jesus's action; though by dropping the greatest and most material part of the sentence, Mr. W. has contrived to make the words *which is wholly absurd* to seem understood of *the literal sense*. If such authors as he did not seek for truth, if they sought only to establish falsehood, yet methinks they should avoid a fraud so easily detected, and (to use Archbishop Tillotson's words) should be *honest* than this comes to, *out of very knavery.*

But before he leaves this head, he attempts to play the critic on the sense of the words, in which the evangelists relate this action of Jesus: and here he seems to improve in his happy art of making the authors he quotes *bear false witness*, for though he mistakes as usual, he falsifies rather more.

Instead of *them that sold and bought* (says he, p. 30.) it should be rendered *them that sold and preached*; for the word *ἀγοράζειν* doth more properly signify to preach than to buy. It is so far from signifying this *more properly*, that it does not either in the New Testament, or (I believe) in any author, signify so *at all*. The word is used above thirty times in the New Testament, and let him shew where it can once be understood of *preaching*: when it is said, Luke xvii. 28, of that wicked generation, who would not

(x) *Juxta simplicem intelligentiam columbæ non erant in cathedris, sed in caveis; nisi fortè columbarum insitiores sedebant in cathedris; quod penitus absurdum est, quia in cathedris magistrorum magis dignitas indicatur.* Hieron. in Matt. xxi.

hearken to *Noah the preacher of righteousness*, and upon whom therefore the flood came, *They did eat, they drank, they sold, they ἡγοράζον*; are we to suppose that they were preaching? or when the *wise virgins* said to the *foolish ones*, Matth. xxv. 9. *Go ye to them that sell, and ἀγοράσατε ἑαυταῖς*, can we think their advice to have been, that they should preach to themselves?—Is this criticism?

But then he has found a new sense for *Κολλυβισαὶ*, or *money-changers*; the Greek word (says he, p. 31.) imports those who have a knack to barter away a little base and brass money with the effigies of an ox or bull on it, in exchange for good coin. And for this sense of the word he quotes Suicerus's *Thesaurus in voce Κολλυβισῆς*. It is so common a book, that Mr. W. might have expected to be found out in any false quotation from thence: Suicerus quotes Theophylact to shew that the *collybus* was a small piece of brass money, of little value, with the effigies of an ox, βῆς, on it; (not of a bull; that is an insertion of Mr. W. for the sake of a jest); and he gives us this for his own opinion, that (y) the *Κολλυβισαὶ* or *money-changers* were such as sold, or gave, by way of exchange, small pieces of brass for other money, I suppose, for gold and silver pieces. But is this the same with giving base (or bad) money for good? Are not twelve pence in copper as good money as a shilling in silver? Does the baseness of the metal, or smallness of the piece alter the matter, when it is made up in quantity? I am sure, that this author is a thorough *collybist* in his own sense of the word, and puts off very base quotations for good ones.

Once more, and I have done with Mr. W. on this head: to make all this the more applicable to the *hireling clergy* of this age, for whose sake he has brought in his *preaching* and his *bulls*, he says, p. 31, If *τράπεζαι*, which is translated *tables*, does properly signify pulpits, who can help it? For this he refers us to Scapula's quotation from Aristophanes: Scapula's words are these, (z) *Aristophanes uses this word to signify a pulpitum, or place raised higher than ordinary, on which the slaves that were to be sold, were exposed to view*. Mr. W. you see stopped half way in the quotation, that he might deceive the reader into an opinion, that *pulpitum* signifies there a *pulpit*; but when the whole sentence is produced, it appears to signify something as different from it, as dishonesty is from good policy.

II. The second miracle of Jesus, to which Mr. W. has made objections, is that of his permitting the devils to enter into (a) the herd of swine, which thereupon ran down a precipice, and were all choked in the sea, p. 32.

(y) *Reçtè Κολλυβισαὶ definiuntur οἱ τὰ λεπτὰ νομίσματα πωλῶντες: qui vendunt minuta æra pro aliâ pecuniâ, scilicet accepto collybo.*

(z) *Apud Aristophanem sic vocatur pulpitum aut locus editior, in quo vernæ & mancipia omnium oculis venum exponebantur. Scapula in voce τράπεζα.*

(a) See St. Matth. viii. 28, &c. St. Mark v. 2, &c. St. Luke viii. 26, &c.

And here I must remind the reader, that in facts done so long since, and reported in so brief a manner, it must often happen, that there cannot possibly be any certain account given of some particulars; and then, where a probable one is offered, consistent with the circumstances of the story and with what other historians relate. This is all that can be expected in the matter. In this miracle before us, I promise that no answer shall be given, which does not seem much more reasonable than any objection on the other side, even supposing it not to have been proved already that *Jesus rose from the dead*; though I hope it will be remembered here, that, if (as I shewed, Part I.) Jesus did really rise again, it follows that he came from God, and that the miracles which he is said to have wrought in his life-time were real ones; and this here being reckoned by the evangelists as one of the number, with all fair and reasonable men, their inclination to believe every part of the literal account of it, should at least be stronger than to disbelieve any.

The objections, which Mr. W. has raised against the literal story of this miracle, are these four:

How came those mad-men to have their dwelling in the tombs of a burying-ground? p. 32.

Where was the humanity of the Gadarenes, who did not take care of them, in pity to them as well as for the safety of others? p. 32.

How came there to be any herd of swine in that country, when the Jews were forbidden to eat swine's flesh? p. 33. Or,

If the swine belonged to Gentile Gadarenes, with whom it was lawful to keep and eat them, where was the goodness and justice of Jesus's permitting the devils to enter into a herd of them to their destruction? p. 34.

These are his four objections against this miracle, and I shall take them in their order.

1. §. *How came those mad-men to have their dwelling in the tombs of a burying-ground?* The true language of which question is this, Can you give a reason for the actions of *mad-men*? They were *mad-men*, and therefore they strolled thither. But this objection looks a little like a reasonable one, because Mr. W. has added the words of *a burying-ground*; by which, if his reader understands something resembling our church-yards in cities and towns, and adjoining to the church, he is deceived; for as it is said that those *mad-men* were *among the tombs*, so it is said that they were *in the mountains* and *in the wilderness* or desert places. To understand which you must observe, that the Jewish tombs were usually little cells cut in the sides of caverns and the hollow parts of rocks and mountains, at some distance from the towns, and in lonely desert places. The *sepulchre*, that Jesus himself was laid in, was *hewn out of a rock* in mount Calvary; and many such tombs remain even to this day, as Maundrel and other travellers through Judea have assured us. And these caves often served for a retreat and shelter; for in
such

such as these the kings of Canaan hid themselves from Joshua, David from Saul, and Josephus the Jewish historian from the Romans that pursued him: nay, Josephus makes very frequent mention in his history, of whole bands of thieves and robbers lurking for months together in such hollow rocks, and making excursions from thence; and he tells us particularly, that there were (*b*) *dens* or caves of this sort on that part of the coast of the lake of Genesareth, which was in the lower Galilee, and therefore lay contiguous to Gadara.

And these mountains as they afforded shelter, so they might have supplied the *mad-men* with food; for in those warm and fruitful climates they were not so barren as we see them in ours: John the Baptist (we read) lived in the wilderness *on locusts and wild honey*; and Josephus in his own life tells us, that, when young, he went out into the wilderness to be instructed by one Banus, (*c*) *who lived there upon what grew wild and without culture*.

So that I have found victuals and habitation for the *mad-men*; and when it is proved that others did, and they might have dwelt *in the mountains*, and *among the tombs*, I hope the assertion of three Evangelists that Jesus found them there, will overbear a meer question unsupported with any attempt towards a proof of the contrary.

2. §. Mr. W's next objection is, *Where was the humanity of the Gadarenes, who did not take care of them, in pity to them as well as for the safety of others?* Can any thing be more perverse than this question is? when St. Mark expressly tells us, chap. v. 4. that care *had* been taken of them, that they had been *bound in fetters and chains*, and that this had been *often* done to them, but that they had *plucked them asunder and broken them to pieces*. The *fetters and chains* (*whatever they were*) were not strong enough for men in their outrageous condition; and therefore they got loose from their keepers, and retreated to the *tombs and mountains*; where, when pursued, they probably hid themselves, and eluded all the diligence and humanity of the people who tried to catch and bind them again.

But if this does not prove a want of humanity in the Gadarenes, he has another proof, which he is sure is a good one, *viz.* that they did *not dispatch them, rather than their neighbours and passengers should be in danger from them*, p. 33. They are equally inhumane in his opinion (I find) for not taking care to preserve them, and for not taking care to destroy them: but I should have thought this an argument for their having humanity, not for their wanting it: for while the *mad-men* were alive, there were hopes of laying hold on them once more, and perhaps of recovering them to their senses. If Mr. W. had met with this passage in some people's writings, he would have raised a

(*b*) Προς δὲ τέτοις τὰ περὶ Γεννησάρ λίμνην σπήλαια καὶ τὴν κάτω καλεμένην Γαλιλαίαν ἀνείσχυιστο.
Joseph. de Bell. Jud. 1. 2. c. 20.

(*c*) Τροφὴν τὴν ἀυλομάτως φυομένην προσφερόμενον.

heavy outcry against the barbarity of the doctrine of knocking a mad-man on the head, only for fear he should do mischief. But after all, if the Gadarenes could not catch these *mad-men* to bind them, how does he know that they could come up near enough to *dispatch* them? They might (in his notion of humanity) have a very good will to it, and yet not be able to do the good deed; for Josephus will tell him what difficulty Herod, with an army, found to destroy a set of robbers, that had lodged themselves in such caves of the mountains.

And, to say no more on this head, if the Gadarenes wanted this or any other instance of humanity, what is that to the story? the truth of this fact is not affected by it; unless it can be proved impossible that in any country a mad-man should be found unconfined, that is often attempting to do mischief.

3 §. I proceed then to the third objection, *How came there to be any herd of swine in that country, when the Jews were forbidden to eat swines flesh?* Suppose we could not give any account of this matter, yet is a story, (so well attested, as I have shewn all Jesus's miracles to be) to be disbelieved, when there is no proof against it? I call it *no proof*, because to say a thing was *forbidden* and therefore it was *not* done, is to suppose that laws are never broken, the contrary of which is seen every day, and was never more so than in Mr. W's *own Discourse*.

But I will give him a very fair and probable account of this circumstance. Gadara was a city on the other side of Jordan, near the Lake of Gennesareth; it was one of those cities called Decapolis, and was situate in that allotment which was made to the tribe of Manasseh: Pompey indeed joined it to the province of Syria, Augustus afterwards gave it to Herod, and upon his death annexed it again to Syria, as Josephus informs us: and thus annexed to Syria it remained at the time, when this miracle was wrought. By this disposition it was then inhabited partly by Jews, and partly by Syrians, who were heathens; Josephus (*d*) speaks frequently of both, as very numerous there. But though its inhabitants were thus of a mixed sort, it was always reckoned by the Jews as part of their dominions, and as such it felt the fury of Vespasian in the beginning of the Jewish war (*e*).

This being the state of the town, and it being well known that the heathens used *swine* not only for food but for sacrifices too, why may not we suppose, that the Jews of that country might *feed* swine, for the profit they made by selling them to their heathen neighbours? No, (says Mr. W. from Spencer de Leg. Hebr.) *the Jews were forbidden, under the pain of an anathema, the keeping of any swine in their country*, p. 33. It is true, that there was such a (*f*) law made in the time of Hyrcanus; but why was

(*d*) De Bell. Jud. l. 4. c. 7. Ed. Hudf. & l. 3. c. 7. & l. 2. c. 18.

(*e*) Joseph. Antiq. l. 14. c. 5. & de Bello Jud. l. 1. c. 8. & l. 4. c. 7.

(*f*) Casaubon advers. Baron. Exercit. 13. Art. 31. n. 69.

it made ? because the Jews did use to *keep* swine. And is it any argument to say, that, because a law is made against any thing, therefore it was not practised after ? It *ought* not, I grant, but it does not follow that it *was* not. Have we not laws, many and strong, against running of brandy, tea, &c. and would you argue from thence that no brandy or tea is run upon our coasts ? if we could make this out clearly, we might save the government the expence of many custom-house officers.

If the Jews did once practise this feeding of swine (as the law made against it sufficiently shews) I do not see but it may be reasonably supposed that they might continue to do so even after the law was made : it is well known that there is too much of forbidden trade among us, though we have more laws than one against it, and many methods to put them in execution ; and it is much more likely, that this feeding of swine might be practised about Gadara, because it was not only upon the extremity of the Jewish dominions, but was then under (g) heathenish jurisdiction, so that the force of the law rested upon the consciences only of the Jewish Gadarenes.

I have supposed with Mr. W. that the *swine* belonged to Jewish owners, which I have as much right to do as any one can have to suppose the contrary ; and it seems probable that even those *mad-men* were Jews ; for we do not find Jesus in all his travels conversing with and healing any but those to whom he was sent, *the lost sheep of the house of Israel*, unless in one case particularly taken notice of by the Evangelists. Upon this supposition, I have shewn it probable, that the Gardarene Jews might keep swine for the use of their Gentile neighbours, though it was forbidden by law, and even *under the pain of an anathema*.

4 §. I come to Mr. W's last objection, *where was the goodness and justice of Jesus's permitting the devils to enter into the herd of swine to their destruction ?*

There was no want of *goodness* or *justice* in Jesus, even if they had belonged to Gentiles, *who might eat them* ; for the part which Jesus had in their destruction, does not appear to be such as made him either principal or accessory : it is said indeed by St. Mark that *he gave them leave*, but by St. Luke only that *he suffered* the devils to enter into them. By this may be meant no more, than that he did not prevent them, that he did not interpose his divine power, by which he might have hindered them from entering : for this explanation may be justified by other passages of the Old and New Testament, as (h) Grotius has fully shewn. And if this made Jesus a sharer in their destruction, it may as well be said, that God is answerable for all the evil done in the

(g) Joseph. de Bell. Jud. l. i. c. 20. Ed. Hudson.

(h) Vide loca Gen. xx. 6. & xxxi. 7. Exod. iii. 19. & xii. 23. Psalm xvi. 10. Acts ii. 27. *Ejicere diabolum ex homine, Christi fuit actio ; in porcos ut irent, nullâ actione Christi erat opus : hoc enim optabant ipsi diaboli, & viribus nativis id ipsum efficere poterant, dum ne vi majore impedirentur : non ergo Christus in hac re vim agentum exseruit, sed vim impedire valentem sustinuit.* Grotius in Matth. viii. 31. world,

world, nay he will come in for a share in this very destruction of the swine, for he too permitted it; and therefore by this argument I do not see but his *goodness* and *justice* will be impeached upon this occasion.

But if the Jews of Gadara were the owners of the swine, as I have supposed, then there was no injustice in Jesus, even allowing that he was accessory to the destruction of them, and *gave* the devils such a *leave*, as assisted them to do what they did: for then the owners of them kept them against the law made in Hyrcanus's time to prevent it: We find in Josephus an edict of the Emperor Augustus requiring the Roman governors, in every country where the Jews resided, to suffer them (i) *to live according to such of their country laws, as were in force in Hyrcanus's time*: from this one may gather, that all laws made in Hyrcanus's time were looked on by the Jews as binding them; otherwise when they solicited that emperor for this edict in their favour, they would scarcely have fixed on this time for their standard: so that by their own acknowledged constitution the keeping of swine was a crime, and therefore the Jewish keepers of them were justly punishable for it. And it is well known, that prophets or persons acting by the spirit of God did frequently among the Jews put the laws in execution against offenders, without calling in the assistance of the magistrate: nay, it was a received maxim among the Jews, that such persons had a right to act thus, and do much more than this, even to dispense with some of Moses's laws, as might be easily shewn: what Phineas did to Zimri, and what Elijah did to the priests of Baal, were looked upon by the Jews as precedents in this case; and therefore we Christians, who acknowledge Jesus to have been more than a prophet, can never be at a loss to account for his exercising an authority among the Jews, which they allowed every ordinary prophet to have: and this answer, as it will satisfy in the present case, so it accounts for our Saviour's taking upon him to drive the *buyers* and *sellers* out of the temple.

I have now given an answer to Mr. W.'s several objections against this miracle: and I hope that it appears to the reader how frivolous and trifling they are. If we had had no lights from history to help us out, yet a Christian might easily maintain his ground against meer questions, which are not supported by any proofs, and which might be effectually answered upon several probable suppositions. But the authors which I have quoted speak home to the purpose, and both Josephus and the other Jewish writers, whom I have made the most use of, can never be suspected of any partiality in favour of the cause I am maintaining; so that their testimony where it helps us, comes with the more weight, and should put all cavils under a perpetual silence.

Here, as in the former case, Mr. W. would have us believe, that the fathers looked

(i) Τὰς Ἰουδαίας χρῆσθαι τοῖς ἰδίαις θεσμοῖς κατὰ τὴν πατριὸν αὐτῶν νόμον, καθὼς ἐχρῶντο ἐπὶ Ὑρκανοῦ ἀρχιερέως Θεῶ ὕψιστ. Antiq. Jud. l. 16. c. 6.

upon this miracle as only a *parabolical narrative*: and he tells us, that *upon the encouragement of Origen and others we ought to expose the absurdities of the letter*. Till he can better shew the *absurdities* of it, than he has done, all the *encouragement*, which Origen and the other fathers give him is to no purpose.

But where does Origen encourage him to this? Why, he says p. 35. that *Origen's Commentaries on this part of St. Matthew's and St. Luke's Gospel are lost, otherwise unquestionably he would have told us, that he did not believe any thing of the letter of this story*.

It would be strange indeed, if Mr. W. should know what Origen's opinion was in his writings that are lost, when he always mistakes it in his writings that are extant: but I can more *unquestionably* assure him, that, if those *commentaries* had been preserved, Origen would have declared his belief of the literal account of this story, because he *has* done it in some of his *commentaries* which are remaining; for in those upon St. John's Gospel, incidentally mentioning *the country of the Gergesenes*, where St. Matthew lays the scene of this miracle (and which is thought to have included Gadara in it) he says that (k) *Gergesa was an ancient city, near what is now called the Lake of Tiberias, in the neighbourhood of which there is a precipice adjoining to the lake, which is shewed as the sheep-place, from whence the swine were thrown down by the devils that entered them*. Does not Origen here sufficiently intimate his belief of the letter of the story, when he points out the very place, where it was supposed to have happened?

Let this then suffice for a specimen of Mr. W.'s acquaintance with the fathers, or of his sincerity in reporting their opinions: I shall examine no more of his quotations on this head, and indeed I might well dismiss the subject, having given (I think) a sufficient reply to all the exceptions he has made to this miracle.

But it may not be amiss (before I conclude) to add some farther remarks upon this story, because there are some (whose opinion is of more weight than Mr. W.'s) who seem to think the circumstance of men's being *possessed by devils* or *unclean spirits* in our Saviour's days to be a great difficulty, and therefore they suspect, that nothing more than madness is meant by such a possession; and for this notion of theirs they quote what the Jews said of Jesus, John x, 20. *He hath a devil, and is mad*, supposing that a *mad-man* was in the Jewish way of speaking called *one possessed with a devil* or *unclean spirit*. But the (l) truth is, that the Jews reckoned this one sort of madness, and the worst sort; but they

(k) Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλεσμένην Τιβερίαδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' ἧς δεικνύται τὰς χοίρας ὑπὸ τῶν δαιμόνων καταβελῆσθαι. Vol. 2. 131. Edit. Huet.

(l) The case of persons possessed with *devils* or *unclean spirits* is plainly distinguished in the New Testament from that of such as were *sick* and *diseased* in St. Matt. x. 1. St. Mark i. 34. and xvi. 17, 18. St. Luke iv. 40, 41. and vii. 21. And it is distinguished particularly from that of such as were *lunatics* and *paralyticks* in St. Matt. iv. 24.

distinguished between this and what we properly call madness arising from some distemper of the body; so that though they called all persons possessed with the devil by the name of mad-men, yet they did not give to all mad-men the name of persons thus possessed: and they distinguished very rightly in the case; for in the instance of this miracle before us, we find that the devils spake out of the possessed persons, they were sent out of them, and they entered into the herd of swine: personal actions as well as speeches are ascribed to them, which can never be ascribed to meer phrensy and madness; for had there been nothing more than madness, then, when it ceased in the men, it would have had no influence on the swine: whereas that, which went out of the one and entered into the other, must have had a distinct being and existence of its own. This therefore is the true gospel notion of *Demoniacks*, they were not *mad-men* only, but they were possessed by *unclean spirits*: and if Jesus be proved to have come from God, he could not have been unacquainted with the immaterial world, and therefore no one can reasonably refuse to believe the account, which he has given us, of the operations of evil spirits upon human bodies. Had no authors, but the sacred ones, made mention of the *Demoniacks* of those days, yet the scripture testimony would have been sufficient. But there are unquestionable authors which agree in this story, and speak of possessed persons as no uncommon sight in their days: Josephus (*m*) says that *Soloman had from God the art of casting devils out of men and healing them; and that he composed charms for assuaging the disease, and left behind him forms of adjuration, by which the devils were so effectually cast out as never to return again; and he adds, that this way of healing was practised among his countrymen even down to his own days.* Whether the Jews had so effectual a method of dispossessing men as Josephus thought, yet thus much appears plainly from his testimony, that there were persons possessed with devils in his days, and long before; nay he tells us in the same place, that he saw one *dispossessed* in the presence of the Emperor Vespasian and his family: and to prevent our mistaking this calamity for madness, or any other common and natural distemper, he explains what he means by being possessed with devils, when he (*n*) says, that *what were called devils or demons were the spirits of wicked men, which entered into living persons, and occasion the death of such of them as met with no help.* Plutarch and Lucian mention *Demoniacks* as well known in their days, and Philostratus in his *Life of Apollonius*, among the miraculous

(*m*) Antiq. Jud. l. 8. c. 2. Παρέσχε αὐτῷ μαθεῖν ὁ Θεὸς καὶ τὴν κατὰ τῶν Δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις. ἐπωδᾶς τε συνλαξάμενθ' αἷς παρηγορεῖται τὰ νοσήματα, καὶ τρόπῳς ἐξορκώσεων κατέλιπεν, οἷς ἐνδύμενα τὰ δαιμόνια ὥς μηκέτ' ἐπανελθεῖν ἐκδιώκσι· καὶ αὕτη μέχρι νῦν παρ' ἡμῖν θεραπεία πλεῖστον ἰσχύει.

(*n*) Τὰ γὰρ καλούμενα Δαιμόνια (ταῦτα δὲ πονηρῶν ἐστὶν ἀνθρώπων πνεύματα) τοῖς ζῶσιν εἰσδύμενα καὶ κλείνοντα τὰς βοηθείας μὴ τυγχάνοντας. De Bell. Jud. l. 7. c. 6.

cures

cures which he ascribes to him, has a particular account of a young man who had an unclean spirit (o) *which made him wander from home, and led him into the desolate parts of the country, amidst deep vallies and precipices.* Where the reader may observe, that the same circumstances are said to have attended this young man, as the *mad-men* in the gospels: and whatever was the truth of the fact reported by Philostratus, yet it shews both his opinion that there were *Demoniacks* at that time, and that the effects of such possession were commonly the same as the Evangelists represent them. I do not pretend to be able to assign the reason why God permitted such instances to be so frequent in those ages; but our ignorance of the reason is no argument against the fact, which we see is confirmed, not by Christian writers only, but by the additional testimonies of Jewish and Heathenish authors: except we knew all the ends and designs of Providence, we can never set ourselves up for judges whether the means it makes use of are wise or not: how often do we find ourselves mistaking the wisdom of even our neighbour's actions, for want of knowing what he has in view, and what the circumstances of his affairs considered all together require? And shall we object against things, which we read in the sacred writings, as absurd and unreasonable, when we certainly are less able to fathom the vast and comprehensive designs of Providence, than we are to pry into our neighbour's little narrow ones? A thousand things may be true, which we can give no account of, because we are but men; if therefore any one should ask me, why the devils, which Jesus sent out of these *mad-men*, desired leave to enter into cattle to their destruction, I should perhaps answer, that Jesus, who best knew the nature of such evil spirits, has all along represented them to us as delighting in mischief; and therefore it seems natural enough, that beings of such a disposition not expecting that Jesus would permit them to enter into human bodies for the very same reason that he was then forcing them out, should desire to mischief man as much as they could in what is always very dear to him, I mean his property: and if it should be asked again, why they desired to enter into a herd of swine rather than into any other herd, I might answer that possibly no other herd was there, or they might reasonably have thought that Jesus was not so likely to interpose in this case as in any other, because the owners of the *swine* were justly punishable with their destruction. These answers I might perhaps give to such enquirers; but I should think that these answers (like their questions) were more curious than necessary, and should not think myself bound to prove more than that they are probable: for to all reasonable men it is sufficient to shew (as I have done already) that Jesus having wrought the greatest of miracles in raising himself from the dead, there can be no foundation for doubting of the truth of this

(o) Οὐ συγχωρεῖ αὐτὸν οἶκος εἶναι — εἰς τὰ ἔρημα τῶν χωρίων ἐκτρέπει — ἀπειλεῖ κρημνὸς καὶ βράθρα.

miracle wrought on the *mad-men*, even though there were less of light to be drawn from reason and history for clearing up the several circumstances of it.

To conclude; having examined carefully all the objections which Mr. W. has raised against these two actions of our Saviour, I may venture to say, that the reader must by this time be satisfied of the weakness and unfairness of that author's attempts. I shall endeavour to shew more of them in two other discourses of this nature: in the mean while I hope, that it will ever be remembered against such unbelievers, that things may seem difficult to them, only because they are ignorant; and that there is a wide difference between a passage's not being to be understood, and their not understanding it.

THE END OF THE SECOND PART.

PART

P A R T T H E T H I R D.

C O N T A I N I N G

A DEFENCE OF THE LITERAL STORY OF JESUS'S CAUSING
THE BARREN FIG-TREE TO WITHER AWAY.

A N D

HIS TURNING THE WATER INTO WINE.

IT is a true and well-known observation of the Lord Bacon, that *a little philosophy inclines mens minds to atheism, but that depth in philosophy brings them about to religion again*: and it may as justly be said, that a slender acquaintance with the Scripture furnishes men with doubts and objections, from which a thorough knowledge of it would soon ease them. A greater instance of this can scarcely be given than in the fix *discourses* not long since published *upon our Saviour's Miracles*, in which every intelligent reader must be at a loss, whether he should most admire the boldness or the ignorance of the author; for through the whole there appears such an unacquaintedness with the Jewish history, customs and forms of speaking, as shews that there are *arts* which Mr. W. is not enough *master of*; and such a want of sincerity in his quotations and applications of them, as shews that there is an *art* which he is too much *master of*.

In opposition to what he has so boldly advanced in those *discourses*, my first part began (where every rational apology for the truth of the Christian revelation should begin) with shewing by direct proof, that Jesus did truly raise himself from the dead, as he had foretold; that the professed *witnesses* of his resurrection could not possibly be deceived in this matter, the evidence which they had for it being such as excluded all mistake, upon any supposition whatever; and that there is as strong proof of their not intending to deceive us by a false testimony, as any fact is capable of receiving, nay more than any other fact in the world ever did receive.

I

And

And this sure foundation being laid, the consequence, which was then drawn from it, seems clear and undeniable, *viz.* that if Jesus wrought this one miracle, which must be allowed to have been the greatest that could be wrought, it is unreasonable, it is perverse, not to allow the reality of the other miracles which the Evangelists ascribe to him: and therefore all objections raised against the literal story of them, (if they could be answered no other way) yet might receive a satisfactory answer by saying, that the miracle being a true one, it is highly improbable that any of the circumstances, with which the story of it is told, were otherwise. Things may seem strange and difficult to us at such a distance of time, and this is easily accounted for: but there is no account to be given, why the Evangelists should, in relating a real miracle, add such false circumstances to it, as would help to destroy its credit. So that the question comes to this, whether an apostle or Mr. W. is to be believed; an apostle who was eye-witness to the fact, or Mr. W. who was no eye-witness, and whom in several other instances I have proved to be a false witness.

With this evidence then in hand I entered (in my second part) upon a particular examination of the two first miracles of Jesus, which Mr. W. had objected to, and I endeavoured to clear the literal story of them from all the difficulties which he had loaded them with: and in the course of this enquiry I now and then set before him some instances of the disingenuity of his quotations from the fathers and others, that he might at least see that he was discovered, and never expect that his bare word should pass for current in any argument hereafter.

My present design is to do the same by two more of the miracles, which he has endeavoured to expose; but as I am not bound to follow the order in which he has placed the miracles, (a thing of no weight either to his cause or mine) I have singled out those which he professes to have treated the most *ludicrously*, and which I thought to want the most help towards vindicating the literal account of them. I shall therefore without further preface enter upon

III The story of (p) *Jesus's cursing the fig-tree*, not despairing to convince even him, that it was neither *an absurd, foolish and ridiculous*, nor *a malicious and ill-natured act*, as he has been pleased in his mannerly way to call it, in Disc. iii. p. 4.

The reader may not be at leisure enough to approve of a solemn answer to every trifle; and therefore I shall confine myself to such objections made by Mr. W. against the literal account of this miracle, as are of most weight, and may seem to deserve some consideration; and they are these three:

How could Jesus expect to find fruit upon this fig-tree, when *the time of figs was not yet?* p. 6.

(p) See Matt. xxi. 19, &c. and St. Mark xi. 13, &c.

What

What legal right had he to the fruit, if he had found any on the tree? p. 8. and

What right had he to smite the tree with a curse, when it was none of his property? p. 8.

1 §. The first of these questions has indeed something material in it, because as St. Mark xi. 13. reports this fact in our translation, there is more room for cavil than in any other instance which Mr. W. has singled out to quarrel with: St. Mark's words are these, *And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet.*

At first sight any candid reader would imagine, that the passage was some how misunderstood, and that the Evangelist, who writes so good sense in the other parts of his gospel, would not have written downright nonsense in this.

And therefore I shall endeavour to clear up this matter; for the doing of which I shall shew two things, *viz.* that at the time when Jesus went up to the *fig-tree*, it was a season to expect to find ripe figs in Judea; and secondly, that the words of St. Mark may be understood so as to be consistent with this circumstance.

Whoever reads the gospels carefully may be convinced that the day, on which Jesus wrought this miracle on the fig tree, was about the eleventh of the first Jewish month called Nisan, or Tuesday before the pass-over: Mr. W. indeed says, that (q) *there are no grounds from the text to think so*; but there are grounds from that text compared with others, and the proof of it is so plain that none but one, whose understanding is perplexed or his will depraved, could well miss it: for it is well known, that the Jews kept the passover on the fourteenth day of their first month, Nisan; which (being a lunar month, as all their months were, and therefore beginning with the first appearance of the new moon) began sometimes earlier, and sometimes later in the year; if the year be considered purely as solar, as it is among us: and to this shifting of Nisan in the solar year we have endeavoured to adapt the keeping of our Easter, in commemoration of our Saviour's resurrection, upon the Sunday next after the fifteenth of the Jewish month Nisan; and therefore with us Easter falls sometimes as early as the 22d of March, and sometimes as late as the 25th of April.

The point then to be enquired into is this; Whether about three days before the Passover, or about the eleventh day of Nisan, there used to be any figs in Judea so ripe, as to be fit for gathering and eating.

That some fruits of the earth were then ripe, we may be sure: for (r) Josephus says, that at the time of the Passover some Jewish robbers made an excursion from the castle of Massada, and carried off all the *ripe fruits* belonging to the town of Engaddi.

(q) Page 29.

(r) De Bello Jud. lib. 4. c. 7. καὶ τῶν καρπῶν τῆς ἀμμῆς ἀρπάσαντες, &c.

We find also that the month Nisan was called Abib, or rather was described by its being the month of Abib, *i. e.* of the growing ripe of the fruits of the earth: and the Jewish harvest always began in their month Nisan; for by comparing Joshua, ch. iii. 25. and ch. iv. 19. together, it appears that on the tenth day of their first month Nisan, the Israelites passed over Jordan, and it then (*s*) *overflowed its banks*, which (as is there said) it used to do *all the time of the harvest*.

Agreeably to which, mention is made in Levit. ch. ii. and ch. xxiii. of the *first fruits*, which were to be offered up to God on *the morrow of the Sabbath*, which followed the passover. A *sheaf* of the *first-fruits* was to be *waved before the Lord*; and to make a meat-offering of those first-fruits, the *green* (*Abib* ripe) *ears of corn*, (*i. e.* of barley, which was the soonest ripe) were to be *dried by the fire, even corn beaten out of full ears*.

The case was, that the barley and many other fruits were always ripe in Judea at the time of the passover; if the Jews found (before the month of Nisan began), that there was no likelihood of their being ripe about the time of the passover, or fourteenth of Nisan, they were wont to intercalate a month, calling it *Ve-adar*, or *Adar over again*, and placing it between the last month Adar, and the first month Nisan. By the help of this it always happened, that their barley and earliest fruits were ripe at the time of the passover: (*t*) on the second day after it began, the solemn offering of the first-fruits (before mentioned) was made in the temple; till this was done, (*u*) no Jew was allowed to reap his barley, or gather his fruits into his store-house; and as soon as this was done, the harvest and in-gathering began in Judea; which continued for fifty days without any or with very little intermission, the wheat harvest following immediately after the barley harvest, as appears from Ruth ii. 23. and from 2 Sam. xxi. 9. And at the end of those days, *viz.* on the day of pentecost, called *the feast of the harvest*, Exod. xxii. 16. the Jews offered up two cakes made of new wheat, which were *the first fruits of the bread* spoken of in Levit. xxiii. 17. and (*x*) with this offering their harvest was closed.

The design of mentioning these things is to shew when the harvest began in Judea; the use of which observation will appear in what follows.

(*s*) This overflowing of Jordan was probably occasioned by the *latter rain* (as the Scriptures call it) which always fell in Judea a little before the time of the harvest, and therefore came very seasonably to plump their grain and fruits, before they were reaped or gathered.

(*t*) *These circumstances are confirmed by Josephus in Antiq. Jud. lib. 3. c. 10. τῇ δευτέρᾳ τῶν Ἀζύμων ἡμέρᾳ, ἔκλῃ δ' ἐστὶν αὐτῇ καὶ δεκάτῃ, τῶν καρπῶν, ἧς ἐδέρισαν, (ὃ γὰρ ἡψαντο πρότερον αὐτῶν) μελαλαμ-βάνουσιν· καὶ τὸν Θεὸν ἡγούμενοι τιμᾶν δίκαιον εἶναι πρῶτον, παρ' ὃ τῆς εὐπορίας τέτων ἔτυχον, τὰς ἀπαρχὰς ὑπὸ τῆς κριθῆς ἐπιφέρουσι τρόπον τῶτον· &c.*

(*u*) Levit. xxiii. 14.

(*x*) See Fuller's Miscel. Sac. lib. 3. c. 11.

We

We come now to enquire, whether it is likely, that *figs* were ripe (as some other fruits were) about the time of the passover, when our Saviour is said to have fought for them : and indeed there seems to be little difficulty in the case, if we only suppose that in Judea they cultivated that sort of fig-trees, which the Greeks distinguished by the name of *βίφοροι*, and the Latins of *biferæ*, upon account of their regularly producing two crops of figs in the year : of these (y) Pliny mentions two sorts, the white and the black, and describes them as having one crop ripe at the time of harvest, and the other at the time of vintage : the figs, which are most common with us, both the white and what our gardeners call the blue (the same with Pliny's black) are of that sort, though the second crop comes but seldom to perfection in England. If then the fig-trees in Judea were of this double-bearing sort ; and if they kept pace with the harvest and vintage, as Pliny describes them to do, the first crop would generally be ripe at or about the time of the passover, *i. e.* at the time of the Jewish harvest, and some few forward figs of that crop a little earlier ; and then some of the second crop might well have accompanied the *grapes*, which the spies brought out of Canaan, upon their return from searching the land.

Besides (z) Josephus tells us, that at the end of the winter, Herod besieged Jerusalem, and that, after a siege of five months, it was taken in the third month, *i. e.* the month Sivan, which answers to the last half of our May, and the first of our June, (or at latest) to the last half of our June and the first of our July : count them back from thence, and you will find that the winter ended, and the spring began in Judea about the middle of our January, or (at the latest) about the (a) middle of our February. Now Solomon, in Cantic. ii. 13. among other marks of the winter's being ended, and consequently of the spring's being begun in Judea, describes this to be one : *the fig-tree putteth forth her green figs* ; or rather, *the fig-tree hath given a sweetness, or ripeness, to the unripe fig* ; for the (b) original words are thus to be translated : if therefore in

(y) Nat. Hist. lib. 15. c. 18. *Sunt præterea eadem serotinæ & præcoces, biferæ, alba ac nigra, cum messè vindemiâque maturescentes.* On which F. Hardouin's note is this ; *Sunt præterea (inquit) biferæ, alba nigraque, quæ & serotinum eadem cum vindemiâ, & præcocem pariter cum messè ferant.*

(z) Compare what he says, De Bello Jud. lib. 1. cap. 17, 18. with what he says in Antiq. Jud. lib. 14. c. 16. Edit. Hudson.

(a) Rather about the middle of January, than that of February ; for in Italy, which lies not so much to the southward as Judea, the spring, according to Ovid, began on February 9.

Quintus ab æquoreis nitidum jubar extulit undis

Lucifer, & primi tempora Veris eunt.

Fast. ii. 149.

(b) *Paggiab*, rendered *green figs*, is a word no where found in the Old Testament except in this place : but it is a common word among the Arabians, and signifies *crudum, immaturum*, as a

the middle of our January, or (if you will) February, the figs were so forward in Judea, as then to have a sweetness and to be ripening, is it unreasonable to conclude, that in so warm and fruitful a climate as that country was, there might be ripe figs, and fit for eating, in the latter end of our March, or before the latter end of our April; which was the time when our Saviour fought for them on this fig-tree?

To what has been said may be added, that Josephus describing the fruitfulness of the country of Gennethareth, which was a part of Judea, says, that it (c) *afforded figs and grapes ten months in the year without intermission*; and though some allowance is to be made for the extraordinary growth in that territory, yet the other parts of Judea must be supposed to have afforded these fruits for several months in the year, especially that where the fig-tree grew; it being between Jerusalem and Bethany, *i. e.* in the lot of the tribe of Benjamin, which (as the same (d) author tells us) *was second to no part of Canaan in fruitfulness*.

Upon such authorities as these, we know what to make of the *first-ripe figs* so often mentioned by the prophets of the Old Testament. For God says in Hos. ix. 10. *I saw your fathers as the first-ripe in the fig-tree, at her first time*: and these early figs seem to

learned friend informs me; who finds Eben-Ezra too explaining it by *fruit before it is ripe or mellow*.

Kanat, rendered *putteth forth*, signifies *condidit aromatibus* in Gen. 1. 2, 3, and 26. the only places where it is used: from thence by a metaphor it is applied to fruits, and signifies (as the above-mentioned gentleman assures me) in the Arabic tongue, *rubuit, maturuit*: so that the sense of the passage will be this; *The fig-tree hath begun to make her figs ripe, which were before unripe, or sweet which were before sour*. L. Capellus's note upon the place agrees with this; *proprè (says he) MATURAT seu DULCORAT, dulces facit; nam kanat est aromatibus condire; unde, ad fructus translatus, est acerbum & austerum eorum saporem veluti condire, hoc est, maturando dulciorem reddere*.

(c) De Bello Jud. lib. 3, 9. *σαφυλὴν τε καὶ σύκον δέκα μηνὶν ἀδιαλείπτως χορηγεῖ, τὰς δὲ λοιπὰς καρπὰς δι' ἔτος (al. διὰ θέρους) ὅλῃ περιγηράσκουσας αὐτοῖς (al. ἑαυτοῖς)*: where Josephus must mean that the *grapes* and *figs* were growing during those ten months; not merely, that dried *grapes* and *figs* might be preserved there so long; for in less favourable climates they will last all the year round; Julian in his Epist. to Serapion carries this matter farther, and says of fig-trees in general, that they, and they only, bear figs all the year round, the young ones beginning to grow as soon as the old ones were gathered; and then adds, *ᾧτε, φησὶν καὶ Ὅμηρος ἐν Ἀλκινόῳ κήπῳ, τὰς καρπὰς ἀλλήλοις ἐπιγηράσκειν*: alluding to Homer's Odyss. lib. 7.

Ὁ γὰρ ἐπ' ὄχυν γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,

Ἀυτὰρ ἐπὶ σαφυλῇ σαφυλῇ, σύκον δ' ἐπὶ σύκῳ.

From whence I suspect that Josephus, in this passage before us, wrote *ἐπιγηράσκουσας αὐτοῖς*, and borrowed his expression, as Julian did, from what Homer had said concerning Alcinous's garden.

(d) Antiq. Jud. lib. 5. c. 1.

have

have been much esteemed among the Jews, for Jerem. xxiv. 2. speaks of a *basket*, that had very good figs, even like the figs that are first-ripe: and (to mention no other passages) the greediness, with which the Jews used to gather this pleasant fruit, is thus emphatically described by Isa. xxviii. 4. as the *hasty-fruit*, (i. e. (e) the first-ripe fig) *before the summer*; which, when he that looketh upon it, seeth it, while it is yet (f) on its bough, he eateth it up, i. e. he, that spieth it out, is ready to devour it, before he can gather it; so very fond are men of this sort of figs: and that we may not mistake the season, when these coveted figs were plucked for eating, Isaiah here tells us, that it was *before the summer*, which must have begun in Judea (at least) as early as the passover, because the harvest began then.

From all which it may (I think) be fairly concluded, that the figs in Judea were commonly so ripe, as to be fit for eating at the time when our Saviour went up to this fig-tree; and that this first crop of figs was of so good a kind, or was so welcome, because it was the earliest, that travellers among the Jews were desirous of gathering them when they met with them; and lastly, that Jesus seeing this fig-tree to have leaves upon it, (which in fig-trees always come later than the fruit) had good reason to go up to it (as it is said he did) *expecting to find fruit thereon*.

What remains then to be proved is this, that the words of St. Mark, *ἔ γὰρ ἦν καιρὸς συκῶν*, may be so interpreted as to be consistent with what has been already shewn.

And Mr. W. himself has furnished us with (g) an interpretation of the words which will serve the purpose; for he has fallen in with some of the modern commentators, and has recommended the reading of St. Mark's words by way of interrogation, *For was it not the time of figs?* Admitting this small change, and putting a part of the sentence into a parenthesis, the whole verse will run thus; *and seeing a fig-tree afar off having leaves, he came if haply he might find any thing thereon, (and when he came to it, he found nothing but leaves); for was it not the time of figs?* By the help of the parenthesis, the last words are a good reason for what went immediately before the parenthesis, i. e. for Jesus's expecting to find fruit upon the tree: and this way of writing might be shewn to be very common in all authors, especially the sacred ones.

(e) LXX. *ὡς πρόδρομος οὔνης*.

(f) The original word *becappo* signifies on its bough, and should be so rendered here, not as in our Bible *in his hand*: for the LXX. had plainly that first sense in view, when they rendered the place thus, *πρὶν εἰς τὴν χεῖρα αὐτοῦ λαβεῖν αὐτόν*, *before he takes it into his hand*, i. e. while it is yet on its bough. R. Kimchi upon the place says, *My honoured father, whose memory be blessed, expounds becappo by on its bough, (agreeably to that of Job xv. 32. and his branch kippatho shall not be green): as much as to say, As soon as ever he sees it on the bough, he devours it, out of the great fondness which he has for it.* And so the plural *kappoth* signifies branches or boughs in Levit. xxiii. 40.

(g) P. 28.

Upon this interpretation of the words, Mr. W. says that all *the difficulty vanishes*; but this he says, *after* he had made the most of this difficulty, and exposed St. Mark's account with all the raillery and ill-will that he could shew, for (b) a page or two together. Where then is the candour, where the honesty of such a behaviour? What? ridicule the Evangelist as guilty of an absurdity, and yet have a solution of that absurdity ready at hand? A plain mark that it is not truth which this author aims at! but this is only one mark out of many.

And yet I can help Mr. W. to another solution of this difficulty, where there is no change of the point, and which I prefer to his, as more natural, and answering the purpose with the same effect: suppose then, that by the words, *for the time of figs was not yet*, may be meant that the time of *gathering* figs was not yet come; and thus, keeping the parenthesis as before placed in the middle of the sentence, we may understand the words as a reason given why *Jesus came if haply he might find any thing on the fig-tree*. The fig-harvest (if I may so call the gathering-time) was not yet arrived: on the second day of unleavened bread, which was about five or six days after this, the first-fruits of all that was then ripe were solemnly offered in the temple, and till then the owners of the fig-trees were not allowed to gather in their fruit; so that till then they were obliged to let their figs (though ripe) hang on the trees, and consequently five or six days before that day (*i. e.* When Jesus went up to this tree) any traveller might expect to find fruit upon the fig-trees which he met with in his journey?

That by the *time of figs*, may be here meant the time of *gathering* them, is no new opinion of mine; it has been maintained by (i) Dr. Lucas and (k) Bishop Lloyd; and I find Dr. Whitby mentioning it as the ingenious exposition of a reverend and learned bishop, whom he does not name, but who (I think) is bishop Kidder; and though he does not agree with him, yet he declares that he should acquiesce in this interpretation, if he could find it proved that any figs were fit to be gathered at the passover. This (I think) I have proved with such a degree of evidence as Dr. Whitby would have admitted. And that *the time of figs* may signify the time of *gathering* them, there is good authority from the writings of the sacred penmen. This seems to be the sense of the word *καιρὸς*, *time or season*, in Psal. i. 4. (according to the LXX.) (l) *which shall give its fruit in its season*, *i. e.* at the time of gathering it: and this (I think) is the

(b) P. 7, 8.

(i) See his Sermons, vol. 3. Sermon. 1. p. 10.

(k) See his *History of the last Passover of Christ* (printed, but never published) in St. Martin's library.

(l) Ὁ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ. And thus *the time of corn* is the time of reaping it, as in Job. v. 26. LXX. ὥσπερ σῖτος ὥριμος καὶ ἀκριζόμενος.

sense of the word in St. Mark xii. 2. but particularly in St. Matt. xxi. 34. who says, that when the lord of the vineyard in the parable *sent his servants to the husbandmen, that they might receive the fruits of it*, it was *when the time of the fruit drew near*, ὅτε ἤγγισεν ὁ καιρὸς τῶν καρπῶν; i. e. when the time of gathering them was at hand; for, it being most natural to suppose, that the servants were not sent more early than was needful, the time of ripe grapes was probably then actually come, and only the time of gathering them drew near.

But let Mr. W. choose which solution he will, (his own, if he pleases), he must acknowledge, that there is a sufficient answer given to the supposed *unreasonableness of Jesus's expecting to find fruit out of season*.

Having dwelt pretty long on this head, because it contained the most material part of his discourse, I shall now proceed briefly to the second objection.

2 §. What legal right had Jesus to the fruit, if he had found any on the tree?

To which I answer, that he had a right, and a legal one too, though he *was neither landlord nor tenant*, (as Mr. W. expresses it) nor *had any house or land of his own by law*. And what I say, will be proved thus. There is a law given by God to the Jews in Deut. xxiii. 24. 25. to this purpose, *When thou comest into thy neighbour's vineyard, then thou mayest eat grapes to thy fill, at thine own pleasure; but thou shalt not put any in thy vessel: and when thou comest into the standing corn of thy neighbours, then thou mayest pluck the ears with thine hand, but thou shalt not move a sickle unto thy neighbour's standing corn*.

Bishop Patrick in his commentary on this place says, that the Jewish doctors extended this law (and indeed the reason of the law extended it) not only to *grapes and corn*, the two mentioned particulars; but to *olives, figs, dates*, and all common eatable fruits: and (m) Josephus confirms this by applying the law to *ripe fruits of this kind in general*, and adding that the benefit of this indulgence *reached not only to Jews, but to all travellers (whether natives or not) on the high-way in Judea*; who had a right by virtue of this law, to eat of any ripe fruits that they met with, as freely as if they were their own property. This then being a part of the common law of the country, and no man having such a property in his fruit-trees, as to exclude travellers and passengers from this benefit, Jesus would have done no injury to the owner of this fig-tree, if he had found figs upon it, and gathered them; because he would only have done what he had a right to do, and what all his countrymen lawfully did on the like occasion. What then must we say of this author, who insinuates, that *Jesus would have been a rob-orchard, if he had had an opportunity*? Vile insinuation! and no less weak than vile, since it is founded on an ignorance of this Jewish law, which was so easy to be known!

(m) Antiq. Jud. l. 4. c. 8. Μηδὲ ὁπώρας ἀρμαζέσης κολύειν ἄπτεσθαι τὰς ὁδοὺς βεβήσαντας, ἀλλ' ὡς ἐξ αἰκείων αὐτοῖς ἐπιτρέπειν ἐμπίπλασθαι, καὶ εἰχῶριοι τυγχάνουσι καὶ ξένοι.

I come then to the

3 §. And last objection, which is this, *What right had Jesus to smite this tree with a curse, when it was none of his property?*

And to this several sufficient answers have been frequently given; for brevity's sake I shall content myself with giving one at present:

According to the Christian scheme, which supposes Jesus to be (what I have proved him in my first part to be) a prophet sent from God, and acting by the Spirit of God, there is no difficulty in justifying this his behaviour: for God must be allowed to have a superior right over all things, and a property in them of a higher nature than any that a human owner of them has. Not only *all the beasts of the forest are his* (as God himself declares by the Psalmist, l. 10.) but *so are the cattle upon a thousand hills*: and it is in virtue of this right that God is often found in the Old Testament threatening the Jews by his prophets, that he would lay their land waste, and destroy all the trees with their fruits for the punishment of their sins: and thus we find in our Saviour's days, that the Jews had (*n*) *filled up the measure of their iniquities*, and were at this very time, when Jesus smote the fig-tree with a curse, devoted with their country to ruin and destruction: *the things which belonged to their peace, were even then hid from their eyes*, as he tells them Luke xix. 42. and he goes on in the following verses to pronounce the sentence already decreed against Jerusalem.

And we find farther, that the execution of this sentence was put into the hands of Jesus under the title (*o*) of *the son of man*. Where then was the injustice, if that judgment, which he was authorized to execute upon the whole land and all the produce thereof, he executed (for a wise and good-natured reason, as I will shew by and by) upon one tree in his life-time? Where all things are justly consigned over to ruin, no injury is done, if some part has its punishment hastened and brought upon it before the time is come for the rest: as when several men are sentenced to death for the same crime, it is no injustice to call immediately for the forfeit of one life among them, and leave the others for some other convenient season. It is just the same with a nation considered as consisting of parts; the ruin of some cities, houses, or trees may justly take place of the rest, where all are given over to destruction, and therefore Jesus, if he had a right to execute a curse on the whole land of Judea, must be allowed a right to execute a curse upon so small a part of it, as this fig-tree was.

And less objection still is to be made against it, if he designed the punishment of this tree for an emblem to the Jews of what their case then was, and what their punishment would shortly be: for it was not *passion* and *disappointment* in not finding figs on it,

(*n*) Matt. xxiii. 32.

(*o*) Matth. xxiv. 30, 37, 38. Mark xiii. 26. Luke xxi. 27, 36.

when he was hungry, that set him to work this miracle; that is Mr. W's ill-natured suggestion, for which he has no authority unless his own experience of what lengths of mischief *passion* and *disappointment* may perhaps have carried him. But this action of Jesus had a higher and a more worthy end and view in it; for St. Matth. xxi. 19. relates this proceeding of Jesus towards the fig-tree as well as St. Mark, and joins to the account of it two parables, which he spake about the same time to the Jews, and which he concludes with this remarkable application, *Therefore I say unto you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof*, ver. 43. which is a key to open our Saviour's meaning in his blasting the fig-tree as well as in his two parables: for from thence this moral may be gathered, that the *fig-tree* is the Jewish nation, that the *kingdom of God* or the gospel was preached to them, but they were barren; they would not repent, and (as St. John the Baptist speaks) *bring forth fruits meet for repentance*. They were therefore taught by this miracle performed on the barren fig-tree, that the gospel would be removed from them, and that (for their rejecting it) they would be left to their own *unfruitful works of darkness*, and consigned over to destruction, to *wither away* as a nation, and be *dried up from the roots*. And the sentence, *Let no man eat fruit of thee hereafter for ever*, has been hitherto verified, that unhappy nation having continued in the same barren state, and lying to this day under the moral of the curse pronounced upon that fig-tree.

It was very usual among the easterns to express things by actions; variety of instances to this purpose might be given out of the Old and New Testament; and therefore when the warning, given by this action to the whole nation of the Jews, was so charitable and benevolent an one, it is meer perverseness to cavil at this miracle, because it was a destructive one to the tree: it was so, but it meant to prevent the destruction of a nation; and that, you will allow, was the reverse of a *malicious* and *ill-natured* act: but strip it of this moral, and suppose the fig-tree to have only undergone the punishment to which the whole land was doomed; was it therefore no miracle? may not God work a miracle to chastise as well as to bless? Who or what prescribes to him a law to the contrary? Ananias was stricken dead, and Elymas the forcerer was smitten with blindness, and were there therefore no miracles in these two cases, because there was destruction? This way of arguing would be to rob God of his power of inflicting extraordinary punishments on sinners. Why then does Mr. W. assert, that this action of Jesus is (p) *not to be accounted for, because it was to the destruction of another man's harmless and inoffensive tree*? And why are Archbishop Wake and Mr. Chandler summoned so rudely before him, to reconcile with this and some other miracles the general notion of a miracle, which the one taught, and the other (as he says) approved? For to execute a justly deserved punishment upon some persons or things, especially if with a view to promote

some great and general good, is an action *consistent with the perfections of God to interest himself in*, such as *answers to the character of God as a good and gracious being, and shews his love to mankind and his inclination to do them good*, which with Mr. Chandler are some of the rules of judging, by whom miracles are performed. The best and most gracious of earthly monarchs do sometimes punish particular persons when criminal, in love and goodness to their subjects; and a contrary behaviour would have more of cruelty than benevolence in it. And this I have shewed to be the case in the *driving the buyers and sellers out of the temple*, in the *permitting the devils to enter into the herd of swine to their destruction*, and in this miracle (now before us) of *blasting the fig-tree*: all which I have proved to have been done by way of punishment deservedly inflicted, and in such cases punishment is no injury. This therefore is a full defence of the Archbishop's and Mr. Chandler's notions of a true miracle.

I think that there is nothing material on this head, which that author has started, and which I have left unanswered; unless it be his peculiar reasoning in p. 17. against the letter of this miracle, from what Jesus says to his disciples on this occasion, in Matth. xxi. 21. *that if they had faith, they should not only do what was done to the fig-tree; but if they should say to this mountain, Be thou removed and cast into the sea, it should be done*: because this was never literally done by the disciples, that we read of, therefore he concludes that Jesus did not literally curse the fig-tree. But might not the disciples have a power given them to do this among other miracles, without ever having occasion to shew their power in this instance? There might be neither a *failure in Jesus's promise*, nor a *want of faith* in them for the doing this miracle, and yet it might never have been performed, because no proper opportunity might have called for this demonstration of their power: and with this answer I leave him, which may satisfy others, though he perhaps may not receive it as satisfactory.

In his criticisms upon the Greek text, particularly upon St. Matthew's words, which he renders thus, p. 29. (q) *Not as yet, or not until now, against the age has fruit grown on thee*, he has followed no commentator, and, I can promise him, will never be followed by any.

But ignorance may be excused in one, who has so much greater faults to answer for: before I close the subject of this miracle, I shall give the reader a sample or two of his unfair method of quoting the fathers.

St. Austin (according to him, p. 4.) *very plainly says, that this fact in Jesus, upon supposition that it was done, was a foolish one*: that father's words, as Mr. W. himself has quoted them at the bottom of his page, are these, *Hoc factum, nisi figuratum, stultum invenitur*, i. e. *This which Jesus did, was a foolish action, unless it had some figurative meaning*. Is this saying that it was foolish upon supposition that it was done? Does not St. Austin

(q) Μικέτι ἐκ σὸ καρπὸς γένηται εἰς τὸν αἰῶνα.

expressly

expresly allow it to have been done, when he says *hoc factum*? And does not he directly charge the folly upon something else, upon a supposition that it had no other meaning than a literal one? A pen and a spirit like that of St. Austin might put this forgery in such a light as Mr. W. would not care for.

Again p. 16. he brings in Origen as saying, *that there are some things spoken of in the Evangelists as facts, which were never transacted.* But (r) Origen speaks of the historical parts of the scripture in general, and shews what he means, by the instances which he gives out of the Old and New Testament, such as *God's walking in the garden in the cool of the day*; his being spoken of as having *hands, and mouth, and ears*: and with regard to the gospel-precepts he instances in the *plucking out a right eye, and cutting off a right hand*, as things that *might possibly be done, but never were*: and then he subjoins a request to his readers *not to think that it was his opinion, that, because some things were not done according to the letter of the history, therefore he would destroy the credit of the scripture-history.*

If Mr. W. then had read the one passage, he should have read the other, and not have brought in Origen as giving a testimony which he expresly disclaims.

In p. 9. he quotes St. John of Jerusalem as saying, *Arbor non est justè siccata, the fig-tree was not justly dried up.* But these words are only a piece of the sentence, which runs thus, *Dicat aliquis, si tempus non erat ficorum, non peccavit ficus, quæ fructum non habebat: si autem non peccavit, non est justè siccata, i. e. It may be objected, that if it was not the time of figs, then the tree was not in fault for having none; and if it was not in fault, then it was not justly dried up.* Where the reader sees, that what Mr. W. quotes as that father's sentiment, is only an objection which he puts into the mouth of some adversary to Christianity: to which objection he immediately subjoins an answer (such as it is) which he thought a sufficient one, but which Mr. W. has unfairly taken no notice of.

These three instances may suffice to shew what credit should be given to an author, who advances falsehoods so easy to be detected.

IV. The fourth miracle which I shall endeavour to set free from such objections as Mr. W. has raised against it, is that of (s) *Jesus's turning water into wine at the marriage feast in Cana of Galilee*, John ii. 1, &c. The literal story of which he has attacked under the character of a Jewish Rabbi, with all the spite to Christianity that the ancient Jewish Rabbins shewed to its founder; and with such ill manners as no modern Jews among us (I am persuaded) would offer to a church and state so indulgent to them as ours is. But,

(r) *Historia scripturæ interdum inferit quædam vel minus gesta, vel quæ omnino geri non possunt; interdum quæ possunt geri, nec tamen gesta sunt. De Principiis, l. 4.*

(s) Mr. W.'s Discourse 4. p. 23.

VOL. II.

3. B.

whether

whether the invective come from Jew or Gentile, from the supposed Rabbi or Mr. W. himself, it is much wanting in proof, as it is abounding in malice.

An outcry he has raised, and there seems at first sight to be some difficulty in the story, as he has managed it: and therefore I will examine to the bottom all that he has advanced in his own or the Rabbi's name. And in doing it I shall take the same course as I have hitherto done, though I now find more difficulty than formerly; for his objections against this miracle lie in such confusion, that this part of his discourse more particularly requires some skill and pains to bring it into any order.

However the chief objections are contained (or at least will be answered) under these three heads.

How came Jesus to vouchsafe his presence at a wedding? p. 30.

Why did he supply the guests with so large a quantity of wine, when it is said, that they had *well drunk* already? p. 24, 31.

How came he to give such an answer to his mother, as, *Woman, what have I to do with thee?* p. 32.

1 §. To the first question, *How came Jesus to vouchsafe his presence at a wedding?* I may answer with another question, Why should he *not* have gone thither, when he was invited? Tradition says, that the persons, whose wedding was then celebrating, were Alpheus or Cleopas, and she who in the sacred scripture is called Mary the sister of Jesus's mother: but, without depending upon tradition, it seems not unlikely from some circumstances of the story, that they were either relations to the Virgin Mary, or her intimate acquaintance; for we find her interesting herself, that the guests might be supplied when the wine was wanting, and taking upon her to give the servants directions to do whatever her Son should bid them do, ver. 9. Now if Jesus and his disciples were invited to come, and if the new-married couple were of his kindred or acquaintance, what reason can be assigned, why he ought to have declined the invitation? Is it certain, that such indecencies, as wife and good men should not be witnesses to, are practised at all weddings? or might not the company have been restrained by the presence of Jesus from any thing of levity and unbecoming joy? How does this author know, how soon Jesus retired after the meal was over? or why may not he suspect, that Jesus introduced such a religious discourse, while he was there, as was suitable to the solemn occasion! If he had read what the best authors say of the Jewish weddings, he would have found that such liberties were not taken in them as we see too often practised among us. But it seems, that (according to Mr. W.) such *excesses in drinking were there indulged*, as it was not fit for *Jesus to see and countenance*: this is the material part, and therefore I proceed to

2 §. The second objection which this author has made, viz. *How came Jesus to supply the guests with so large a quantity of wine, when it is said, that they had well drunk already?*

And

And to clear up this matter the better, I shall prove these two things, That there is no foundation in the text to conclude, that there was any excess of that sort committed there; and that the quantity of wine, which Jesus miraculously provided, was not such as must needs have made him accessory to any excess amongst the guests.

For proving the first of these, let us consider the force of the words, which are made the ground of the objection, *Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now*, ver. 10. But we are to remember who it is that says this, it is, *the governor of the feast*, speaking to the *bridegroom*: and the drift of his speech is only to shew, that one thing usually observed in such feasts was not observed in this; for in them the best wine was used to be brought out first, whereas here it was produced *not* at first: the circumstance of mens having *well drunk* in other feasts when the worse wine was served up, does not necessarily require any parallel in this feast; it may have been only thrown in by the by, as it is a known and allowed thing for poets in working up a similitude, to throw in little circumstances which have no resemblance to the fact which the similitude is illustrating. What the *governor of the feast* said on this occasion, was as true and as pertinent, if the company present had not *well drunk*, because his intention was only to shew, that there was a wide difference in one particular between what was done at this, and what was commonly done at other entertainments: is it not a piece of violence then to force every part of the speech into a parallel, and to conclude from such a chance expression as this, that the guests at this wedding dinner had already drunk to excess?

But allowing (what is so unreasonably contended for) that the phrase, *when men have well drunk*, ὅταν μεθύσθωσι, is a description of the condition which the guests were then in; yet this objector will get little by it, because it does not necessarily carry any ill sense along with it. The word is often used for drinking more than men usually do, but without any intemperance. And can any serious writer think, that St. John meant it otherwise here? Is it to be imagined, that the apostle intended to expose his master's behaviour on this occasion? or that he would have used the word, if he had not known that it bore an innocent sense as well as vicious one? μεθύειν in its primitive signification is only *drinking after the sacrifice*, and nothing in the derivation of the word determines this to be done to any excess, or beyond the proper bounds of joy on a festival: and if, besides the etymology of the word, an instance be required, in which it is thus used for drinking *not* intemperately, we find one in the LXX. version of (†) Genesis xliii. 34. where it is said that Joseph's brethren ἐμεθύσαν μετ' αὐτοῦ; and yet the circumstances of that feast, which Joseph made for his brethren, plainly shew, that no excess or approach to it is intended by the expression; for they knew him not then to be any other than the *governor of Egypt*, nay it is said that *they were afraid of him*,

(†) See the same in Cantic. v. 1.

ver. 18. and their whole behaviour before and at the feast must convince us, that they were too much on their guard, and too solicitous about their own safety, to give way to any intemperance in his presence. And the same sense of the like word is to be seen in what God (according to the LXX. version) says to the Jews, Hag. i. 6. where complaining that they neglected to build his temple, he tells them, that on this account he had not blessed the fruits of their land with the ordinary increase, *Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink*: the Greek is ἐπίστετε καὶ ἐκ εἰς μέθην. Are we to think that the LXX. interpreters intended to make God use the word here in the sense, that Mr. W. gives it in St. John? for could that be a punishment worthy of God to inflict? or could it be a blessing, fit to encourage them to expect, that they should drink εἰς μέθην to excess, as this author would understand it?

Every candid man then must acknowledge, that it is a mere cavil, first to suppose the words to be spoken of the guests at this feast, when there is no appearance that it was a description of them; and then to give the words a vicious sense, which they do not necessarily bear, and which there is all the reason imaginable to believe, that they were not in this place intended to bear.

The next thing which I was to prove was this; that the quantity of wine, which Jesus produced on this occasion, was not such as must needs have made him accessory to any excess among the guests.

A Rabbi, or a W. might have known that the Jewish (u) marriages were celebrated with feasting, not only on the day of the solemnity (as with us) but for six or seven days after: and that at these feasts not only all their relations, neighbours and acquaintance were invited, but it was well taken, if any others (though not invited) would come to partake of the entertainment, and bear a share in the joy of the occasion: a custom which to this day prevails among us too, in some of the most remote parts of our country. And as to this marriage, though the Evangelists words are rendered (x) *The third day there was a marriage, &c.* yet they may as well be translated thus, (y) *On the third day a marriage-feast was celebrated, &c.* Some think (and not without appearance of reason) that by *the third day* is meant the third day of the marriage-feast; and whether that interpretation be allowed or not, yet since it is so well known, that the Jews feasted seven days on such occasions, and since it is not said on what day this miracle was wrought, we are at liberty to suppose, that it might as well have been on the third day after the marriage as on any other.

(u) See Calmet's Differtation, Sur les Mariages des Hebreux.

(x) Τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο, &c.

(y) So the Syriac renders it in this place; and Grotius proves, that γάμος has this signification in several places of the Sacred Scripture. See his note on Matt. xxii. 2.

That there were great numbers present at it, may be gathered from there being a *governor of the feast* appointed for this occasion; and it is probable that many more than were expected came there on that day, perhaps to see Jesus and his disciples, of whom they had heard much talk; on this account, or because on the preceding days the bride and bridegroom had entertained more guests than they had looked and provided for, the wine might fall short, which they had laid up for the whole seven days feasting: allowing then that the quantity of wine, which Jesus made at this feast, was as large as our translation represents it, yet why should not Mr. W. suppose (what is very probable) that the wine thus miraculously produced was designed not only to supply the want of that day, but of the succeeding ones, till the *whole time* of feasting was ended? Ill-nature always makes the worst of every thing; but an unprejudiced man may (upon this reasonable supposition) believe, that there might be no excess countenanced or practised, though the supply of wine was so plentiful.

But what if our translation should not be so accurate here as in other places? What if the *six water-pots* did not hold so much as *two or three firkins apiece*? Mr. W. himself says, p. 26. that if *he had been the translator, they should not have held above two or three pints apiece, which measure is as agreeable to the original as firkin*. If so, why is the miracle to be flouted at? and why should not he content himself to raise an outcry against the translation? he might have known, that the learned of all communions have of late looked more nicely into the meaning of the *μητρῆτις* or *measure* here spoken of, and have represented it as containing much less than a *firkin*: the LXX. translators in 2 Chron. iv. 5. use the word *μητρῆτις* for the *bath* of the Jews, and Calmet in his Dissertation on the Antiquity of Money, makes the *bath* to contain less than thirty French pints, i. e. less than six gallons of our English measure: Lami sets it still lower, and makes it hold very little more than twenty French pints, which brings the measure down to less than four gallons: Le Clerc, with others mentioned by Calmet, says that the *μητρῆτις* held about twenty-five French pounds of water, which falls short of three gallons of our measure: and the learned bishop Cumberland, (whose accuracy in this part of knowledge is allowed by all) proves, that most probably the *μητρῆτις* of Syria is meant here, and that he computes to have held less than one English gallon; and according to this reckoning, the whole *six water-pots* might not have contained more than about fourteen or fifteen gallons of English measure; a quantity not very large, if we allow (as we must) that there were great numbers present at the feast; or that, what was not then drank, might be a seasonable supply for what would be wanting at the feast on the ensuing days.

When the learned, though differing in their opinions, do yet all agree to fix the quantity lower than a *firkin*, and some of them so very much below it, as we have seen; is it fair and ingenuous in Mr. W. to take occasion from an error of the translation to set the whole letter of the miracle at defiance? since he himself knew (as he says) how to

rectify the translation by making *pints* of the *firkins*: especially since, if the quantity were allowed to be as large as the translation makes it, he knows, that to provide plenty is not to encourage excess; what was more than sufficed might have been laid up for other opportunities: and he may as well charge God with promoting drunkenness, whenever he blessed the vineyards of the Jews with an extraordinary increase.

Upon the whole then it appears, that what Mr. W. says, p. 24. *viz.* that, when Jesus turned the water into wine, *the company were already drunk*, and what his Rabbi says in his vulgar strain, p. 31. that *they were more than half seas over*, are fictions of their own; and since it may be fairly presumed, and is by Mr. W. owned, that the quantity of wine, then created, was not so large as our translation represents it; and since (if it was so large) it is probable, that it was intended for a seasonable supply upon the remainder of the seven days feasting, I conclude, that no attempt of Mr. W. can make this circumstance any good argument against the letter of this miracle.

3 §. There remains now only one more objection to it, which is what Jesus replied to his mother, when she said, *They have no wine*; to which he answered, *Woman, what have I to do with thee?* ver. 4. From which Mr. W.'s captious Rabbi, very boldly concludes, that *Jesus himself was a little in for it, or he had never spoke so waspishly and snappishly to his mother*, p. 32. Whatever a common reader may think of the words which our Saviour used towards her; yet a man of learning might, and should know, that *γυνή*, which we render *woman*, was in former days no title of disrespect or indifference, as it seems to be in our translation. There was a time when Jesus called his mother by this appellation, and yet was certainly neither *snappish* nor *waspish* towards her; for when he was hanging on the cross, and recommending both his mother to the care of his beloved apostle, and that apostle to the affection of his mother, he said, John xix. 26. (z) *Woman, behold thy son*. The word *γυνή* was an honourable title, and often used by the best writers, when the highest mark of respect was intended; of which many instances might be given; particularly we find the polite (a) Xenophon putting this word into the mouth of one of the Persian chiefs, when he was addressing himself to a captive lady of the highest quality, and comforting her under her unfortunate circumstances. The expression is so common in this sense, that I shall offer no more instances of it; but pass on to the remainder of Jesus's answer, *What have I to do with thee?* These words are generally understood as a rebuke to her, and so they may be without giving room for any objection against the letter of the story, much more for the conclusion which Mr. W's friend has drawn from it: for it is probable, that she was desirous to see him work a miracle, and that a little vanity prompted her to this desire; and was

(z) *Ἦναι, ἰδὲ ὁ υἱός σου.*

(a) *Ὁ γεραίτερος εἶπε, Θάρρει, ὦ γύναι, καλὸν μὲν γὰρ καὶ ἀγαθὸν ἀκρόμεν καὶ τὸν σὸν ἄνδρα εἶναι, ἔς.*
Cyrop. lib. 5. p. 317. edit. Hutchinson.

it an unfuitable rebuke to tell her (for the words import no more) that in the business of manifesting his glory by miracles she was to leave him to do what he thought proper? this very phrase is sometimes used in the scriptures, where nothing of anger is conceived, where only some dislike is expressed, and a gentle check or rebuke is given; for can we suppose, that David, when (2 Sam. xvi. 10.) he said, *What have I to do with you, ye sons of Zeruiah?* was angry or waspish with Abishai for proposing to kill Shimei who had cursed him, when Abishai stuck by him so faithfully in that great defection, and meant what he proposed out of friendly affection to David? It was a rebuke, it is true, and so was this which Jesus replied to his mother: but it was a justifiable one; for whatever obedience he owed to her as a son, he owed none to her as a prophet and worker of miracles: in this capacity he was the *son* of God only, there was no relation between him and the Virgin Mary; therefore in what she meant by saying, *They have no wine*, she exceeded her authority, and was justly reprov'd for it. But is this of weight to overthrow a miracle? All the other objections I have shewn to be false and ill-grounded: this is the only one that has any truth in it, and I will venture to leave it to the judgment of any impartial man, whether the single circumstance of our Saviour's rebuking his mother in such a case is sufficient to call in question the reality of a miracle so particularly and so plainly related by the Evangelist.

I have now finished what I intended to say in vindication of these two miracles of Jesus, his causing the barren *fig-tree* to wither, and his turning the *water* into *wine*; and I assure the reader, that the same ignorance and dissingenuity furnishes Mr. W. with his objections against the rest of the miracles: but, before I conclude, I must again take notice (as I have frequently done) that having in my first part established the resurrection of Jesus beyond all doubt and contradiction, I have laid a sure foundation for the credit of all the miracles which the evangelists have ascribed to him: allow but that to have been a real one, and you must allow all the rest which are reported by the same authors. It is not enough to pick here and there a hole in their relation, and set up a few objections against them, which the more ignorant a man is, the more plentifully he may be furnished with: nothing less than the shewing that some part of the literal story is absolutely impossible to have happened, or that something which Jesus is said to have done is absolutely inconsistent with the divine perfections, I say nothing less than this can make a reasonable man disbelieve, and even then his disbelief will go no farther than to the circumstance which has this weight lying on it. But the objections, which Mr. W. has thrown out against the miracles that have been considered, and which may be supposed to be the best that his party could furnish him with, are so weak and feeble, that while he and they are giving up their character as Christians, they are forfeiting it too as scholars: in this respect they are *vel Priamo miseranda manus*: at least they would be so, if ignorance was their only fault; but it has appeared to

the

the reader in many instances, how little regard the author of those Discourses pays to truth, how little even to the certainty of being detected in falsehoods: shall such as these have any influence on our faith, who neither believe nor are to be believed? who when they stripped their own religion of all its faith, tore off so much of morality with it; who with all the arts and cheats of impostors carry on their attacks against Christianity as a cheat and imposture, thereby practising what they write against, and putting on the very character which they would fix upon the apostles? Whoever they be, that have been so carried away with the bewitching pleasure of novelty as to be fond of such writings, though they may have some excuse for their having been misled, yet they can have no excuse for continuing in their error: for, not only the badness of the cause is equalled by the badness of the methods with which it is supported; but the writings of such infidels are as weak as they are dishonest: they are an insult upon the common sense of mankind, and every reader must have the lowest opinion of such Discourses, as suppose either that they shall *find* men *fools*, or that they shall *make* them so.

THE END OF THE THIRD PART.

PART

P A R T T H E , F O U R T H ,

C O N T A I N I N G

A DEFENCE OF THE LITERAL STORY OF JESUS'S HEALING
THE INFIRM MAN AT THE POOL OF BETHESDA.

A N D

HIS HEALING THE PARALYTICK, WHO WAS LET
DOWN THROUGH THE ROOF.

UPON a careful inquiry into these miracles I found that something new (to me at least) offered itself to my thoughts; and some passages, which I had met with in my reading, seemed to give a clearer solution of the difficulties started, than the common one does: particularly, in the account of the miracle wrought by the troubling of the waters at *the pool of Bethesda*, I found reason to differ a little from the received opinions of the commentators on that chapter, and what I have proposed as new on that head, I have all along endeavoured to support by such authorities, as may seem to make my supposition appear at least not improbable; this (methinks) may be said with some certainty, that, if I am in the right, Mr. W. is more clearly in the wrong than upon any other supposition; though after all I am very sensible, that a sufficient answer may be given to all his objections, without thrusting any criticism or conjecture of mine upon the reader as necessary in the dispute.

But before I enter upon the subject, I think it material to prepare the way with one observation upon a piece which Mr. W. lately published under the title of *A Defence of his Discourses, &c.* where that author endeavours to shift the state of the controversy between himself and his opposers. The true question, upon which I and others closed with him is this, *Whether the literal account of the miracles ascribed to Jesus be*

true; not, whether the miracles (besides their literal meaning) may not have a figurative and allegorical one; much less is it whether the fathers turned all the actions of Jesus into allegory or not: for had he done nothing more than add a spiritual sense to them, or had he only tried to shew that the fathers delighted in making them emblems of whatever their wit and fancy suggested, he might have gone on writing as long as he pleased, without any opposers, and perhaps without any readers.

For what is it to the cause of truth, whether the fathers or he could find out more meanings of Jesus's miracles than the Evangelists thought proper to give us? But Mr. W's Discourses do expressly and frequently deny, that the miracles of Jesus were *truly and really wrought*; and he asserts, that, *literally understood, they are full of absurdities, improbabilities, and contradictions*. And yet in this Defence, p. 26. he would have us believe, in regard to the story of the *buyers and sellers* driven out of the temple, that *it is to no purpose to support the letter of the story against him, unless it can be proved, that the miracle neither was nor could be a shadow or resemblance of something future*. And the same he had said before concerning all the miracles of Jesus, Disc. 2. p. 70. *viz.* that he, who would write against him to the purpose, must prove two things, that the fathers did not hold Jesus's miracles to be typical and figurative; and that those miracles neither will, nor can receive a mysterious accomplishment. On the contrary, if the learned bishop of St. David's and other writers against Mr. W. should allow, that all the fathers did affect to turn Jesus's miracles into allegory; and if they should allow too, that their allegories and Mr. W's are just and well grounded, yet the writings of Mr. W's opposers might be full and proper answers to his, because they support the truth of the literal story, which he so often and so peremptorily denies: for we may clearly prove the literal meaning, though we do not attempt to disprove the allegorical one, if they be two distinct things; as every one of his Discourses plainly makes them, while it denies the letter of the miracles, and endeavours to set up the allegory only. If he can consider them separately, so may we; this liberty I have taken, and shall again take in the ensuing discourse; perhaps in some instances I may allow, that the miracles recorded in the gospel were typical; for I have no quarrels with types and figures: I only oppose one who would set them up to the ruin of the letter; and the drift of this and my preceding discourses is only to shew, that the miracles ascribed to Jesus were truly wrought by him, and that there is an account of the literal story to be given, which is clear of all the objections that Mr. W. has so unskilfully made to them.

In this view I proceed to consider,

I. The story of the miracle, or rather miracles, wrought at the *Pool of Bethesda*; of which St. John chap. v. has given us a particular account, and which Mr. W. (b)

(b) Discourse 3. p. 33.

calls

calls *a camel, of a monstrous size for absurdities, improbabilities, and incredibilities*, and he has spent above twenty pages in fixing these upon it.

But for the clearer answer to all his objections on this head, the reader is desired to observe that in this narration of St. John there are two distinct miracles to be separately considered, That which was wrought by the *pool* after the water of it was *troubled*; and that which Jesus wrought upon the *infirm man* who lay there: the former is only a narration, in which our Saviour is not at all concerned, nor the miracle which he wrought on the *impotent* man: so that, if we could not account for the particular circumstances that attended the relation of the first, it would not in the least affect the miracle of our Saviour's healing this man: the truth of which fact only we are engaged to vindicate. However because this is the introductory story in St. John, and because Mr. W. has been very large and strong in his objections against the letter of it, I shall begin there.

1 §. Against the sanative virtue of the *pool* in the circumstances described by the Evangelist, Mr. W. has made several objections by way of question; but before I give an answer to his questions, I shall lay before the reader, what I conceive to be the true account of the story; and I do this the rather, because I think, that it has not been understood aright by the generality of commentators, whose mistakes on this article have helped to furnish our author with some of those difficulties, with which he has so heavily loaded this miracle.

The state of the case (I think) was this: at Jerusalem, near the place called the Sheep-Market, or rather the Sheep-Gate (mentioned by Nehem. chap. iii. 1. and xii. 39.) there was a *bath* built for the use of such of the common people, as loved to swim and bathe themselves in the water: this is the proper sense of the word (c) *κολυμβήθραι*, used by St. John on this occasion, and by other writers, and in the old Latin version (called the Italic) it was rendered by *natatoria*, a *bath* or *swimming-place*. Nothing was more common or more useful than such baths in those warm climates; Josephus (d) mentions some by this very name of *κολυμβήθραι* at Jericho, as used for the exercise and pleasure of swimming; and it may be reasonably presumed, that this at Jerusalem, and perhaps some others there, was built for the same purpose.

It has (I confess) been commonly supposed by commentators, that this *bath* or *pool* (as our translation has it) served either for washing of the sheep before they were led

(c) Thus *κολυμβᾶν* signifies to *swim*, in Acts xxvii. 43. The old translation of Irenæus, 1. 2. c. 22. has *paralyticum, qui juxta natatorium jacebat*: and the three very ancient Latin MSS. of the gospels, which, as Calmet says, contain the old Italic version before St. Jerome reformed it, agree in rendering *κολυμβήθραι* by *natatoria*, as may be seen by consulting the various readings of those MSS. published by Calmet at the end of his commentary on the Acts of the Apostles.

(d) Ταῖς κολυμβήθραις ἐπισάντες, αἱ μεγάλας περὶ τὴν αὐλὴν ἐτύχανον, ἀνέψυχον τὸ θερμώτατον τῆς μεσημερίας. Antiq. Jud. l. 15. c. 3.

into the temple, or for washing the entrails of beasts sacrificed in the temple, or for receiving the blood from the trench round the altar, which was thought to be conveyed hither by some subterraneous channel; but those, who led the way in these opinions, seem to have been (e) deceived by joining, both in the Greek and the Latin, two words together in construction, which have no relation to one another; besides, the proper sense of the word *κολυμβήθρα* is inconsistent with every one of these opinions; and (which is more) these opinions are not easily reconcilable with the situation of the *sheep-gate*, near which this *pool* stood; for the *sheep-gate* was on the south-east wall of Jerusalem, and therefore a great part of the city lay between that and the temple, as the accurate Dr. Lightfoot has shewed in his *Harmony of the Evangelists*, p. 666. On all these accounts therefore I believe, that what is commonly called a *pool*, was a *bath*, built and used only for the sport and exercise of swimming; for which it could never have been fit, if it had served for any purpose relating to the sacrifices of the temple.

Around this bath were built (as St. John says) (f) *five porches*, or rather *porticos*, *στοῖαι*: of which sort Herod built several at Tyre and Berytus; and the design of them all was for the common people to walk in them under covert in the heat of the day, if they had no mind to *bathe*; and for such as had, they were of use for them to dress and undress themselves in the shade: the *bath* and the *portico's* therefore, serving for this purpose, might well have gained the name of *Bethesda*, i. e. *the house of mercy or kindness*, because the building them was a great act of *kindness* to the common people, for whose sake they were erected, and whose indispositions in hot countries required frequent bathing. To suppose, that they took this name from any miraculous cures wrought there, is to suppose without authority or occasion, and I submit to the reader whether mine is not a more natural account of the matter.

At this *bath* about the time of the *feast*, ver. 1. (most probably the *feast of the Passover*) a great multitude of impotent folk, of blind, halt and withered, lay in the porticos, waiting for the moving of the water; for (as St. John says) an angel went down *κατὰ καιρὸν*

(e) The generality of the old Greek and Latin commentators took *κολυμβήθρα* and *piscina* or *natoria* to be used here, the one in the dative case, the others in the ablative case, and joined them in construction with *προβατικῇ* and *probatîcâ*; in consequence of which mistake, they thought that this pool served for the purpose of sacrifices in some one of the ways before-mentioned.

(f) If the *bath* or *pool* was an oblong square (as that is, which modern travellers now generally call the *Pool of Bethesda*), it is probable, that three sides of it had only a single portico, and the fourth a double one; which was the case of the outer-court of the temple, or *court of the Gentiles*. That, which Mr. Maundrell saw (p. 108. of his *Journey from Aleppo to Jerusalem*), had only three porticoes, but there might anciently have been five.

(g) at

(g) *at the season* (i. e. of the Passover) and troubled the water, and whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had. This is St. John's account, and from this it does not appear, that the waters of this pool or bath had ever received this miraculously healing virtue before or after the time of this feast: the expression *at the season*, does (as the note below shews) more naturally confine it to this Passover, than suppose it to have been a standing and an annual miracle: the least that can be said, is, that there is full as much liberty from the scripture story to make my supposition as any other; and mine has several other circumstances in its favour, which are a weight upon the contrary opinion: for whatever is objected from the silence of the Jewish writers about this miracle, is an argument on my side as far as it is any argument: but the silence of the Jews on this head, in their discourse with Jesus, has much more weight in it against a supposed annual miracle of a long standing, it being not very easy to conceive, why, when they so often insist upon having God for their father, they do not urge this standing miracle at Bethesda, as a proof of it; and why they so often mention the miracles of Moses and the prophets, without ever once mentioning so remarkable a thing, as a miraculous cure wrought at this pool, in their own days, for many years together, about the time of the feast: whereas upon my supposition, nothing of this kind can be an objection; the greater the silence, the stronger the proof. But on this head I shall have occasion to say more by and by.

It is well known that the *feast of the Passover* lasted eight days, including the *days of unleavened bread*: and possibly this miraculous quality of the bath might have begun on the first day of it, or some few days before it: how the discovery of this its healing

(g) *At the season*: this is the literal translation of the words *κατὰ καιρὸν*; and not *at a certain season*, as we commonly render it, for then it should have been *κατὰ καιρὸν τινα*. The words *κατὰ καιρὸν* are used but in one other place of the New Testament, viz. in Rom. v. 6. where we read, *When we were without strength, Christ κατὰ καιρὸν died for the ungodly*, i. e. not in due time, but at the time of our being without strength. It is very often that we meet with *καιρὸς* thus used, when the word which should mark what that time or season is, is understood, and not expressed: thus *πρὸ καιρῶ* is used in Matt. viii. 29. and xxiv. 45. and 1 Cor. iv. 5. and *ἐν καιρῷ* in Luke xii. 42. and xx. 10. and xxi. 8. and 1 Pet. v. 6. As some word then may be here understood after *κατὰ καιρὸν*, so particularly the feast of the passover may; for we find many instances in the LXX. where the time of the passover is called *καιρὸς*, as in Exod. xxiii. 15, 17. and xxxiv. 18. Numb. ix. 3. and particularly ver. 7. *προσενέσθαι τὸ δῶρον Κυρίῳ κατὰ καιρὸν αὐτοῦ*, to bring a gift unto the Lord at the season of it, i. e. of the passover, mentioned in the foregoing verse. From all which I conclude, that the phrase *κατὰ καιρὸν* here must be translated *at the season*, and that by it may be understood the time of the passover or feast, which the evangelist had spoken of at the beginning of the chapter. I have but one thing more to add upon this head, which is, that these two words are not expressed at all in the above-mentioned three Latin MSS. of Calmet, and Dr. Wilkins says, that they are wanting in the Coptick, and many other versions.

virtue

virtue came to be made, we are not told: I should rather think, that it was owing to accident than to any divine revelation: it might be that some Jew of an infirm or otherwise diseased constitution, bathing one day in this pool for pleasure and recreation, might find himself cured all on a sudden, upon some violent motion of the water, *which troubled it*, and which he could not account for, there being no wind stirring that was strong enough for that purpose. If he was thus cured, we may suppose, that upon hearing it others who were diseased came there the same, or the next day, waiting for the troubling of the water, and hoping for the same extraordinary relief; and what they thus hoped for, they are said to have found, whatever their disease was, though only one, and he the first that stepped in, was cured upon each motion of the water: the report of these cures (we may suppose) drew every day greater numbers together, the pool being found to have this effect every day, and (for what we know) several times in a day.

From hence it is no wonder, if at length *a great multitude of impotent folk, blind, halt, &c.* was got together at the pool, when our Saviour passed by, which was on the Sabbath-day, or third day after the Passover, and might be some days after the miracle was begun.

This motion of the water is said by the Evangelist, to have been caused by the *descent of an angel* into the bath; who might therein follow a known Jewish way of speaking, not affirming that an angel did *visibly* descend there, but only that there was such a divine effect, which (*b*) in the language of the Scriptures, and in the eastern way of expression, is said to be wrought by *angels*, who are *ministering spirits*, and perform the will of God on such occasions.

This is the account of the story which I offer to the reader, as every way consistent with St. John's narration, and in some parts necessarily following from it, and confirmed by other good authorities: and my account has this peculiar advantage, that it is clear of all the difficulties which Mr. W. would fasten upon the story; for

His first question is this, *What was the true occasion of the angel's descent? Was it to wash and bathe himself, or to impart a healing quality to the water?* p. 40, 41. And the first part of this question he founds upon a peculiar reading of the Alex. and some other MSS. which have instead of *κατέβαινεν* the word (*i*) *ἔλκετο*: which this great critick

(*b*) Grotius's note here is, *Non quòd videretur angelus, sed quòd persuasum esset Judæis talia à Deo, nonnisi per angelos, agi; ita ex motu aquæ præsentia angeli intelligebatur, ut ex terræ motu*, Matt. xxviii. 2. And thus when the host of Sennacherib was destroyed in one night (probably by a pestilential hot wind) it is said, 2 Kings xix. 35. that *an angel of the Lord went out, and smote in the camp of the Assyrians, &c.* where the angelical presence was only visible in its effects.

(*i*) The Alex. Med. & Cypr. Greek MSS. and the Æthiop. version, agree in reading *ἔλκετο*: but all the other Greek MSS. read *κατέβαινεν*, as the other versions seem to have done. The phrase

καταβαίνειν

in the Greek tongue thinks must necessarily signify, that the angel *washed* or *bathe* himself; and therefore must *suppose* (as he says) *some bodily defilement or heat contracted in the celestial regions, that wanted refrigeration or purgation in these waters.* But a little more knowledge of the Greek tongue, might have taught him, that λῥσθαι in the most approved authors signifies sometimes no more than καταβαίνειν to *plunge, or descend into*, without having the idea of *washing* or *bathing* annexed to it, though it be the same action, which those use, who go into the water with the design of *washing* or *bathing*: it is probable, that this was all which Elisha meant, when he bid Naaman the Syrian λῥσθαι *wash himself seven times in the river Jordan*, 2 Kings v. 10. But what does Mr. W. think, that Homer means, when speaking of a star's rising, he describes it as λελῥμεν Ὠκεανῶ, i. e. *having set or descended into the ocean?* Iliad ε. ver. 6. Or what does he think, that Virgil understood by that part of Homer's fine description of a high-mettled horse broken loose, Iliad ζ. ver. 508.

Εἰωθὼς λῥσθαι ἐϋρρεῖος ποταμοῖο.

when he imitates it thus in a parallel similitude,

—*Assuetus aquæ perfundi flumine noto?*

Æneid. XI. 495.

No doubt but the Latin poet thought, that he expressed all which the Greek one did: and it is certain, that the sense of both poets is no more than this, that the horse used to plunge into the water for the sake of swimming.

If the angel then did not descend to *cool* or *cleanse* himself, and if he did not descend *visibly* at all, we may see how Mr. W. is more disposed to be merry than wise, when he asks, *Whether the angel descended with his head or his heels foremost, &c.?* p. 41.

But still he wants an answer to the last part of his question, *Whether the angel descended to impart a healing quality to the water?* If he did (says he, p. 41.) *why did only one diseased person at a time reap the benefit?* To which I have nothing to answer but that it pleased God to direct it thus: but if he means (as he seems to do) to expect an account, why all who stepped into the *pool* or *bath* were not alike healed as well as the first it may be answered, that in this case the miracle of the story would have been doubted or denied, and by none (it is likely) more than by himself: "A fine miracle!" he would cry: "don't many medicinal baths cure various kinds of diseases, and mul-

καταβαίνειν ἐν κολυμβήθρα is the same as καταβαίνειν εἰς κολυμβήθραν; verbs of motion in the Greek language having ἐν with a dative case after them, as well as εἰς with an accusative case. So in Luke vii. 27. we read ἐξῆλθεν ὁ λόγος ὅλος ἐν ὅλῃ τῇ Ἰουδαίᾳ, *went forth into all Judea*: see also Mark i. 16. and Luke viii. 7, 15. Frequent instances of the same are found likewise in the purest Greek authors. Perhaps, if ἐλεῖτο was the original reading, St. Luke's sense of that word not being commonly known, the word κατέβαινε was put in the margin of the ancient MSS. as one of the same sense and more intelligible; and from the margin it might creep into the text of the less accurate copies of St. John's gospel. But I offer this as conjecture only.

"titules

“titudes of such as labour under each disease, provided their case be a curable one?” It is probable that his language then would have been of this sort: “had only one been cured, the first that bathed every morning, or the first that could get in after some invisible motion of the water, then there would have been a great and real miracle? but now the numbers make the fact suspicious: it seems to have been a natural quality in the waters, because it is so universal; to make it appear a miracle, its effects should have been confined and limited to particular times and persons, or be otherwise circumstanced, as that the power of God, and not of blind nature, might have appeared in it.” I appeal to the reader, whether from the turn and make of Mr. W’s genius one might not expect such objections as these, if the case had truly been what he seems to require it should be: and therefore who would quarrel with so reasonable a circumstance of the story as this is?

By what has been said in the foregoing account of this miracle, the reader is prepared to see the captious nature of some other questions of this author, viz. *how often did the angel descend? how long before Christ’s Advent, and why not since?* p. 41. For (as I have shewed) it does not appear from any part of the evangelist’s story, nor indeed from any other good authority, that this sanative virtue of the pool ever happened before or after this feast of the Passover: until the contrary be proved, let Mr. W. take for answer, that it seems most probable, for the reasons before given, that the pool of Bethesda had this miraculous quality only at this season, and that probably for several days together; that it operated above once in a day, may as well be supposed as denied, because the story is silent; all that we know being this, that, whenever the water was troubled, the healing quality took effect on the first that stepped in.

But *why not since*, is the burden of this author’s question: because Providence so ordered it: is not that a sufficient answer to a meer question? would he have us be wise above what is written? and know the reason of things for certain, when those reasons are not assigned?—All that we can do, is to guess; and if any supposition, that we can make, be consistent with the story, and be favoured by other parts of the gospels, and at the same time be such as will effectually answer his question, I hope that it will be allowed me to offer such an one: though I am far from pretending to lay any weight upon it, and therefore shall be less concerned, if it should appear not to have any sufficient foundation. It is but conjecture, and as such only I offer the following account to the reader.

This feast of the Passover was the second which was celebrated, and this was the second time too that Jesus was present at Jerusalem, after he had entered upon his ministry and begun to work miracles. When he came up the first time, he seems to have had a design only to celebrate the Passover in obedience to the law, for he retired from Jerusalem soon after it was finished; and though he wrought some miracles there, yet

we

we are not told whether they were of the healing kind or not : we do not read, that the Scribes or Pharisees were at that time enraged against him ; and therefore his departure from thence into Galilee may have been owing to his own choice of not designing them to come and settle in the work of his ministry at Jerusalem : but when he had gone preaching and healing diseases through all the cities of Galilee, and through most other parts of the country of Judea, he came up at this second Passover to Jerusalem, probably with intent to fix his abode there, and shew that he was *the Son of God* by his power over devils and diseases. What then if we should suppose, that Providence (by giving to *the pool of Bethesda* this healing quality at or a little before the beginning of this *feast*) might intend to shew the Jews, that the divine power in Jesus was coming among them, and might mean the miraculous effect of this *pool* for an emblem only or earnest of what Jesus was then preparing to do for them ? We find, that God did in other instances prepare the way for Christ ; the prophecies of the Old Testament were given for this purpose, and John the Baptist was declared his *forerunner*. And why might not this miracle be of the same preparatory nature with them ? I may add too, that this conjecture seems the more reasonable, when it is remembered, that, besides the cure of this *infirm* man, Jesus healed another at this Passover, *who had a withered hand* ; and that he retired from the city, only because the Pharisees *took council against him how they might destroy him*, Matt. xii. 14. which when he knew, he *withdrew himself from them*, ver. 15. But if they had not thus wickedly sought his ruin, before his time of suffering was come, it may be gathered from the story as not improbable, that he would have continued among them a long while, perhaps the whole time of his ministry. I lay no weight (as I said) upon all this ; it is but supposition and conjecture drawn from some circumstances which seem to favour it : but such as it is, it may suffice for an answer to Mr. W.'s question, *Why the healing quality was imparted to the pool at that time, and not since ?* I think it may be said, that the answer is at least as good as the question.

When this questioner of Providence and its vicegerents asks, *Why no better care was taken by Providence or the civil magistrate about the disposal of this angelical favour, than to leave it to him that could first step in ?* p. 42. He may know (if he will reflect a little) that Providence had done enough, and the magistrate alone is concerned in the question : but if this healing power in the *pool* was a new thing (as I shewed it most probable) and such as had not happened many days, how does Mr. W. know that the magistrates were yet convinced of the reality of the miracle ? Or if they were, is he sure that they thought it proper to limit to particular persons the benefit of a miracle which God had visibly left at large ? Or can he shew that the magistrates, so much employed as they must have been at that busy time of the Passover, had leisure and opportunity to make any regulations about it ?

What (says he) *did the blind, and the halt, the withered and the paralyticks do there?* p. 45. By which he would intimate that their condition put them out of all hope of ever being the *first* to *step in*: perhaps so: but they might have friends ready there to assist them. And then to what purpose is this question? We find that the *infirm* man's complaint turns upon his wanting such assistance, and therefore we may suppose that he saw others provided with it; and the more they were, the less likely was he to get time enough to the water.

There is another objection, which Mr. W. has made, p. 47. *made* in the proper sense of the word, for it is wholly owing to his own genius for criticism: what we translate, *A certain man was there, who had an infirmity thirty and eight years*, he says should, *more truly according to the original*, be translated thus, (k) *A certain man was there thirty and eight years, which had an infirmity*. This translation must be allowed to be *truly* an *original* one; but all other truth it wants, as the reader will plainly see by the note below; where it appears, that our version is most certainly a right one, and his most probably a wrong, I mean as to grammar and St. John's idiom; for as to the sense he declares, that his translation brings an absurdity upon the story, and for this reason alone it seems as if he chooses it. And yet upon no better a foundation than such a poor piece of criticism he falls out with the *infirm* man for waiting so long at the *pool*: St. John is a *romancer*, the *sick* man is a *fool*, and Mr. W. rails at his patience, till he seems to loose all his own.

I come now to the last objection (Mr. W. indeed has placed in the front) against the truth of this story, which is, that *neither Josephus nor any other Jewish writers have made mention of it*, p. 38.

Now whatever weight their silence may have against the supposition of such a miracle lasting among the Jews for any considerable number of years, yet it favours and strengthens my supposition; for, because no Jewish writer mentions it, therefore it seems to have never happened except at this feast: but perhaps he may expect a reason, why, though

(k) The Greek is, Ἦν δὲ τις ἀνδρῶν ἐκεῖ τριακονταοὐὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ: which may literally be rendered thus, *There was a certain man who had passed (or been) thirty-eight years in an infirmity*: but if we join (as Mr. W. does) the words τριακονταοὐὼ ἔτη with ἐκεῖ, and suppose the man to have been *there* so long, then ἔχων ἐν ἀσθενείᾳ must be construed alone, and signify *having or being in an infirmity*: but there is no instance of such a Greek phrase in all the New Testament. On the other hand, if we join τριακονταοὐὼ ἔτη with ἔχων ἐν τῇ ἀσθενείᾳ, we have several expressions of this Evangelist to parallel it, as in ch. xii. 17. *he found him τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ*, *having now been four days in the grave*. And in the very next verse to this, which we are considering, it is said of this *infirm* man, *that Jesus knew ὅτι πολὺν ἤδη χρόνον ἔχει*, *that he had now passed or had been a long time in an infirmity*. And therefore the common translation is the only one, which is *truly according to the original*.

it happened but once, this *once* is passed over and unmentioned by *all* the Jewish writers. If Mr. W. knows any thing of these matters, he might remember, that the Jews who wrote in or about Christ's time are very few in number, except the authors of the New Testament, though his expression *all* would insinuate that there was a great plenty of them. The writers of the two Targums, with Philo and Josephus, are *all*; the first of which wrote their Paraphrases on the Old Testament before this miracle was vouchsafed to the *Pool*; Philo indeed and Josephus wrote after it; but Philo lived at a great distance from the fact, as far as Alexandria in Egypt; and Josephus was not born till after this had happened. Is not here room then to suppose, that a miracle which lasted so few days (as I have shewed) might never have come to their ears? Or, if they had heard of it, might not they both have been in doubt, for want of knowing all its circumstances, whether it was not a natural effect rather than a divine one? Might not Philo particularly, who was jealous of the honour of the Jewish temple in Egypt, have looked upon it as an artifice of the Jewish priests at Jerusalem to shew, that God was visibly among them, and to argue from thence, that he did not approve of any temple erected to his service elsewhere? but for Josephus we have not this to say; he was a worshipper at the temple in Jerusalem, he lived and was brought up there, and could not he have known the truth of the case? If Mr. W. should be disposed to ask this question, I would remind him that *this* great historian was not so fair a dealer in some instances as might be expected. What he wrote, he wrote for the information of the Greeks and learned Romans, who were heathens, and he seems all along in his histories to be very tender of dwelling too much upon miracles: he has omitted the mention of some, and has left it in doubt with his readers, whether natural causes might not be assigned for others of those very miracles of Moses, which he undoubtedly did believe and teach too, as he was a Jewish priest: the case was, that he was afraid to make his history appear *incredible* to his readers, and therefore he softened some things which he was obliged to mention, and wholly omitted others which had no public consequence: an instance of this (among many others) we have in what he says concerning the passage of the Israelites through the Red-Sea; that the fact might not seem (1) *incredible* (as he expresses himself), he puts in a doubt, whether the parting of the waters on that occasion was *caused by the command of God, or by the natural course of things*, and refers (as to a parallel event) to what befel Alexander and his army at the Pamphylian sea.

From one of this turn, is it to be expected, that he should relate this miracle at the *Pool*, so much less remarkable than that of Moses? Josephus's silence therefore about this story of the *Pool* is no more an argument against it, than Mr. W.'s outcries are: it

(1) Θαυμάσει μὴδὲς τὴν λόγῳ παράδοξον, εἰ ἀρχαίοις ἀνθρώποις εὐρέθῃ σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, εἴτε κατὰ βέλῃσιν Θεῶ, εἴτε κατ' αὐτόματον ὅποτε καὶ τοῖς περὶ Ἀλέξανδρον, &c. Antiq. Jud. l. 2. c. 16.

may be true, though the one has said nothing concerning it; and notwithstanding all that the other has said against it.

After all, let Mr. W. tell me, to what end and purpose should St. John *romance* in this particular story? did this miracle do any honour to Jesus? Or had it any necessary connection with that which he wrought on the *infirm* man? If St. John had not known it to be true, or at least if the current report of the Jews had not run this way, would he have mentioned it, when the cure that his master wrought was equally the same miraculous one, whether this *Pool* had ever had such a healing quality or not? These questions I leave with him, in return for the many which he has asked about this story; and I now call upon him to allow (as he says he will) *St. John's word to pass sooner than another man's, if the account was not loaded with improbabilities*, p. 39. I have taken the load off from it, and therefore I hope that he will permit us to take the benefit of his concession.

2 §. But it is time to come to the other part of the story, which we are more nearly interested in, I mean the miraculous cure, which Jesus performed upon the *man, who was there at the Pool, and had had an infirmity for thirty and eight years.*

To this Mr. W. objects two things,

That Jesus, by *healing only one out of the great multitude of impotent folk at the Pool, shewed either want of power, or want of mercy and compassion*, p. 49, 50. and

That, *because we do not know what the man's infirmity was, there neither is, nor can be proved to be any thing supernatural in it*, p. 34, 53.

To the first of these objections it may be answered, that *Jesus, who knew what was in man*, might know this *infirm* man to be the fittest object on account of his good disposition to receive and be thankful for such a gracious favour; or Jesus might consider him as more helpless than the rest, because (as the man himself said) *he had no one, when the water was troubled, to put him into the pool*; or if neither of these two reasons will satisfy Mr. W. that which St. John assigns should (one would think) be sufficient not only to answer his question, but to have *prevented* it; for St. John ushers in the account of this man's cure with saying, *Jesus knew that he had been now a long time in that case*, ver. 6. His distemper had continued on him for thirty-eight years; and was not that a circumstance to move compassion? Might not that justify the singling of him out of the number as the properest object for relief?

And how does it appear from hence, that there was any *want of power in Jesus*? for surely by the same power with which he healed one, if it was miraculous, he might heal many: all cures are alike to a divine hand: admit that Jesus wrought one, and you must admit that he could have wrought more, if he had pleased: when it is said that he *could do no mighty works at Nazareth*, Mark vi. 4. it is not meant that he had not power to do them, as this commentator on the New Testament understands it (Disc. 2. p. 15.)

but

but that Jesus *did* not or would not, because they, with whom he was, were not qualified with any good dispositions to make a right use of them. If Mr. W. should think this a comment of my own upon the words, I could shew it to be St. Matthew's, chap. xiii. 58, and support it better than he ever did any comment of his own; for I could give him proofs (and those as many as he shall call for) that ἐκ ἐδυνάτο must in many passages necessarily have this signification.

But Mr. W. is not so soon satisfied; for he goes on to say, that St. Matthew, St. Mark, and St. Luke *tell us such stories of Jesus's healing power, as would incline us to think, that he cured all wherever he came, because he healed all manner of diseases*, p. 50. They may incline a heedless reader of their gospels to think so, or a captious one may say this whether he think so or not; for if the Evangelists have said that *he healed all manner of diseases*, does it follow from thence that they say *he healed all wherever he came*? if he cured some who were blind at one time, the lame at another, and so at different times cured the diseases of every kind, or if he cured all sorts at any one time, this is enough to make good the assertion: all that can be concluded from it is, that there was no sort of disease which Jesus did not shew himself able to cure: and the Evangelists expressly tell us the very contrary to what this author concludes; for instance, St. Mark ch. vi. 5. says, that at Nazareth *he could* (i. e. *would*) *do no mighty work, save that he laid his hands upon a few sick folk, and healed them*; there were others therefore in the same condition whom he did not heal. The Evangelists (I grant) do often speak of Jesus's healing all manner of diseases as St. Matt. chap. xii. 15. says, that, *when the multitude followed Jesus, he healed them all*, and chap. xiv. 14. that *when they followed him on foot out of the cities into a desert place, he was moved with compassion toward them and healed them*. But should it not be considered, that in both these cases those, who were healed, were such as *followed Jesus*, and thereby manifested their belief that he was come from God, and was therefore able to heal them? In this firm persuasion they left their habitations and *came to him*, as the learned Bishop Chandler had expressed himself, and thereby guarded his assertion from that very exception which Mr. W. has made to it: and was this the case here, at the Pool? The great multitude that was present at it, Jesus found there when he passed by; they *came not to him*, so far from it that they lay there in hopes of being cured by other means than Jesus's power. What then? if some Evangelists say that Jesus healed all the sick that *followed* him, does St. John give a contrary account, when he tells us that at this pool Jesus did *not heal* above one of those who did *not follow* him?

His second objection to this miracle is, that, *because we do not know what the man's infirmity was, there neither is, nor can be proved to be any thing supernatural in it*. On the contrary I undertake to shew, that, let the *infirmity* have been of what sort soever he pleases, provided he allows it to have been a distemper, there was a miracle wrought

in the cure of it. The original word *ἀσθενεία* is always in the gospels used on these occasions to signify a disease or distemper; and the fathers generally thought this man's to have been a *palsy*; but we will take the lowest sense of the word, and suppose it was only a *weakness in his limbs*; yet consider that it was a weakness of thirty-eight years continuance; and as it was a confirmed one, so it had prevailed upon him to a great degree, for he was forced to have his bed or chair brought along with him to the pool side. Such was his deplorable condition, and yet upon Jesus's only saying to him, *Rise, take up thy bed and walk*, we are told that he was *immediately made whole, and took up his bed and walked*. The cure, you see, was effected in a moment, and was so complete an one, as that from being obliged to rest himself on his bed, he was immediately able not only to walk, but to carry his bed: and is there here no evident mark of a *supernatural* power in Jesus? No, says Mr. W. p. 53. for instances may be given of infirmities of a long duration, which in time, and especially in old age wear off. How old age should be a cure, I am not at leisure to enquire; but allowing it; what are such instances to the purpose here? for this man's infirmity is not represented as wearing off by time, but as healed in a moment: and therefore Mr. W. contradicts the Evangelist, when he adds, *who knows but this was the case of the impotent man; whose infirmity Jesus observing to be wearing off, bid him be gone, and take up his couch, for he would soon be made whole?* Mr. W. may know that this was not the case; for St. John tells him, that the man was *immediately made whole*.

Still Mr. W. has one refuge; for he supposes, that such cures as these may be performed without a divine power, by the *help of imagination* only, p. 35. This topic he insists upon here, and elsewhere in his discourses, and therefore I shall consider it distinctly. That there may in many cases have been cures of chronical diseases brought about by the help of a strong imagination, this author supposes; and I will not call his supposal in question. However, this we may be certain of, that in every case, which we have any credible account of, there is one circumstance which plainly distinguishes them from the miraculous cures wrought by Jesus, *viz.* They were never effected at once, and in a moment: but when surprise, joy, and a strong faith that he should be cured, had so worked upon the patient, as to give a new turn and motion to his spirits, and to the juices of his body, he has only begun from that moment to find an amendment; and the impression of the same passions remaining strong upon him afterwards, he has recovered by degrees, and in length of time the cure has been completed, nature helping to finish what the imagination had imperfectly begun: this may be affirmed to be the true account of all those chronical diseases, such as the *king's evil*, &c. which this author supposes to have ever been cured by the *help of imagination*.

But it is remarkable, that in this miracle, which is before us, there is no room to suppose any help from the *imagination*; for the infirm man did not so much as know Jesus,

Jesus, even after he was healed; *he wist not who it was*, that had bid him *take up his bed and walk*, as St. John assures us, ch. v. ver. 13. and when Jesus said to him at the Pool, *Wilt thou be made whole?* it is plain by his answer (*Sir, I have no man when the water is troubled, &c.*) that he expected nothing less than to be healed by a divine power in Jesus. In this case then how could *imagination* contribute to his cure? It all lay the other way, against Jesus's power, and if it operated at all, would more naturally have prevented a cure than forwarded it. Let us never then be told for the future, that this infirm man's cure was owing to *imagination*, when it appears, that he knew not who Jesus was, and was waiting for relief from another quarter, of which too he almost despaired.

From what has been said, it may be concluded that the cure wrought by Jesus upon the infirm man, *was and is proved to be a supernatural one, whatever his infirmity was*; and for this conclusion, I have not only the reasons beforementioned, but Mr. W's own confession, Disc. 4. p. 9. where, in the *blind man's* case, he allows, that, *if Jesus had used no medicines, if with a word of his mouth he had cured the man, and he had instantaneously recovered, as the word was spoken, here would have been a real and great miracle, let the blindness or imperfection of the man's sight before be of what kind or degree soever.* Every circumstance, which he requires towards making a true miracle in the blindman's case, is exactly found in this *infirm man's*; and therefore I hope that Mr. W. will be convinced, if not by what I have said, yet by what he himself has said, that the literal story of this miracle shews it to be a *real and great* one.

II. Another miracle of Jesus, which gives great offence to Mr. W. on account of the literal story, is (m) his *healing the paralytick, who was let down through the roof of the house where Jesus was at Capernaum.*

This story he calls the *most monstrously absurd, improbable, and incredible of any, according to the letter*, p. 51. This is his way of entering upon every miracle, he describes every one as the worst; but the reader has already seen so much of his manner of handling miracles, as not to be overborne with such a general attack as this: what Mr. W. has to offer in proof of this assertion, shall be fully considered, after I have laid before the reader in one view the true circumstances of the story.

Jesus came to Capernaum (Mark ii. 1.) and entering into a house where he had been accustomed to lodge, the people of the city hearing of it, gathered together about the house in great numbers, so that *there was no room to receive them, no, not so much as about the door*, ver. 2. On this occasion Jesus being within the house *preached the word to them*: if he was in a ground-room, by the *τὰ πρὸς τὴν οὐρανὸν* may be meant the

(m) Mr. W's Discourse 4. p. 51. The Story is recorded by St. Matt. ch. ix. St. Mark ch. ii. and St. Luke ch. v.

porch or *vestibule* of the house; but if he was in an upper-room (which is more likely) these words may be understood of the *area*, or court-yard, or space between the outer-wall and the house itself; and in this case it may be presumed, that he taught the crowd from some window of the upper-room, so as that those who were within the room where he was, and those who were below in the yard might all at once hear his doctrine. The story being silent about the floor in which Jesus was, we may choose that supposition which most favours the literal account.

It is well known both from the sacred writers and others, that the Jewish houses (as they always are in the eastern countries) were built low, having seldom above two *floors* or *stories*; and that the tops of them (called δώματα) were not covered with sloping roofs as ours are, but were flat, and surrounded with battlements breast-high to prevent falling, as God himself had commanded, Deut. xxii. 8. Upon these flat tops of their houses the Jews used to walk in the cool of the day, as David did, 2 Sam. xi. 2. or to sit at any hour of the day under a tent or other cover to serve them for a shade; thus *a tent was pitched for Absalom on the house-top*, 2 Sam. xvi. 22. And it was not unusual with the Jews to perform religious worship there, for not only the Jews *burnt incense upon them to all the host of heaven*, as Jerem. tells us, ch. xix. 13. but St. Peter is said in Acts x. 9. to have been *praying upon the house-top about the sixth hour*. And this custom is farther confirmed by the command which our Saviour gave to his disciples, Matt. x. 27. that, *what they heard in the ear, they should preach upon the house-tops*: which command seems to intimate too, that the Jewish houses were not commonly higher than two *stories*, for otherwise the house-tops would have been too high for any to have preached from them so as to be heard.

And as their houses were thus low, and the roofs of them flat, so there was a way from within the house out upon the roof by a pair of stairs, at the top of which was (*n*) a door which lay even with the roof, but was lifted up upon occasion for a passage out, and had no doubt some fastening to secure the house from thieves.

Nor was this the only way up to the roof; for on the outside too of the house, the Jews had (as well (*o*) as other nations) a fixed pair of stairs or ladder, by which they could ascend from the ground to the roof without entering into the house.

The former of these assertions appears plainly from our Saviour's advice to the Jews, when speaking of the swiftness with which the general destruction was to overtake their nation, he says, Mark xiii. 15. *Let him that is on the house-top, not go down into the*

(*n*) See Lightfoot's quotations to this purpose out of the Talmud, where it is called *the way of the roof*.

(*o*) Among the Greeks too the same custom seems to have prevailed; for in the *Phœnissæ* of Euripides, Antigone goes out of the house, and by a κλίμαξ made of cedar mounts up to the roof as may be seen by comparing ver. 99, 100 and 201 together.

house, neither enter therein to take any thing out of the house. And the latter assertion may be fairly drawn from the same words of our Saviour, because the advice supposes that there was another and a nearer way of descending from the house-top, which is not to be understood (we may be sure) of venturing their necks by throwing themselves down from it; nor can it well be understood of any other than a pair of stairs or standing ladder placed on the outside of their houses.

This then being generally the fashion of the Jewish houses, was probably the fashion of that of Capernaum: where, while Jesus was preaching to the people, and while the room where he stood was filled, and even the space about the door below was crowded with hearers, a man sick of the *palsy* was brought in a couch or (*p*) sort of elbow chair, by four persons who carried him: and when his bearers could not find a way through the crowd about the door, because the multitude was so great and so very attentive, they bethought themselves of going round the house, and getting at Jesus by another way; which was to carry the paralytick up the stairs on the outside of the house, and by that method they brought him up upon the roof: when they were got thus far, it seems that they found the door (or *way of the roof*, as the Jewish Rabbins call it) shut and fastened, by which they had hoped to convey the sick man down into the room where Jesus was. To work then the bearers go, and force open the door of the roof, which St. Mark expresses by ἀπεξέλασαν τὴν ξέλην, *they uncovered the roof*, i. e. (*q*) they opened the door, which lying even with the roof was a part of it, when it was let down and shut: and because they used force in opening the door, St. Luke speaks of them as (*r*) ἐξορύξαντες *breaking it up*, or rather *pulling it out* of the frame. And having done this,

(*p*) St. Mark calls it κρέββατος, and St. Luke κλινίδιον: so that these two words are synonymous. Now Hesychius explains the word σιμπίδιον by εὐτελὲς κλινίδιον μονοκοίτιον, from whence it may be remarked that there were κλινίδια no larger than for one person only, and of a much smaller size than the word *bed* conveys an idea of to an English reader. And this seems to be the size of the *bed* or *chair* in this place; for though four persons helped to carry the sick man in it, yet it was no larger than what he alone could carry, when he was healed by Jesus, as appears by the story.

(*q*) That this is the sense of St. Mark's words, appears from considering, that if the door resembled the trap-doors at the top of some of our houses, and if, when let down, it lay even with the roof, it was properly a part of the roof; and of consequence the lifting or forcing it up was *uncovering the roof*.

(*r*) This word ἐξορύξαντες is omitted in the Camb. Greek MS. and it is not expressed in the old Latin MS. of the Abby of Corbie, nor indeed in the Syr. Persic. and Æthiop. versions. But there is no need to suppose the Greek word not to be genuine; for we may understand by it, no more than *pulling* or *forcing* the door out of its frame, without any digging, or using of instruments for that purpose: the Vulg. has *patefacientes*, which comes to the same in effect with ἐξορύξαντες, and does not imply, that there was any digging used in the opening of it: but only that the door

they let down the couch and the sick man upon it (probably two of them going first down to receive the bed, and the other two letting it gently down into their arms) which in St. Luke's phrase is διὰ τῶν κεραμῶν καθήκον, they let him down through the tiling, i. e. through the roof, which, except where the door was, was paved with (s) tiles: by these means they brought the paralytick into the room, and found no difficult matter to place him in the midst before Jesus. Upon this Jesus seeing how great the faith of this man and his bearers was, who had taken so much pains to get at him, was pleased, on this occasion, to heal the paralytick in a miraculous manner, as the sequel of the story assures us.

If this account be a true, or at least a probable one, as it seems to be both from the account itself, and the notes subjoined to it, we may be able to give a satisfactory answer to the charge of absurdities which Mr. W. has brought in such plenty against the literal story.

He begins with asking, *What did the people so throng and press for? Was it* (says he) *to see Jesus work miracles? then the people frustrated their own expectations by not making way for the paralytick.* But though the intent of some that crowded the door might be to be healed by him, yet it is probable that the greater part might have come to hear his doctrine (with which St. Luke tells us, ch. iv. 32. that they had been astonished, when Jesus was the last time among them); and they certainly who came on this account did not frustrate their own expectations in not giving way to this paralytick: on the contrary, if they had retired to make room for him, then they would have furnished Mr. W. with more ground for this objection.

But he goes on, *Was it then to hear Jesus preach?* No (says he) for Capernaum was Jesus's own country, and therefore he was without honour there. The fact is false, and therefore his conclusion from it must be groundless; for Capernaum was not Jesus's own country, but Nazareth, which the Evangelists justly call so, because he lived there for the best part of thirty years. It is said indeed by the Evangelists, that Jesus had been twice at Capernaum before this time; but of his first time of going thither we read, that he continued there not many days, John ii. 12. When he went the second time, though

was broke open, or pulled out, in which sense St. Paul uses this very word, Gal. iv. 15. τὰς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, pulling out your eyes, i. e. by force, but not by digging, in the proper and strict meaning of the word. It may be observed too, that the couch or chair not being a large one (as we shewed in the note (p) p. 393.) it might be let or carried down, with the sick man upon it, without widening the passage, or making any hole about it.

(s) Κέραμοι and τέγος, (or τέγη) are synonymous words in the Greek authors, as Steph. in voce κέραμος informs us; who adds, Pollux tradit non suo tempore solum, κέραμον fuisse vocatum ipsum τέγος, sed Aristophanem quoque ita appellasse in Cocalo: and the same thing may be observed by comparing ver. 1286. of Aristoph. Vespa together with the note of the ancient Scholiast upon it.

St.

St. Matt. ch. iv. ver. 13. says, that he κατώκησεν in Capernaum, yet from (t) St. Mark's account of the matter it seems as if Jesus staid there but one day and one night: if I should allow Mr. W. the most that he can possibly draw from it, yet his abode there must have been but for a few days; and with this account St. Matthew's word κατώκησεν well agrees, which may as well be rendered *he sojourned* or *housed* there, as *he dwelt* there: this Leigh has shewn in his *Critica Sacra*. I confess that, though no Evangelist calls *Capernaum Jesus's own country*, yet St. Matthew ix. 1. seems to mean this place when he calls it *Jesus's own country*: here Mr. W. may think (if he pleases) that I yield up the point, and grant him, though not the same, yet something equivalent to what he asserted. But I would advise him not to triumph too soon, for I assure him that this concession will never serve his purpose: though Jesus had been but twice at Capernaum before this time we are speaking of, and had staid there so little a while each time; yet, after the cure of this paralytick, Jesus during the rest of his life frequently went down to Capernaum, and made long abodes there: he seems to have chosen it for the ordinary place of his residence, and therefore St. Matthew (who wrote his gospel after the death of Jesus) might probably enough call it *his own city*, though it had not a right to that name at the time when Jesus healed there the man who was sick of the palsy. So that, if Capernaum was not Jesus's *own country* in any sense, nor *his own city* at that time when the people flocked to hear him, the proverb, *that a prophet is without honour in his own country*, is no objection to this circumstance of the story. If the Evangelists may be believed, we find, that, the last time before this appearance of Jesus in Capernaum, *all the city was gathered together at the door* where he was, Mark i. 33. and *they were astonished at his doctrine, for his word was with power*, Luke iv. 32. If he left them then in such amazement, it is no wonder, that at this third time of his coming they flocked about him in great numbers.

But why (says Mr. W.) *had not the paralytick and his bearers the patience to wait till the crowd was dispersed?* The man at the *Pool of Bethesda* had too much patience, it seems, and this too little: any thing will serve for an objection, I perceive: but if this paralytick and his bearers had not patience to Mr. W's size, what is that to the miracle? And yet perhaps they were not so blameable for their eagerness, as he imagines: for how could they know but that Jesus might leave the city as soon as he had done preaching, and before the crowd was well dispersed? If this was their fear, it was no unlikely one to happen; for when Jesus was last among them, the crowd continued about his door till *night* (very probably till late at night, as the circumstances seem to shew), and he left the city *in the morning a great while before day*, Mark. i. 35. And why might not his departure be as sudden now? Thus the sick man and his bearers might have

(t) See chap. i. ver. 21, 29, 32, and 35. compared together.

reasoned; and if they did, they reasoned better than Mr. W. has done in any part of his discourses, at least than he does in what follows.

If they could not (says he) get to the door of the house for the press, of consequence they could not come at the sides of it. Some men have their peculiar ways of arguing, and this Mr. W. may call one of his, without fear of envy. For where is the consequence? If the door was crowded, must that whole side of the house be so too? Or if that side was crowded, had the house no other sides? May it not have had three others? And why will not he allow one of them to have been clear for the paralytick to have come up to it? if the crowd came to hear Jesus teach, it seems most probable that they were all got together on that side only from whence he was teaching.

Well, but the sick man (says he, p. 57.) was hawled and heaved up to the top of the house with ropes and ladders. Here he doubts not but he has got hold of an absurdity in the literal story; but he has no fast hold of it, as will appear; for there was no need of *hawling* or *heaving*, of *ropes* or *ladders* to be brought, if my account of the Jewish houses be true, or even a probable one. All, that the bearers had to do, was to carry the sick man round about by some private way to that side of the house, where the stairs or ladder was, which led from the ground to the house-top: up these stairs they carried him with no more trouble than they had been at to bring him down the stairs of his own house.

Still Mr. W. is not satisfied: he has absurdities in store to charge the literal account with; such as *uncovering the roof*, and *breaking up tiles, spars and rafters*; and *making a hole capacious enough for the man and his bed to be let through*, p. 57. *It was well (says he) if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust*, p. 58. But here Mr. W. raises a *dust* without occasion; for if there was (as I shewed to be probable) a door on the roof of the house which lay flat and even with the roof, the bearers had nothing to do but to force and pull it open: and for this they might only draw some nails, and take off the hinges, or they might only break part of the door or door-frame: all which might be done without raising any troublesome *dust*, or breaking the *pate* of any one below with the *tiles*, even though we should suppose that this door of the roof was directly over the room, where Jesus and his disciples were: but why may not we suppose that the stairs up to the roof, and the door at the top of them were *without* the room, as they commonly are among us? If they were, what will become then of Mr. W's fancied absurdity? In this case the raising of some dust, and the dropping of a few tiles would fall short of all the mischief which he (it seems) is so very apprehensive of.

Mr. W. has (I perceive) looked into some of our commentators on this chapter, and takes notice that Dr. Lightfoot and Dr. Whitby have both maintained, that the roofs of the Jewish houses were flat, and had a door in them, by which the Jews used to ascend

ascend to the tops of their houses, p. 58. But he doubts whether what these learned men have said comes up to the case here, and is consistent with the several expressions used by St. Mark and St. Luke on this occasion: that it is consistent, I have already shewed; and therefore I shall only take notice of what he adds, *To indulge them in their notion, I may ask them, What occasion was there then of widening the door-way, and breaking down the sides of it?* p. 59. There was no occasion, I believe, nor is any mention made of the bearers doing this; the word ἐξορύξαι (as I said before) not necessarily implying any more than that they pulled the door open by force: and therefore if these be all the objections which Mr. W. has to make against the notions of those learned men, they may still pass for able commentators, in the number of which Mr. W. will never be reckoned.

All this while (says Mr. W. p. 58.) *where was the good man of the house?* He was present, we suppose; but if so little mischief was done by the entrance made for the sick man and his bed, the good man of the house had not all the provocation, which the question supposes: in crowds and throngs men are content to bear some small inconvenience: it is generally in vain for them to complain of a mob, whose eagerness is too great to be restrained by the outcry of one man: and perhaps this master of the house might be so attentive to Jesus's preaching that he might not perceive what was doing above at the door, till it was done and the entrance made; especially if the door and the stairs leading up to it were without the room where Jesus and he were: or (it may be) he was unwilling to disturb such heavenly doctrine upon so slight an occasion as the breaking open a door, by those, whose only motive was to bring a sick man before Jesus, that he might be healed by a miracle: or (for what Mr. W. knows to the contrary) he did call out to forbid their forcible entrance into the house: though to no purpose: these and many other such suppositions may be made, and any one of them (I think) is an over-match for Mr. W.'s question.

The last demand which he has to make on this head, is, *Why did not Jesus, to prevent this trouble and damage to the house, ascend through the door-way to the top of it, and there heal the poor man?* To which question he requires an answer that will consist with the wisdom, the goodness and honour of Jesus, p. 60. But if the trouble of the bearers, and the damage done to the house was so small as I have represented it, no objection can be formed from hence to the disadvantage of any of these qualities in Jesus: for his healing the paralytick was equally an act of goodness, whether he went to the man, or the man was suffered to come down to him: the pains, that the sick man and his bearers took to get at Jesus, shewed the strength of their faith, and on that account it was not improper to permit them to shew how fit objects they were of Jesus's compassion. But I may ask this author, Whether if Jesus had gone up to the top of the house, and had wrought the cure there, Mr. W. would have had the crowd follow him there

there too? if not, then the miracle would have been wrought upon the paralytick before a very few witnesses: whereas Jesus by suffering the sick man and his bed to be brought down into the room, gave an opportunity to all that were present of seeing a *real* and *great* miracle wrought: in this view then Jesus certainly did what was *consistent with his wisdom*, and his *honour* too, for he thereby manifested his glory, and made a greater display of the divine power that was with him: nor can it be doubted, but that, if Jesus had taken the contrary method, and had gone up to the roof, as Mr. W. expects he should have done, Mr. W. would have found a much greater difficulty in that, and have asked with more colour of reason, Why Jesus deprived so many of his hearers of the opportunity of seeing so stupendous a miracle wrought? and probably he would have concluded, that his healing the man not before the company, but upon the house-top, where only the sick man's friends were present, carried with it strong marks of fraud and imposture.

Upon the whole then of this story, it appears to be far from being *the most monstrously absurd, improbable, and incredible of any, according to the letter* (as he calls it, p. 51.) that I can find no one absurdity in it, but what arises from his misrepresentations of it.

In the same manner, in which I have considered these two miracles, I might proceed to consider the rest: but I have not leisure enough for the work, and perhaps the reader by this time may be satisfied with the controversy: the miracles, which I have singled out for enquiry in this and the preceding parts, are such as I judged to have something of difficulty in them, and not to have been sufficiently explained in all their circumstances by our ablest commentators; who in so large an undertaking, as theirs commonly is, had neither room nor time to enter into the minuter disquisitions. But I have examined every particular of the literal account of those miracles, and I can assure the reader, that in all the testimonies of authors, which I have made use of, to support and confirm my opinions, the original has always been consulted, and no trust has been given to quotations at the second hand: I have seen enough to convince me, that writers of great repute for learning are not always to be depended upon in this case, and therefore to the fountain I went; for which reason, if at any time I quote authors in a different manner, or a different sense from what the reader may have found them elsewhere quoted in, it is hoped that he will give me credit so far as to take my word, or refer himself to the original for greater certainty.

At present I have no intention to pursue this subject any farther; I would only request the reader to consider two things: the one, that the reality of Jesus's resurrection having been proved by uncontestable evidence, by all the evidence that a fact is capable of, nay, by such as no other past fact in nature ever could receive, it requires no stretch of faith to believe, that he wrought other miracles, which are to all human appearance

appearance of a less difficult nature; for to heal a lame or a blind man, or to raise a dead man, has nothing so inconceivable in it, as for a man to raise himself from the dead: and if this be proved to have been done, the other must be readily admitted for a truth, whatever little circumstances there may be in the story, which an ignorant man may not understand, or a perverse one may be able to misrepresent.

The other thing, which I would request the reader to consider, is this; Mr. W. has set before him fifteen of the miracles ascribed to Jesus, and by his management of them has represented them as the most *absurd, improbable, and incredible* stories that ever were delivered. Now let the reader take all of them in this one view; and consider whether it be in the least probable, that such authors as the Evangelists are (certainly neither downright fools nor downright mad-men), in their accounts of what they declare upon their own knowledge and eye-sight, could possibly be guilty of so many absurdities as Mr. W. has charged their narrations with. They either meant to write the truth of facts, or they did not: if the first, then we may ask, whence it happened that men, writing about what they saw, could fall into such mistakes as Mr. W. supposes they did? But if they knowingly wrote falsehoods, it may be asked again, how it came to pass, that they, who intended to deceive, took no more care to secure their credit, and make their account probable? Deceivers (one would naturally think) should contrive to make their story hang together, and should mention no circumstances but what they know to be consistent with the customs and manners of those, who were concerned in it. The ordinary way to detect men of this character, is to find out that their contemporaries, who might be as well acquainted with the facts mentioned as themselves, have given accounts, either inconsistent with or contradictory to theirs: but he must be a wretched impostor indeed, whose story so plainly confutes itself, as Mr. W. thinks those of the Evangelists do: to suppose this, is to suppose them the very weakest of writers and of men to. And how far they deserve that character, must be left to the judgment of every impartial reader of their writings. We see then that Mr. W. overthrows all probability on his side of the question, by endeavouring to prove too much: he allows nothing to be right, all is *falsehood*, all is *absurdity*; and yet there can be no greater *absurdity* in nature (I think) than in believing, that men of sense, who intended to deceive, took no more pains to give a colour to their story, but left it open and exposed to all the objections which the pen of Mr. W. has made against them.

This I mention as a strong presumption against what he has advanced: but when it is farther considered what Answers I and others have given to his supposed *absurdities*, I hope that every unprejudiced infidel will give a fair hearing; and that every serious Christian will be the better confirmed in his belief, that *the literal account of all the miracles of Jesus is true*, and that they are a demonstration, that the *power of God was with him*.

T W O L E T T E R S

T O T H E

REVEREND DOCTOR DANIEL WATERLAND,

U P O N T H E

E U C H A R I S T.

VOL. II.

3 F

I W O L E A

TO THE

THE

REVEREND DOCTOR JAMES W. L.

DEAR SIR

E U C H A L L

T O T H E

REVEREND DOCTOR DANIEL WATERLAND.

REVEREND SIR,

Sept. 21, 1730.

SINCE you were pleased in your last letter to express a desire of seeing my thoughts upon the subject of the Eucharist; and since the subject is of so great importance as to deserve the most careful enquiry; I have ventured to set down in writing such objections as I think may lie against some part of what you have taught concerning the eucharist in your tract called, *The Nature, Obligation, and Efficacy of the Christian Sacrament considered*: in which I find much more to commend, than I here take the liberty to call in question: but as Dr. Waterland himself is not secure from all error, he will (I dare say) be so candid, as not to think the worse of a friend who differs from him in opinion; and will impartially weigh the arguments which I have to offer, and then give me his judgment, when he shall have carefully perused and considered them.

My objections (or rather doubts) chiefly regard what you say in the three last pages of your pamphlet; where you teach, that the eucharist may be proved to be a federal rite, or another method of covenanting, from several topicks; three of which you mention: and as I do not yet see that any one of the three proves that point, I shall consider them separately, and in the order wherein you have placed them.

[1.] You say, p. 86. that, "because the terms or phrases of the institution itself are mostly federal terms or phrases, therefore the eucharist is a federal rite."

I cannot think, that the conclusion is a good one, because I doubt whether the premises are true: my reasons are these:

1. When Christ says (according to St. Matthew and St. Mark) *This cup is my blood of the new covenant, &c.* the words *new covenant* seem to be no term or phrase of the institution itself, though used in it: they seemed to be only words added to the institution, on purpose to shew, that the blood of Christ shed, (the remembrance of which was the end of the institution) was shed in virtue of a covenant made by him between God and man: by the addition therefore of this expression, he gives us to understand, how reasonable a thing the command is of solemnly remembering his death in the eucharist, since his death was the seal of that beneficial covenant: but the institution itself (pro-

perly speaking) seems not to reach any farther than to the eating of bread and drinking of wine in remembrance of the death of Christ.

St. Luke indeed and St. Paul (as you observe, *ib.*) represent our Saviour as using a different form of expression, when he instituted that part of the eucharist, which relates to the wine: *viz. This cup is the new covenant in my blood*: but I do not see, that any argument can be justly drawn from this form of expression more than from the other; for we must suppose, that St. Luke and St. Paul after him, meant the same as St. Matthew and St. Mark did: and when Christ said of the bread (as all the sacred writers agree) *This is my body, &c.* it was more probable, that he said of the wine (at least that his meaning was) *This cup is my blood of the new covenant*. Analogy seems to require this form of expression, or this manner of understanding it: for the order of ideas is plainly this; Christ appointed wine to be poured out in the eucharist: Why? in remembrance of his blood-shed. Why was his blood shed? in execution of the new covenant: so then the institution itself only, or principally, regarded the remembrance of Christ's death: the *new covenant* could not be any circumstance of the institution, but a circumstance mentioned only to shew us the reasonableness and necessity of the duty required in the institution. The *new covenant* is only introduced here as a reason why Christ's blood was shed; which would have been equally a reason, if Christ had never appointed the eucharist to be celebrated.

The terms of the institution are, Eat bread broken, and drink wine poured out, in remembrance that my body was given for you on the cross, and my blood shed there for you: to which terms Christ added, that his blood shed was the blood of the *new covenant*, *i. e.* was in execution of that: and can this expression thus added justify the saying, that the terms of the institution itself are federal ones? I have seen a print of the great seal of Great-Britain: suppose now I should put such a print into your hands; and say, this print is (*i. e.* represents) the great seal, which was set to the treaty of Seville; keep this in remembrance of that, or as a representation of it; would the terms of my speech be federal ones, because a treaty was mentioned? I think not, and (for what I see) this is a parallel instance.

2. And, after all, if you take St. Paul's and St. Luke's account literally, and say that the wine or cup is (*i. e.* represents) the *new covenant*, does it follow from thence, that, because it is a representation or memorial of a *foedus* or covenant, it is therefore a federal rite? nay, such a federal rite as to make us (as you say) admit of a reciprocal intercourse in it between God and man, God shedding forth his blessings, &c.? Does the memorial of a covenant include all this in it? and yet you manifestly draw all this from your supposition of its being a federal rite; at the same time that you
 prove

prove it to be a federal rite merely from the mention of the word *covenant*, when the eucharist was instituted.

Though circumcision therefore under the old law should be allowed to be a federal rite; and though that sacrifice, spoken of in Exod. xxiv. 8. when the covenant was made or renewed with the Jews in the wilderness, should be allowed to be plainly a federal rite; yet I do not see, that the reason which you give why the eucharist must be so too, is a good one, *viz.* that the word *covenant* is equally used at the institution of the eucharist, as it was at the institution of circumcision and at the ceremony of making that covenant with the Jews. For circumcision was really a part of the covenant made with Abraham: it was a condition expressly mentioned, when that covenant was entered into, and therefore it was properly a federal rite: and that sacrifice in Exod. xxiv. was offered up at the very time of God's entering into covenant with the Jews, and therefore that too was a federal rite: but this is not the case in the eucharist: for the Christian covenant was made between God and man (by the mediation of Christ) from the beginning of the world, and it was put fully in execution by the death of Christ, before the command about the eucharist took place: or in other words, the celebrating the eucharist was neither expressly mentioned as a condition of the Christian covenant, when it was first made; nor was it a ceremony used at the executing of that covenant; and therefore I conceive the case of the eucharist not to be parallel to the cases which you cite of circumcision, and the blood of the sacrifices when the law was received.

[2.] The substance of your next argument (p. 87.) I take to be this: "The eucharist succeeds in the room of the passover, the passover was a sacrifice, sacrifices were federal rites; and therefore the eucharist is a federal rite."

The first part of this induction (*a*) I allow to be true, if by passover you mean (as I suppose you do) the feast yearly kept by the Jews in memory of the passover and deliverance of their nation out of Egypt: Christ himself succeeded in the room of the original passover, or rather that was a type of him; but the eucharist, which is a memorial of Christ's death and of our deliverance thereby, succeeds only in the room of the feast yearly kept by the Jews in memory of their deliverance out of the house of bondage. All then that can be properly said on this head is, that the eucharist, a feast observed in memory of Christ's death, succeeds in the room of the passover feast yearly kept in memory of the Jewish deliverance; and therefore when you afterwards speak of the passover, I suppose you mean the yearly passover feast, which I distinguish by that title from the original passover. But then I doubt

1. Whether it be true that the passover feast was a *sacrifice*; neither the original passover, nor the yearly memorial of it was a sacrifice, in the proper sense of the word.

(*a*) See page 423, of the second Letter.

Prayer

Prayer indeed and praise and thanksgiving are called *sacrifices* in SS. but that is not the sense which I suppose that you here give to the word *sacrifice*: and though the lamb slain in the passover is in Exod. xii. 27. called זֶכֶּח yet that word signifies any slaying in general, it is *convivium* as well as *sacrificium*; i. e. a feast, where a beast was slain for entertainment only, as well as a *sacrifice* where acts of worship at the temple were joined to it. See Le Clerc on Deut. xviii. 3. and Amama on Eccles. iv. 6.

And I think, that the passover feast was not a sacrifice for these five reasons, (1) because the lamb might be slain by laymen as well as by priests and Levites; (2) because no part of it was offered on the altar or consumed in the fire there; (3) because it was all eaten by those of the family, for whom it was provided, (4) because it was both dressed and eaten at home and in private houses: (5) lastly, because no mention is any where made of any atonement for sins being made by this slaying of the lamb and eating it in the passover feast. All these circumstances seem to distinguish it sufficiently from sacrifices properly so called.

The passages which you quote to prove the passover feast a sacrifice (p. 87.) viz. Exod. xiii. 9, 16. and Deut. xvi. 1, 2. only shew (as you explain them) that "the passover was a sign and a memorial of God's redeeming his people from Egypt." This it might have been without being a sacrifice.

But you help out this part of your argument by saying, that it appears from 2 Sam. vii. 24. that "God by that redemption of the Jews out of Egypt covenanted with them to own them for his people, and to be their God, p. 87." But the text says only, that God hereby confirmed to himself his people Israel, to be a people unto him for ever. The redemption then was no covenant, but the confirmation of one, i. e. a proof that God intended to keep the covenant, which he had made with Abraham and his seed, (the Jews) that he would be their God for ever.

Nor does what St. Paul says, 1 Cor. v. 7. viz. that *Christ our passover is sacrificed* (marg. *slain*) *for us*, prove that the passover feast was a proper sacrifice: Christ indeed was a proper sacrifice; but it is not said that in that sense he was the passover; he was our passover as he was our (a) spiritual deliverance, just as the original passover was a temporal deliverance to the Jews. Justin Martyr tells us, that Ezra taught the Jews when they gave out the pieces of the lamb in the passover feast to say, (b) *τὸ τοῦ πάχα ὁ σωτὴρ ὑμῶν καὶ καταφυγὴ*; and if the passover might be called a *Saviour* to the Jews; our Saviour might as well be called our *passover*. Besides, the lamb was slain in the

(a) By passover is sometimes in S. S. meant the feast kept yearly in memory of the passover or deliverance in Egypt; and sometimes by this word is meant the deliverance itself, which is the sense (I think) of the word in 1 Cor. v. 7.

(b) *This passover is your saviour and deliverance.*

passover,

passover, and so was Christ upon the cross, in this light both suffered death alike ; but Christ's death was more than a meer death, it was a real and proper sacrifice for sin ; whereas the Jewish passover feast is no where said to have been a sacrifice for sin ; in this circumstance therefore Christ and the paschal lamb were unlike : in a word, Christ was our passover only in that he was slain when he wrought a deliverance for us, not in that he was sacrificed for us and thereby made an atonement for the sins of the world, as we are taught that he did.

I do not see then, that the passover feast was a proper sacrifice.

2. I doubt whether it be true, to say of sacrifices in general (as you do p. 87.) that they were federal rites : you refer for proof of this point to Mr. Mede, p. 371. Thither I went, and after having examined his four reasons as carefully as I could, I must say that they do not satisfy me at all.

1. His first argument you will find perhaps (upon reading it over again) to prove no more than this, *viz.* that sacrifices were feasts, in which they used salt, which salt was a symbol of the perpetuity of the covenant made by God with the Jews : does it follow therefore that sacrifices were federal rites ? the most that I can make of it is, That not the whole sacrifice, but the salt only, was (not a covenant, nor even a federal rite, but) a symbol of the perpetuity of a covenant ; and this comes very far short of a proof of what Mr. Mede is contending for.

His three other arguments only shew, that sacrifices were sometimes, perhaps usually offered up, when covenants were made : which is very true, but yet no proof that sacrifices in general were federal rites :

For a sacrifice is only then a federal rite, when it is offered up at the time of making a covenant : it is an act of religious worship, and was therefore thought proper to be performed, when a covenant was made : but must sacrifices *always* be, what they *sometimes* are ? If so, then the eucharist in general must be called among us a test of communion with the church of England, because by law it is made so in some cases : but surely it would be wrong to speak of it in general as a test and argue from it as such, without distinguishing circumstances, and saying when and where it is so, and that generally it is otherwise.

What I mean is, that your argument fails, unless sacrifices always are federal rites ; and therefore for you and Mr. Mede to prove that they sometimes are so, is no proof that they always are ; whereas if they are not always, then the passover may have been a sacrifice, and yet not a federal rite.

I should choose to say, That sacrifices among the Jews were acts of religious worship performed to God in virtue of a covenant made between God and the Jews ; part of which covenant was, that *all that the Lord had said, they should do, and be obedient,*
Exod.

Exod. xxiv. 7. and the offering of sacrifices was one of his commands: sacrifices therefore were not federal rites (considered in themselves) but only rites observed in virtue of a covenant which required them among other duties. When a young man is bound apprentice, there are indentures signed, which are a covenant of something to be done on the master's part, and something on the servant's: particularly the servant binds himself to obey all his master's lawful commands: if after this his master orders him to go to one of his customers, and he goes accordingly, shall this act of his going be called a federal rite? No, he only acts in virtue of the indentures or covenant, when he obeys this lawful command of his master.

This is (I think) a parallel instance.

2. Besides it may be worth observing what covenants the Jews lay under, and at what time they were made. The first is, that which God made with Abraham and his seed, to be *their God for ever*: in pursuance of this (confirmed afterwards to Isaac and Jacob) God redeemed the Jews out of Egypt, and circumcision was the token of this covenant. Thus it stood with the Jews, when the original passover-feast was celebrated, and they were delivered out of Egypt: about three months after that they had been in the wilderness, God made another covenant with them, or rather renewed the former with some enlargements, contained in the ten commandments and other laws given in Ex. ch. xx. 21, 22, 23. These, written in a book, are called *the book of the covenant*, ch. xxiv. 7. and while the people promised to observe all that the Lord commanded, Moses offered sacrifices, and *sprinkled the blood* of them upon the people, saying, *Behold, the blood of the covenant, which the Lord hath made with you concerning all these words*, v. 8.

The design of giving this account of the Jewish covenant or covenants, is to shew, that the original passover-feast was no federal rite, because it was kept some hundreds of years after the covenant was made with Abraham and his seed; and three months before that covenant was renewed with the Jews in the wilderness: and if the original passover-feast was no federal rite, the passover-feasts kept yearly afterwards could be none, because they were only kept in memory of the feast observed on that night when God delivered the Israelites out of Egypt.

The only covenant, which we Christians are concerned in is that, which Christ made from the beginning between God and man, of which he was the Mediator, and his death the valuable consideration: and it is not easy to see how this covenant can be renewed; if it can, it must be renewed by the joint consent of all parties; Christ must again become the Mediator of it; and if it be renewed every time that we receive the eucharist, then Christ must as often take upon him that office: but why all this waste of work? is not the Christian covenant as good and as firm without this frequent renewal of it, as it would be with it? We may (if we please) declare every time when we receive the eucharist,

eucharist, that we look upon ourselves as included in the Christian covenant, and may resolve that we will (with God's grace) punctually perform our share of the covenant; but this is not a method of covenanting; nor a renewing the covenant; any more than if the same declaration and resolution was made at any other act of religious worship.

And how can the eucharist (an after-act and subsequent to the covenant made) be called a seal of the Christian covenant? Seals are fixed to the covenants, which do not bind to the execution, till the seals are set to them: but surely, the covenant once made between God and man (of which Christ was the Mediator) is not more or less a covenant, whether any Christian will receive the eucharist or not.

3. After all, if it should be true, that the eucharist succeeds in the room of the passover-feast, that the passover was a sacrifice, and that sacrifices in general were federal rites; yet methinks it would not necessarily follow, that the eucharist is a federal rite, because one thing may succeed in the room of another, without resembling it in all its circumstances: The passover feast was kept in memory of a deliverance, and so is the eucharist; that is enough to establish a resemblance between them. If baptism succeeds (as you say it does) in the room of circumcision, yet I am sure, that it does not resemble it in all points; particularly that it is not necessary to baptize the infant on the eighth day.

Upon the whole then of this head, it does not appear to me, that the passover was a sacrifice, or that sacrifices in general were federal rites; or that (if both these propositions were true) the eucharist must of course be a federal rite, merely because it succeeds in the room of the passover feast. It seems to be no seal, nor immediate sign of a covenant, much less a renewal of it, and least of all a method of covenanting, which are some of the titles which you give to it. All that appears plain to me concerning the eucharist is, that it is a feast instituted as a memorial of Christ's death; the bread and the wine are to be received (as he says) in remembrance of him, not (as he does not say) in renewal of the covenant made by him.

Your last argument for the eucharist's being a federal rite is this (p. 87.) "St. Paul in 1 Cor. x. manifestly supposes, that in or by the eucharist there is the like communion and intercourse between God and every worthy receiver, when Christians feast at the Lord's table, as there was between God and the Israelites, when the Israelites feasted at the altar; and as there was between the devils and their votaries at the table of devils. And if sacrifices in both cases were federal rites and amounted to covenanting, then we have St. Paul's authority for esteeming the eucharist a federal rite. And if it amount to covenanting, then we must admit of a reciprocal intercourse in it (the eucharist) between God and man. God shedding forth his grace and blessings, while man makes his dutiful returns of obedience."

Now you must acknowledge, that this argument is not a good one, if my doubt, Whether sacrifices in general were federal rites and amounted to covenanting, be justly

founded : for then, whatever like communion and intercourse there may be between the eucharist and them, there will be no authority of St. Paul to justify our calling the eucharist a federal rite, and of consequence it cannot be concluded, that we must admit of such a reciprocal intercourse in it between God and man, as you suppose. This argument then must stand or fall with what I have said against your second argument.

But because you here say, that St. Paul *manifestly supposes a like communion and intercourse* in all the three instances, and because in the eucharist you understand by the communion of the body and blood of Christ, that there is a reciprocal intercourse of grace and blessings on the one hand, and of dutiful returns of obedience on the other ; or (as you express yourself, p. 60.) “ a real application on God’s part, and a real participation “ on our part, of the merits and benefits of the great atonement ;” I should be glad to know of you, what were the benefits, which in the sacrifices offered to dæmons or ghosts of deceased men (for that is the sense of δαιμόνια) those dæmons conveyed to their votaries by a real application on the dæmon’s part, and a real participation on the part of their votaries. You, who assert the *like communion and intercourse* in the eucharist as in those sacrifices, must suppose nothing to be in the eucharist, which had not something resembling it in those sacrifices. But will you undertake to shew, that St. Paul manifestly supposes, that there was a real intercourse between the dæmons or dead men and their worshippers ? or if you mean devils (properly speaking) by δαιμόνια, how can you prove, that God suffered them to convey any blessings to their worshippers ? But as I believe you will allow, that by dæmons must be meant souls of deceased men, I will only ask, whether St. Paul does not in many places teach things which manifestly suppose, that there was no intercourse of any sort between the dead and the living in sacrifices, and that such Dæmons could not convey any spiritual influence to their worshippers, whatever influence those worshippers might have hoped for and expected ?

Well then, if St. Paul manifestly supposes the like communion and intercourse in the eucharist between God and the worthy receiver, as there was between the Dæmons and their votaries, it must be another sort of communion, one very different from that which you make it to be.

If you ask me, what sort of communion it was, my opinion is as follows :

The question which the Corinthians put to St. Paul, ch. viii. was, Whether they might eat of the flesh of the beasts offered in sacrifice to Dæmons ? To which question St. Paul answers, Yes ; but he adds that they must not eat of it in the temples of those Dæmons ; because, (as he says, ch. x. 20.) the eating such flesh there, would make them κοινωνοὶ δαιμονίων, communicators, or partakers with Dæmons, *i. e.* partakers with them in the flesh of those sacrifices which he was speaking of : for that by communion or fellowship with Dæmons, St. Paul means a communion or fellowship in regard to what was sacrificed to them, appears, I think, plainly from ver. 21.

where

where the apostle uses the phrase of partaking of the table of devils; *i. e.* of the flesh of the sacrifices on their altar. But how could the eating it in the temple make them κοινωνοὶ δαιμονίων, or *partakers with Dæmons*? Why thus: in those sacrifices part of the flesh was burned upon the altar and entirely consumed there; and some part of it belonged to the priests of those *Dæmons*; all this was the *Dæmon's* share; and the rest of the flesh was eaten among the worshippers of the *Dæmons*; this was their share; and in this sense there was a κοινωνία; the whole was divided between the *Dæmons* and their votaries, and therefore the votaries were thus κοινωνοὶ δαιμονίων. The case was the same in the Jewish sacrifices, which St. Paul mentions as a parallel instance, ver. 18. In them the *blood* was sprinkled upon the altar to *the Lord*; the *fat*, the *caul*, &c. were always burned as a *sweet savour unto the Lord*, Lev. xvii. 6. (a) and several parts of the sacrifice belonged to the priests as God's servants; all these were God's share; and the rest, being eaten by the worshippers, was their share; here then again was a κοινωνία or communion between God and the worshippers: in this sense they were κοινωνοὶ θυσιαστηρίου *partakers of the altar*, *i. e.* of the sacrifices offered on it; and thus they had communion with God, whose altar it was.

Here is a κοινωνία plainly enough, without running into the notion of any *real application on one part, or real participation on the other of graces, blessings, &c.*

But you will ask (no doubt) how this sense of κοινωνία or κοινωνοὶ will suit with what is said of the eucharist; for there nothing is consumed by fire: where then is God's part there? and if he has none, how can the communion of the body and blood of Christ be a communion of the same sort that I have been describing in the Jewish and Heathen sacrifices?

I answer,

1. That, whether the communion in these two cases be alike or not, yet it seems plain to me, that St. Paul, by communion of the body and blood of Christ, means no more than the eating in common among the receivers of the eucharist, the bread which Christ called his body, and the wine which he called his blood: for St. Paul, in ch. xi. represents our Saviour at the institution of the eucharist as calling the bread his *body*, and the wine or cup his *blood*; and should not we suppose that he speaks in ch. x. 16. after the same manner as he himself says Christ spake at the institution? In whatever sense Christ spake these words, no doubt the Apostle employs them always in the same when he makes use of them: and you know, that when papists argue for transubstantiation from those words of the institution, we shew clearly, that by Christ's body and blood are meant the bread and the wine representing them, or as memorials of them: and why then should not we here, by the communion of the body and blood of

(a) See Joseph. Antiq. Jud. l. 3. c. 9. p. 121. Ed. Hudson.

Christ, understand the communion of the bread and wine which were memorials of them?

If we may understand the words so, (as certainly we *may*), then I venture to say, that we *must*, and that by κοινωνία St. Paul meant only something in common among the receivers, viz. a joint eating and drinking the bread and wine; for in ver. 17. he adds (as it should be rendered) *because the bread (or loaf) is one, we all are one body; for we are all partakers of that one bread*. Now this is a good reason for my sense of the word κοινωνία in the eucharist; but is none at all for yours; nay, it is no reason for a κοινωνία in any other sense than that which I give to it. By their all eating of the same bread, by their all partaking of one bread, there was in the eucharist a κοινωνία a communion, or common eating of the bread called the body of Christ. But if the bread had been not *one*, yet there might have been a communion in your sense, which therefore is not the true sense of the place, because the communion here spoken of is founded upon this very circumstance of the unity of the bread or loaf.

2. I say, that this sense of κοινωνία in the eucharist is such, as suits with St. Paul's argument against eating the flesh of sacrifices offered to Dæmons in their temples: the point which he was to prove, was this, that to eat the flesh of sacrifices (offered to Dæmons) in the temples of those Dæmons, was to have communion with the Dæmons; because in those sacrifices the Dæmons having their share, and the worshippers theirs, there was a joint partaking of the sacrifices between them and their worshippers: this he proves and illustrates, first, by what was done in the eucharist: there (says he) the bread and the wine are eaten and drunk by the receivers, and therefore they have communion one with another; and if eating and drinking in common be a communion or fellowship of the receivers in the eucharist, then it will follow, that there must be a communion or fellowship with Dæmons, where the eaters have one part of the sacrifices, and the Dæmons the other part.

But because an instance taken from sacrifices might seem a clearer proof, the Apostle goes on in ver. 18. to argue from what was done in the Jewish sacrifices: here (we may suppose him to say) is a plainer instance; for in the Jewish sacrifices something was consumed on the altar, and something given by God to the priests, this then was God's part; the rest of the flesh of the sacrifices was eaten by the offerer and his friends; this was the worshippers part: in such sacrifices then there was a communion or joint partaking between God and the worshippers; from whence it follows, that when the worshippers of the Dæmons ate part of that, which the Dæmons also had a part of, they had communion with Dæmons, and of consequence, if any Christian should eat such flesh with the worshippers of Dæmons at their altars, they too would in effect have communion with the Dæmons.

In

In fewer words, both what was done in the eucharist, and what was done in the Jewish sacrifices, proves what St. Paul would say against eating part of the flesh offered to Dæmons in their temple, *viz.* that eating together or sharing of any thing was a proper communion.

I remember, that when you and I not long since discoursed together upon this head, you objected against my interpretation of κοινωνία in the eucharist, that it would reduce the Apostle's words to a meer tautology: for you then thought, that to say, *The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread, which we break, is it not the communion of the body of Christ?* was the same in effect as to say, the eucharist, is it not the eucharist, &c.? But I think otherwise of the matter; for to me it seems good sense to say, the cup or wine, for which we give God thanks, or, over which we say grace (that is the true sense of the phrase) is it not in the eucharist the drinking wine designed to represent Christ's blood shed for us? Among the Jews, the ποτήριον εὐλογίας *cup of blessing*, was no more than the grace-cup; what they used at all their set meals was called so; at least, we are sure that the cup was so called in the celebration of the passover feast. By the *cup of blessing* then the whole eucharist is not signified, as your objection supposes, but only something preparatory to the chief act in which the eucharist consists. He that has blest the wine in the eucharist, has not thereby celebrated the eucharist; he has gone indeed one step towards it; but the principal part of the eucharist is to drink the wine (as well as eat the bread) in remembrance of Christ's death; the idea of which is not conveyed in the phrase, *the cup of blessing*. In fewer words, to say, that the wine is blest, and to say that the wine which is blest, is, when drunk in the eucharist, a memorial of Christ's blood shed for us, are two very different things; for may not bread be broken, and even wine be blest, without our having celebrated the eucharist, and sacramentally eaten the one, or drunk the other?

Upon the whole then of this last argument I do not see, that from what St. Paul says in 1 Cor. x. you can prove, that the eucharist is a federal rite or amounts to covenanting; and of consequence, what you build upon this supposition, *viz.* that there is a reciprocal intercourse between God and man, &c, in the eucharist, seems to me to have no foundation in what the Apostle says in this chapter: nor can I see, that any other communion in the eucharist can be inferred from hence, than what is between the receivers, *i. e.* a communion of those members of Christ's body one with another.

If what I have said here, should be found true, I should be glad to be farther informed upon what texts of S.S. you ground your assertion, p. 59. that the eucharist is *a conveyance or channel of pardon, an instrument of absolution*; for if it be not any method of covenanting, if it be not a renewal of the covenant, nor any federal rite, then what-
soever

soever pardon of sins is conveyed by the Christian covenant, it does not follow that pardon of sins is conveyed in the eucharist: when Christ said (as St. Matt. ch. xxvi. 28. words it) *This is my blood of the New Testament, which is shed for many for the remission of sins*, it seems plain, that the remission of sins is mentioned as the effect of Christ's blood shed for us, not as the effect of our commemorating that, by drinking of the cup in the eucharist.

Notwithstanding all that I have said, I would not be thought to deny, that in the eucharist there is a real assistance of God, and a real benefit, which the worthy receiver partakes of: and this benefit may be conveyed to the communicant not only as a natural effect of an act of religious worship, which is all that some seem to allow, but supernaturally also, *i. e.* he may receive such benefits as flow not from the nature of the action only, but from the grace and blessing of God the giver: but then I cannot see, that this is to be confined to the eucharist or baptism only: the eucharist has this in common (I think) with other acts of obedience under the gospel, such as repentance, &c, though the eucharist may have the advantage in degree above most of them. There is one act of obedience, which particularly has this promise of the divine assistance, for Christ said, *When two or three are gathered together in my name, there am I in the midst of them*, Matt. xviii. 20. here then is a promise, that, when we are assembled to worship God through Christ, there will be a real application of help on Christ's part, and a real participation of it on ours; and what will you infer from hence? will you draw as many great privileges from this act of obedience, as you have done from the eucharist? will you call every assembling of ourselves at Church, *a method of covenanting, a channel of pardon, &c.* I know that you will not: but by your way of reasoning, I think, that you ought.

Perhaps in what I have written, I may seem to have used too great freedom of thinking: but I beseech you to consider, that I mean all this only as an application to your superior knowledge in theological matters. My objections (which are not yet my confirmed opinions) I have set out indeed in the strongest light that I could throw around them, to give you the better opportunity of going to the bottom of the question, and placing the truth upon a firmer foundation than it seems to stand on at present. Possibly you have not exerted your whole strength as yet in the cause, and may have more convincing proofs for your doctrine than what you have hitherto offered: but such convincing proofs must be drawn from scripture, and not from what the Fathers have taught; for I look upon them to have equally mistaken the eucharist with the moderns; and in no one point, more than this, does their wit and lively fancy get the better of their judgment; if they had been abler criticks, they would have been sounder divines on this article: but I have long since divested myself of all prejudice for authorities of the fathers, or for systems of the modern divines; not out of contempt of them (for I read
them

them and value them, as far as they seem to deserve value) ; but that I might in matters of faith learn, as it were, to go alone, and walk in the search of scriptural truths by the assistance of scripture only, and such helps as really contribute to the better understanding them. Of all arguments I most distrust my own, and reverence yours ; which gives me (and may give you) great hopes, that, if what you shall vouchsafe to reply to this letter of mine shall come with sufficient weight, you will have no difficulty in satisfying, Reverend Sir,

Your most obedient humble servant,

Sept. 21, 1730.

Z^r. PEARCE.

T O

T O T H E

REVEREND DOCTOR DANIEL WATERLAND.

REVEREND SIR,

Dec. 20, 1730.

I Have carefully read over the papers, which you were pleased to draw up in answer to the objections, that I thought might justly lie against some part of what you had taught concerning the eucharist; and they gave me great pleasure, because I saw in them the whole strength of that side of the question collected together and set forth to the greatest advantage; but I must at the same time confess to you, that they have not given me the satisfaction that I expected; it may be my unhappiness, but I am sure it is not my fault, that they have not convinced me; for I have considered them impartially, weighed them diligently, I may say have meditated about them day and night; and not trusting to my own understanding only, have not been wanting to pray for assistance, to direct my judgment, from him who is the fountain of truth. After this I may depend (I believe) upon the continuance of your candour and good opinion towards me, if I persist still in the same doubts, which occasioned my former application to you, and if I go on to confirm my arguments, or explain my meaning upon any points, in which you seem not to have understood me aright, or not to have considered the whole force of my argument. I fear, that the subject will make this reply of mine tedious enough, and therefore without farther preface than to thank you most cordially for the pains which you have already taken, I proceed to consider your answer in the method, which you have chosen to give it.

But before I enter upon the particulars of your several chapters, I crave leave to examine some positions which you have made frequent use of through the whole of your discourse.

They are these two; "That the new covenant (strictly speaking) should not be considered as a thing transacted at once, and now passed, but as a thing continually doing; and that, what is a memorial of a covenant, is therefore a federal rite; it represents and exhibits it at the same time."

1 §. The first is, that "the new covenant (strictly speaking) should not be considered," &c, p. 7. and to the same purpose you speak in p. 9, 13, 15, 33.

But of the truth of this position I am far from being satisfied; the chief argument, I think the only argument, which you urge in behalf of it, is, "That no contract or
" covenant

“ covenant can be made with those who are not in being, and that an actual covenant “ supposes the two covenanting parties to exist at least, if not more,” p. 9. But this argument is against fact; for both in publick treaties between princes, and in leases or indentures between private persons, it is usual to covenant on both sides for themselves, and their heirs or successors too: I have done it frequently, and probably you have: in such cases our heirs and successors, though possibly yet unborn, are involved in the obligation, of performing their parts of the several covenants contained in those leases, just the same as if they had stipulated in person, the law in such cases looking upon them as having covenanted before they were born.

And as your argument is against fact in civil life, so we find in scripture that God uses to covenant actually with those who are not existing: thus in Gen. ix. 9. God makes a covenant with *Noah, and his seed after him, and every living creature for perpetual generations*: and in Gen. xvii. 7, 9, 10. he covenants not only with Abraham but *with his seed after him in their generations*: and with regard to the covenant which God made with the Jews in the wilderness, Moses says, Deut. xxix. 14, 15. *Neither with you only do I make this covenant and this oath; but (LXX. καὶ both) with him that standeth here with us as this day before the Lord, and also with him that is not here with us this day.* From which places it appears that God did make an actual covenant with such as were then unborn: it was not *in potentia* (as you say) but *in actu* with regard to them, as well as to those who were in being when God established those several covenants.

And if God frequently covenanted thus in the O. Testament, your argument is of no force, because against fact; but on the other side it seems reasonable to conclude, that the method of covenanting, which God used to follow in the O. Testament, he followed in making the new covenant with all mankind: and so the author of the epistle to the Hebrews speaks of the new or second covenant as of a thing not continually doing but once done; such at least seems to me to be the force of his words in ch. viii. 6. *He (Christ) is the Mediator of a better covenant, which νεωτέρηται was established upon better promises*: and of St. Paul's in Gal. iii. 17. “ *The covenant that was confirmed before (the Jewish law) of God in Christ, &c.*” But we need go no farther in this enquiry than the words of the institution of the eucharist, “ *This is my blood of the New Covenant, or the New Covenant in my blood;*” from whence I gather, that at least upon the shedding of the blood of Christ a new covenant was actually made; whereas according to your explanation of the words no covenant was then made, but the same thing happened, “ as when “ a lease or indenture is drawn up in form and engrossed, but not yet signed or executed,” p. 15. Such a lease or indenture is most certainly no lease or indenture at all, no not *in potentia*, as you distinguish; and therefore a covenant of the same nature is no covenant at all, nor can it be called potentially so in any other sense than every thing else that

may be, may be called so; according to your explication therefore Christ's blood was then no blood of any covenant at all, there being none then actually made.

I find, that you do not approve of my speaking, as if the new covenant or covenant between God and man, of which Christ was the mediator, was made from the beginning of the world, *i. e.* immediately after the fall of our first parents: but in saying so, I only spake according to the common sentiments of divines on that head, who thought that this might be gathered from Gal. iii. 16, 17, 18. Rom. iv. 13, 14. and xvi. 25, 26. and 2 Tim. i. 9. and 1 Pet. i. 20. and Rev. xiii. 8. and if this be not allowed for true, some points of divinity will labour under great difficulties, I fear; but as it does not affect the present question between you and me, I will not insist upon that circumstance, and will only say, that at least upon the death of Christ the new covenant was made, and that all at once, so as to have been *in actu* to all mankind; for his blood was "*the blood of the new covenant,*" it was the price or valuable consideration paid for the benefits vouchsafed in it to man; and we know, that in covenants the valuable consideration does not use to be paid, but at the same time that the covenant takes place: this argument joined to the texts of scripture before mentioned may seem satisfactory, especially when you shall consider that your argument against this point is contrary to the custom of men, and to the practice of God himself in SS. as I have shewed.

It is quite another thing to allow (as I readily do) that a person, with whom the covenant was made before he was born, may justly enough be required at some particular time after he is born to declare publicly by some solemn rite, that he acknowledges himself to be under the covenant, and that he will accordingly perform the conditions of it on his part: but this is not actual covenanting, nor renewing the covenant, nor is, what he thus does, any federal rite at all.

You say, p. 9. that "God strikes the covenant with individuals, as they come up—*in succession, having appointed commissioners to act for him, while the new-born parties act for themselves in person or by proxy:*" but (as to what you ascribe to God) I apprehend, that the present clergy (as his commissioners) have no power to make a covenant if the apostles had not, and we do not find that so much is included in the commission which Christ gave them, "*Go ye and teach all nations, baptizing them in—teaching them to observe all things whatsoever I have commanded you.*" And as to the part which you assign to the *new-born parties*, if they can covenant with such commissioners by their proxies, then two things will plainly follow; the one, that there being no consent of theirs necessary to their making a covenant, then Adam, or any of their progenitors, or Christ as man, might as well have covenanted for them before they were born, and then your former argument is quite overthrown; the other, that then those *new-born parties* are bound (I think) to covenant again, when they come to years.

years of discretion (and Confirmation is not covenanting) since it is necessary (as you say, p. 9. that they should *exist at least, if not more*; especially since you say, p. 13. that "no covenant could be made with generations yet unborn, because when born they might refuse to contract, and so might never be in covenant at all:" for this reason (if a good one) will equally hold against Infant-baptism considered as a covenant: for then no covenant could be made with such infants, because they, when they come to years of knowing what the covenant was, "may refuse to contract, and so may never be in covenant at all."

I conclude therefore, that whether the new covenant was made upon the fall of Adam or the Death of Christ; yet when it was made, it was made at once, and was then *in actu*, an actual one even to the generations then unborn; who are to be considered as in covenant with God, whether, when born and grown up, they will perform their part of the conditions of the covenant or not.

2 §. Your second position is this, "That what is a memorial of a covenant, is therefore a federal rite; it represents and exhibits it at the same time;" to this purpose you have several passages in p. 11. and 15.

By a federal rite I understand such a rite, as is used in the actual making of a covenant, or is by custom or law any where appropriated to that purpose only; now, is the remembering or representing a covenant, a rite of that sort? or rather is it not plainly a thing so very distinct from covenanting, that it cannot keep pace with it in the order of time, but must follow it? *i. e.* it can never be practised, but till after the covenant is made, and therefore cannot be a federal rite or (which you reckon the same, p. 29.) "a covenanting rite, and a method of covenanting," p. 16.

You say, that the eucharist "is so a sign as to be a covenanting act too; it represents the new covenant and exhibits it at the same time," p. 11. is not that the same as to say, that it is at the same time the sign, and the thing signified? which I ever thought nonsense, and must think so still, till you open my understanding farther; that I do not misrepresent you in concluding, that according to you the eucharist is at the same time the sign and the thing signified, appears plainly from what you frequently maintain, that the eucharist is "a renewing the covenant, and that renewing it, is a formal covenanting," p. 9. So then, as the eucharist is a sign of covenanting, it is according to you a formal covenanting too, it exhibits the covenant then actually made; *i. e.* it is the thing signified. As to your instances of *unction*, a *ring*, a *staff*, a *cap* and a *deed* or *instrument* (except the cases were more explicitly put) I can only say, that they either are no tokens, if they give possession; or do not give possession, if they are tokens: in the latter instance (the deed or instrument) I know that this gives no man a legal possession, but a legal title only; for by law the sheriff only can (pro-

perly speaking) give a man possession of an estate which he has purchased, and a transfer gives him possession of what is in the funds.

But you instance in things more material, in *circumcision*, p. 11. and in *baptism*, p. 23. "Circumcision (you say) was so a sign as to be a covenanting act too." In my first papers I allowed this for the sake of dispatch; but since you build an argument now upon it, I must acquaint you that I cannot agree with you in this particular. The covenant, which God made with Abraham was, that he would be *a God unto Abraham and his seed after him*; and I suppose, that the part, which Abraham and his seed had in that covenant, was, that they engaged to have no other God, but that God whom they covenanted with, and whom they promised to obey in all things: in virtue of this covenant, God required, that he and all his posterity should be circumcised; which circumcision was to be *a token of the covenant upon them*, Gen. xvii. 10. or as St. Paul expresses it, Rom. iv. 11. *the sign, even circumcision*, (so I (a) read and render the place); and therefore, when circumcision is called the *covenant*, as in Gen. xvii. 9. and Acts vii. 8. it is only by a figure, and means no more than *the token of the covenant*. See Le Clerc in Gen. xvii. 9.

As to what you desire, p. 53. may be particularly observed concerning baptism, that "while it represents or signifies a new birth, it confers it too:" this, if it were true, does not amount to a parallel case; because in these words you make baptism, only to be at the same time the sign of new birth, and the means of receiving it; not to be the new birth itself, which is the thing signified: but in what you say about the eucharist (if I have represented your meaning aright) you make this to be both the sign of covenanting and a formal covenanting too, *i. e.* at once the thing and thing signified: but, after all, I doubt, whether what you here ascribe to baptism will bear a strict inquiry; in its proper place that matter will be considered; I shall only say here, that baptism (considered distinctly and by itself) is represented in one of your own quotations, p. 57. as not doing what you here say it does; for St. Peter 1 Epist. ch. iii. 21. speaking of that baptism that *saves us*, says, that he does not mean by it, "the putting off the filth of the flesh, but the answer of a good conscience; attributing our salvation, sanctification or new birth (the terms are the same) not to the water which is the outward sign, but to repentance or innocence, the things signified by it. Give me leave to add, that if circumcision, baptism, and all the other instances had both those effects which you ascribe to them, yet it will not follow in fair reasoning, that the eucharist must have them too; the instances prove indeed that it may, and that is all;

(a) The MSS. Alex. Ephrem. and four others with the two Syr. versions, and Chrysost. and other ancient Christian writers have σημείον περιτομῆς.

but

but every thing that only *may*, *may not* too, and then there is no consequence: so that you must prove this to belong to the eucharist by other arguments, or you will not secure your ground behind you as you go; and I think, that there is nothing more dangerous in all reasonings, than the arguing from analogy, which generally begs the question, supposing that there is such analogy, before that point is proved or yielded up.

In what I shall say then throughout these papers, I would be understood to go all along upon these principles, that God made an actual covenant at once with all mankind, born or unborn; that, when we began to exist, we were under the obligation of this covenant; that the blood of Christ having procured this covenant, we by drinking wine in the eucharist in remembrance of his blood shed, do commemorate that covenant too; but that the commemorating that covenant is no federal rite, it is not renewing the covenant, it is no covenanting act, no formal covenanting, nor does it exhibit any covenant, nor are the bread and wine in the eucharist signs of any thing there exhibited, but of what Christ did for us in shedding his blood to procure the new covenant.

CHAP. I. I come now to the examination of your several chapters.

Your first is concerning the federal nature of the eucharist.

SECT. I. Your first topick to prove this, is from the expressions in St. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. as parallel to those in Gen. xvii. 10. and Exod. xxiv. 8.

And you begin with saying, p. 3. "The terms and phrases of the institution are federal (*i. e.* expressive of a covenant) as much as the terms or phrases used of circumcision and sacrifice in the O. Testament are federal:" but with this difference I may add, that in the first case they are (or may be) expressive of a covenant past, in the two latter of one present, and then no argument can be drawn from them, to shew, that the eucharist is a federal rite amounting to actual covenanting, as you say it is, p. 9. and 29. Besides I much doubt, whether what is said in Gen. xvii. 10. concerning circumcision be to your purpose, till you prove (against what I have said before in p. 405.) that circumcision was properly a covenant. I think it was only *the token of a covenant*, as it is called in the places before quoted. As to the other passage in Exod. xxiv. 8. Moses says of the blood of the sacrifices offered up, when the covenant was made between God and the Jews, *This is the blood of the covenant which the Lord hath made, &c.* and here I acknowledge the terms to be federal; but what is this to your purpose? The words in Exod. xxiv. 8. are only parallel to the words *the blood of the new covenant*; but not to the whole expression *this cup is my blood, the (blood) of the new covenant, &c.* For here the word *is* means *represents* or *is a sign of*. Cannot the same expression be used properly in one place and figuratively in another? no doubt but it can,

can, and you yourself must and do allow, that these words in the eucharist are figurative, for you say, p. 11. that "the eucharist is a sign or token of the covenant." Christ's blood of the covenant was certainly a federal rite, and therefore was parallel to that "*blood of the covenant*" in Exod. But is the cup in the eucharist, which signified Christ's blood of the covenant, a federal rite for that reason only, because it signified it? I think, that I have shewn the contrary, and therefore I shall say no more on this head.

I will not contend with you, which of the accounts of our Saviour's words concerning the cup is most accurate, though for the reasons which I gave, I must still think St. Matthew's and St. Mark's the most natural: but you shall prefer St. Luke's and St. Paul's, if you please; for they amount to the same with that of the other two; since by "*This cup is the new covenant in my blood,*" you acknowledge to be meant, "This cup represents or signifies the new covenant in my blood:" but I cannot agree with you, when you contend, that, because the words are parallel to those in Exod. (which, I think, they are not) therefore they are expressive of a covenant so as "to convey grace and pardon to every worthy receiver," p. 1. nay, that, "the eucharist is actual covenanting with God, it is renewing the covenant, and renewing it is formal covenanting," p. 49. for then according to you the word *is* in the institution of the eucharist is to be understood both figuratively and literally too (which seems absurd) and means both the sign and thing signified, which seems more absurd still.

Nor am I much solicitous whether I distinguished aright, in saying, that the words "*new covenant*" are only used in the institution, and are not a part of the institution: I think still, that they are not properly and immediately to be considered as a part of the institution, but as a reason assigned why the blood of Christ ought to be commemorated thus by us, *viz.* because of the benefits which it brought us. The example, which I gave in the expression concerning the treaty of Seville, seemed to me to be exactly parallel, and because you have given no answer to it, I may still believe it to be a good one.

For these two reasons therefore, *viz.* That the passages in Gen. xvii. 20. and Exod. xxiv. 8. are not parallel, and that if they were parallel, yet what is said in them literally, may have been said figuratively only concerning the eucharist (and you yourself, owning it to be figurative here, must own it cannot be literal too) I cannot but conclude, that from the terms and phrases of the institution it does not appear, that the eucharist is of a federal nature.

SECT. II. Your second topick is, that "the passover to which the eucharist succeeds, was a federal rite," p. 15. or rather you argue by the following induction of particulars, "The eucharist succeeded in the room of the passover, the passover was a sacrifice, sacrifices were federal rites;" therefore the eucharist is a *federal rite*: I see great

great reason to doubt of every one of these propositions, and shall therefore examine them severally.

(1.) You say that “the eucharist succeeded in the room of the passover,” and I allowed it in my First Letter, but upon a farther examination I cannot be satisfied about the truth of it: for, if it did, will not these two things follow, that the eucharist is to be received only once in a year as the passover was? and that no Christian might lawfully celebrate the passover after Christ’s death, when the eucharist took place? And yet we have proofs in the Acts of the Apostles, that they celebrated the passover, as other Jews did, at the same time that they looked upon themselves as bound to celebrate the eucharist.

I find (a) that it was a custom in all the publick festivals of the ancient Jews, for the master of the family, when the guests were sat down, to take a loaf of bread, and, after having blessed it, to (b) break it, and to give to each person at table a piece of that bread; after which every one used to eat as he pleased: in the same manner when they had done eating, the master of the house used to take a cup filled with wine, and, (when he (c) had blessed it) drink of it himself, and then give it to every one there present to drink of it likewise.

(a) See Leo Modena, part 2. ch. 8. and 10. and Buxtorf. in his Synag. Judaica cap. 7. P. Simon in his Dissertation on the Ceremonies of the Jews, ch. ix. Hammond on Matt. xxvi. 26. and Luke xxii. 20. and on 1 Cor. xi. 26. Munster on Matt. xxvi. 21. and Cameron and Grotius on Matt. xxvi. 26.

(b) The master of the family was from hence called the *בּוֹצֵט* the breaker, *i. e.* of bread: “sic dicitur (says Dr. Castell in Lex Heptagl. in voce *בּוֹצֵט*) pater-familias, quia in convivis primus frangit panem sive cibum illumque benedicit et distribuit convivis, secundum illud in 1 Sam. ix. 13: hinc phrasis illa in N. T. *κλάσις τῆς ἄρτης*.” The passage in 1 Sam. ix. 13 is, “The people will not eat till he come, because he doth bless the sacrifice, and afterwards they eat that he bidden:” the Targum of Jonathan paraphrases the word signifying *bleffing* by *פּרַס* which signifies dividing or breaking, so this custom was practised at least in Jonathan’s days, *i. e.* before Christ’s time.

(c) Hence the cup is called, “the cup of blessing” *כּוּפּ שֶׁל בְּרַכָּה* all along in the Misna and Talmud. In the 8th ch. of *berachoth*, reckoning up the differences of the houses of Shammai and Hillel, they express thus the last: “There comes to them wine for the postcœnium, and there is no other but that very cup: the house of Shammai say, he bleffeth first for the wine, and afterwards he bleffeth for the meat, and afterwards he bleffeth for the wine.” Dr. Bury, p. 102. I believe that the truth lay between both these houses, and that first the wine was blessed or prayed over, then the meat or bread, and after supper the wine was blessed again, or thanks given for it; and this is agreeable to St. Luke’s account, who mentions the wine’s being blessed twice, and in the order as I have placed it. See Godwin’s Moses and Aaron, book 3. ch. 2. and Fagius on Deut. viii. 10.

This

This custom among the Jews seems to me to have been what our Saviour applied to the eucharist: the eucharist did not succeed in the room of any thing, but our Saviour applied this custom of the Jews, which was only ritual among them, to a sacramental purpose: their custom of thanking God thus at every publick feast for the creatures of bread and wine, he left them in possession of, and only ordered, that to that thanksgiving they should join a commemoration of his body and blood: Justin Martyr in his dialogue with Tryphon, seems to have taken the matter aright, when he says, (d) "The Christian sacrifices are prayers and thanksgivings, and these are the only sacrifices which Christians have been taught that they should perform in a thankful remembrance of their food, both liquid and dry; wherein also is commemorated the passion, which the Son of God suffered by himself:" and I am inclined to think, that in this view the eucharist was generally considered by the most ancient writers.

That the eucharist succeeded the passover, the scripture no where says; and the circumstance of the cup in the eucharist had nothing resembling it in the passover, considered as the passover: but in all publick feasts of the Jews they brake bread, and had a cup sent about the table after supper; and therefore the eucharist seems to be "only the commemoration of Christ's body and blood added to the solemn custom of thanking God for the bread and wine in the Jewish festivals." But as I shall have occasion to say more about this matter in another place, I shall pass on to the next particular, only remarking here, that, if the eucharist did not succeed in the room of the passover, all your farther reasoning under this second argument is quite beside the question.

(2.) I come then to enquire, Whether the passover "was a sacrifice;" (e) such a sacrifice (for such you make it to be) as is *propitiatory* in the same sense that Christ's death was, *i. e.* to make atonement for sins, p. 25.

I know very well, that learned men are divided on this head, and I have read very carefully over most of those, who have written on both sides of the question; but they all take many things for granted, which I cannot find to be true; some of which I find to be false; I have therefore once more set myself to examine into this matter, and think myself enabled to rectify several vulgar mistakes, which if I do, you will perhaps excuse the length of my discourse on this article.

(d) "Ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαρισταί, ὑπὸ τῶν ἀγίων γινόμεναι, τελεῖται μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσαί, καὶ αὐτὸς φημί ταῦτα γὰρ μόναι καὶ Χριστιανὸι παρέλαβον ποιεῖν καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους, ὃ πέπονθε δι' αὐτοὺς ὁ υἱὸς Θεοῦ, μέμνηται, &c. Pag. 345. edit. Paris. 1636.

(e) N. B. It appears from Exod. viii. 26. that the passover was no sacrifice, because Moses says there, that they could not sacrifice in Egypt, and yet the passover was killed and eaten in Egypt.

In

In the lowest sense of the word *sacrifice*, I allow the passover to be one; but by a proper *sacrifice*, I mean (f) “an offering made to God by fire, in which the whole “or part of the offering was consumed.” Perhaps you will dispute this definition of a *sacrifice*; but after having seen hundreds almost, I think this definition the best; though I must confess that in answering you, I should define a *sacrifice* to be something more than this, viz. such as was “to make atonement for sins:” however my definition will be sufficient; for if the passover was not a *sacrifice* according to my definition, it will be less so according to yours.

I will endeavour to be as full and as short upon this head as I can, and proceed in the following manner:

Josephus and Philo (two Jewish writers, who lived near our Saviour’s time) do both agree in this, that the Jewish sacrifices are to be reduced to three sorts, (g) ὁλοκαυτώματα, χαριστήριοι, or σωτήριοι θυσίαι, and θυσίαι ὑπὲρ ἁμαρτιῶν, and Mr. Mede, whom you follow, says (in answer to the question, “What offerings are called *sacrifices*”) “Burnt-offerings, “sin-offerings, trespass-offerings, and peace-offerings; these and no other are called by “that name,” p. 369.

Holocausts or *burnt-offerings* were acts of worship directed to God purely as acknowledgements of his sovereignty and greatness; and the effect of them was, to make the worshippers acceptable to God, to render him propitious and favourable to them, i. e. to engage him to continue or increase his kindness towards them: and not propitiatory in the sense of propitiation’s being an atonement for sin, as will be seen by and by.

The two other sorts were such sacrifices as had regard to the interest and welfare of the offerers of them, viz. either for obtaining temporal blessings of body or mind, or for avoiding temporal evils due as punishments for men’s transgressions.

The second sort, called in our Bible peace-offerings, in the Hebrew שלמים, from שלום, which signifies prosperity in general; (see Le Clerc on Gen. xxxvii. 14. and Exod. xx. 24.) and these sacrifices, being offered up both by (b) way of prayer for the obtaining temporal blessings, and also by way of thanks for having obtained them, are rightly called σωτήριοι, and χαριστήριοι too by Philo in his treatise De Septen. and Festis, and by Josephus in p. 121. i. e. precatory-offerings and thank-offerings; and the end

(f) The Rabbins say, that the nature of a *sacrifice* consists in the oblations being consumed in God’s presence. Goeree de la Republ. des Hebreux, vol. 3. p. 149.

(g) These three seem to answer to *praise-offerings*, *grace-offerings*, and *expiatory-offerings*.

(b) [Salutaria sacrificia non tantum pro obtinendis, sed et pro obtentis beneficiis fiebant. Grot. in Matt. xxvi. 26.] and to the same purpose speaks Abarbanel in Exord. to Levit. p. 331. Edit. du Veil.

or design of them was (like that of the *Holocausts*) to render God propitious and favourable to the offerers.

The third sort was *θύσιναι ὑπὲρ ἁμαρτιῶν*, and included both the sin-offering and trespass-offering, or (to speak more accurately) included the offerings made by way of atonement for two sorts of sins, the one knowingly committed by a Jew against his neighbour, the other unknowingly committed against some command of God relating to the ceremonial law. This was the only sort of sacrifice, in which atonement was made for sin, and the only one which was propitiatory in the sense, which you give to the word (p. 25.) when you assert the commemorative passover to be propitiatory, as it was "a figure of the propitiation made by Christ," which was an atonement for sin.

For a proof of what I have said in this last paragraph, it may be observed that both (i) Josephus and (k) Philo, who (next to the LXX.) were the best judges of the sense of the commands in their law, never make any the least mention of atonement for sins made by what they call *ὁλοκαυτώματα* and *σωτήριοι*, or *χαριστήριοι θυσίαι*. And I observe, that in the LXX. (agreeably to the Hebrew) when the sacrifices of *Holocausts* and *peace-offerings* are mentioned, the expression is only (l) *ἐξιλάσασθαι περὶ ὑμῶν* or the like; but in the sin and trespass-offerings the expression is always *ἐξιλάσασθαι περὶ ἁμαρτίας* or something of the like import, i. e. concerning this latter sort it is always said, that the propitiation or atonement was for *sin*.

Indeed the very nature of the two first sorts of sacrifices (if Josephus and Philo understood it aright) shews this very plainly; for they being offered, the one only as an act of religious homage, the other by way of thanks for, or as a means to obtain temporal blessings, do not suppose the offerers to have sinned; and therefore in them we cannot readily conceive, that there could have been any "*atonement for sin*," or propitiation in your sense of the word.

By the way, it may be remarked from hence, that what you quote, p. 23. from Ezek. xlv. 15. does not prove any atonement for sin to have been made by peace-offerings: the word there is only *לִכְפֹּר* *τὸ ἐξιλάσασθαι* "to render propitious or favourable," without any idea of sin annexed to it: and the very same is to be said of Lev. xvii. 11. and i. 4. where the same Hebrew word is rendered "*to make an atonement*," but nothing being said of any atonement for sin in either place, I conceive that *לִכְפֹּר* in all the places denotes no other propitiation than what I have before ascribed to "*Holocausts*" and *peace-offerings*."

(i) See Josephus's *Antiq.* book 3. ch. 9, and 10.

(k) See Philo de *Sacrificiis*.

(l) *To propitiate for you, or render God favourable to you.*

So that if you could prove the passover to have been a *peace-offering*, yet it will not be such a sacrifice as serves your purpose; because you make the *passover* to have been propitiatory in the same sense as Christ's death was, *i. e.* for sin, p. 25.

Having now shewn the different nature and effects of the Jewish sacrifices, I go on to shew the different rites and ceremonies relating to the offering of them: for this enquiry will help us farther to form a judgment, whether the passover was a *sacrifice* or not.

In the *Holocausts*, it is well known, that the whole was burned and consumed by fire on the altar; in the *peace-offerings* part was consumed by fire, part was given by God to the priests officiating, and the greatest part was eaten in the temple by the offerers and their friends: in the *offerings for sins and trespasses*, sometimes the whole was consumed by fire on the altar, sometimes part only, and then the officiating priests had a part given to them; but in all cases the offerers of them had no share at all.

Here then it appears again, that the passover was no proper *sacrifice*; that it was not a *Holocaust*, is plain, and that it was not an *offering for sins or trespasses* appears from the passover's being eaten wholly by the offerers: besides, Maimonides de *Sacrif.* tract. 1. cap. 10. sect. 12. says, that when the passover was kept, there were always *peace-offerings* too, "*cum fiebat sacrum paschale, simul & sacra pacifica fiebant*:" of which there could have been no need, if the paschal lamb was a *peace-offering*. Maimonides in the place cited refers to Deut. xvi. 2. And, that it was not a *peace-offering*, appears from the officiating priest's having no share of it: and besides these three sorts (according to Mr. Mede, p. 369. and he said aright) "there are no others called by the name of sacrifices," *i. e.* proper sacrifices: the same which Abarbanel declares in his Exord. to the Commentary on Leviticus, ch. ii and iv.

Let us enquire next, what part the priest bore, and what the offerer in these sacrifices.

The offerer always, "laid his hand upon the head of the victim;" this you and I agree in, but this is all that I believe was allowed to the offerer, whether laic or ecclesiastic; the rest of the preparatory ceremonies being to be performed by the officiating Priests and Levites. There are four things more indeed, which you think "might be performed by the offerers," *viz.* "killing the victim, flaying it, cutting it in pieces, and washing the entrails," p. 21. In this opinion you follow Abarbanel, as many other great men have done before you; but I believe this to be a meer rabbinical fiction, and I do not in the least doubt, that (if the LXX. Josephus and Philo may be allowed to know the practice of their own days better than a modern rabbi) you will be convinced, that not one of these four things used to be performed by the offerers in the Jewish sacrifices.

In speaking of the first sort of sacrifices, *Holocausts*, Philo (de Sacrificiis, p. 574. edit. Turnebi, Paris, 1552.) says, "After this let one of the priests take it and kill it; and let another hold a vessel under to receive the blood, and then going round the altar let him sprinkle it: and when the victim is flea'd, let him divide it into joints, washing the feet and the entrails." Μετὰ ταῦτα λαβὼν τις τῶν ἱερέων καταθύετω, καὶ φιάλην ἕτερος ὑποσχών καὶ δεξάμενος τὴν αἷμα, ἐν κύκλῳ περιὼν τὸν βωμὸν περιρραινέτω, καὶ τὸ ἱερεῖον ἀποδαρὲν εἰς ὁλόκληρα μέρη διανεμέσθω, κοιλίας ἀποπλυνομένης καὶ ποδῶν: here *the killing the victim* and *the cutting it in pieces* are plainly described as the office of the priest, and *the flaying it* and *washing the entrails* are so expressed, as rather to point them out for the office of him than of the offerer.

Josephus in Antiq. book 3. ch. 9. says of the same sacrifices (m), "σφαγόντων δὲ τέτων, τὸν κύκλον τῇ αἱματὶ δέυσσι τὴν βωμῷ ἱερεῖς, εἶτα καθαροποιήσαντες διαμελίσσουσι—τὰς δὲ πόδας τῶν ἱερέων καὶ τὰ κατὰ νηδὺν ἐκκαθαίρουσιν ἀκριβῶς τοῖς ἄλλοις καθαγνισθῆσόμενα προσεπιφέρουσι, τὰς δὲ δόρας τῶν ἱερέων λαμβανόντων:" here *the cutting it in pieces*, and *washing the entrails* are expressly attributed to the priests officiating, and the two other things, viz. *the killing of the victim* and *flaying it* are expressed in such a manner as to induce one to believe that they too were part of the priests office: Philo (as above cited) says, that *the killing the victim* was; and we may conclude, that, if they were to have the skins (as Josephus here and Philo elsewhere say) there is no doubt but they were to have the trouble of *flaying the victim*.

But the LXX. in Lev. i. 5, 6, 9. so translate the Hebrew, as to attribute expressly all these four things to the priest; to do which they would never have taken the liberty of translating the Hebrew words of the singular number into Greek ones of the plural, if they had not known both what was the custom of their own times, and what sense the Hebrew words would well bear: I say "*well bear*," for though in the places above cited the original seems to ascribe these four things to the offerer, yet it is well known to be the scripture way of representing a man as doing a thing himself which he did only by (n) another, as may be seen in the texts referred to.

It appears too from 2 Chron. xxix. 34. that in Hezekiah's time the *flaying* of the beasts for sacrifice was not only performed by the priests, but was thought to belong

(m) "The priests, when these are slain, wet the altar with the blood all around; and then, when they have washed them clean, they cut them in pieces:—but they bring the feet of the victims and the entrails, when they are carefully cleansed, to be burnt with the rest, the priests taking the skins for themselves."

(n) Joshua viii. 31. 2 Sam. vi. 17. 1 Kings viii. 64. and 2 Chron. xxxiii. 16. See also Le Clerc's note on Lev. i. 6. and Calmet's on Lev. i. 5.

to them only ; for if the offerers might have flayed them, then the fewness of the Priests could have been no reason for employing the Levites on that occasion.

And on this head it must not be forgotten that Philo (o) in three places expressly makes the *killing of the sacrifices* to be the known work of the priests only, saying, that “ the law by allowing every man to kill his own paschal lamb gave him the office of a priest for that day ; and that it was not in this case as in sacrifices, where private men “ only brought the victims to the altar, and the priests slew them.”

Out of the five things therefore, which you allot to the share of the offerer, there are four which plainly do not belong to him ; and there is only one left to him, *viz.* the *laying his hand upon the head of the victim* ; and of this it is very remarkable, that there is no command in scripture for his doing it to the paschal lamb, nor any instance that such a ceremony was practised on that occasion ; and “ the Jewish masters (says Cudworth, in his *Discourse concerning the true notion of the Lord's supper*, p. 10. ed. fol. 1678.) “ tell us, that there is no command in the law for laying the hand on the paschal “ lamb.” To which may be added the testimony of the learned Reland (*Antiq. Sacr. vet. Hebræorum*, p. 308.) who says, “ Victimis privatis omnibus imponebantur “ manus, excepto—agno paschali, quoniam de manibus hisce imponendis nihil jube- “ tur in sacris literis,” &c. *i. e.* “ Upon all private sacrifices (victims) there was a “ laying on of hands, unless upon the paschal lamb ; where it was not practised, “ because there is no command in the law for the doing it.”

We have seen now what the nature, effects, and rites of a proper *sacrifice* were, let us enquire next into the nature, effects, and rites of killing the lamb in the passover.

As to its nature and effects you gather from Exod. xii. 13. that the *first passover was properly expiatory*, p. 25. But I think, that the contrary may be gathered from that place ; *viz.* that it was only for a *token* to the destroying angel, that those houses whose door-posts were sprinkled with blood, were Jewish houses, and that the first born in them were not to be slain : how could the first passover be *properly expiatory*, unless the

(o) *De Vita Moysi*, lib. 3. p. 467. edit. Stephan. p. 169. vol. 2. edit. Mangey. Εν ἡ (festo paschatis) οὐχ οἱ μὲν ἰδιῶται προσάγῃσι τῷ βωμῷ ἱερεῖα, θύσσι δὲ οἱ ἱερεῖς, ἀλλὰ νόμος προσάξει συμπαν τὸ ἔθνος ἱεράται τῶν κατὰ μέρος ἐκάστη τὰς ὑπὲρ αὐτῆς θυσίας ἀνάγοντος τότε καὶ χειρουργήσας. Ὁ μὲν ἔν ἄλλος ἅπας λεῶς ἐγεγύθει καὶ φαιδρὸς ἦν, ἐκάστη νομίζοντος ἱεροσυνῇ τετιμῆσθαι. Et de *Decal.* p. 523. edit. Steph. p. 206. edit. Mang. Ἦν Ἑβραῖοι πατριῷ γλώσσῃ Πάσχα προσαγορεύουσιν, ἐν ἡ πανδημεὶ θύσιν αὐτῶν ἕκαστος, τὰς ἱεράς αὐτῶν ἐκ ἀναμένοντες, ἱερωσύνην τῷ νόμῳ χαρίζωμεν τῷ ἔθνει παντὶ, &c. De *Septen.* ib. p. 292. Μετὰ δὲ νημενίαν ἐστὶν ἑορτὴ τετάρτη, τὰ διαθετηρία, ἣν οἱ Ἑβραῖοι Πάσχα καλεῖσι, ἐν ἡ θύσσι πανδημεὶ ἀρξάμενοι * κατὰ μεσημβρίας ἕως ἑσπέρας ὑπομνητικὴ τῆς μεγίστης ἀποικίας ἐστὶν ἡ ἑορτὴ, καὶ χαριήριος, — ὑπὸ τῆς ἁγαν περικαρείας θύσιν ἱερεῖς ἐκ ἀναμένοντες τὸ δὲ τότε πραχθὲν δρᾶν ἐφῆκεν ὁ νόμος ἅπαξ κατ' ἐνιαυτὸν ἕκαστον, εἰς εὐχαριστίας ὑπόμνησιν.

* See Hom. II. ἀ. 44.

Jews had been guilty of the same crime, for which the punishment of slaying the first-born of the Egyptians was intended? Surely the Jews had no hand in hindering Pharaoh from letting them go. And as for the succeeding passover-feasts, we are told, that that day was to be unto the Jews *for a memorial, and to keep it a feast unto the Lord*, Exod. xii. 14. and *for a sign upon their hands, and a memorial between their eyes*, that God had 'brought them out of Egypt, ch. xiii. 9. *i. e.* they are only said to be feasts in memory of that deliverance accomplished for them; the same which is said of the *firstlings of the flock*, ver. 16. they two being for *tokens upon their hands, and for frontlets between their eyes*.

The rites too of killing the paschal lamb are so peculiar, as not to allow it to be reckoned among the proper sacrifices: for (as appears from the passages in Philo above cited) every offerer might kill his own lamb, and that was contrary to the practice in all other sacrifices.

Besides, though at the killing of the first paschal lamb, it was commanded, that the blood should be *struck on the door-posts*, yet we read of no command for doing this afterwards, nor for sprinkling the blood of the passover upon the altar; nay, we do not find it to have been done, till the times of Hezekiah and Josiah in 2 Chron. xxx. 16. and xxxv. 11. where we find, that in some other circumstances they certainly did not strictly follow Moses's law; and where it is somewhat doubtful, whether the blood, that the priests sprinkled, was the blood of the paschal lambs or of the burnt-offerings and peace offerings, that were offered during the several days of the passover solemnity, and which are all frequently called by the name of the (*p*) passover. And after all, (if we suppose the contrary to be true) it does not appear from 2 Chron. xxx. 16. whether the Levites did not kill the paschal lambs, and the priests sprinkle the blood of them, both for the same reason, because the people was unclean; had they been clean, they might have done both for any thing that is said there: and I observe, that neither Josephus nor Philo do any where say one word about sprinkling the blood of the paschal lamb; which is pretty extraordinary, if that ceremony was practised, especially if it amounted to an oblation of it, as you say, p. 21. and "was one of the most certain marks of a proper sacrifice." p. 19.

And yet I believe, that, during the time of the tabernacle and the temple, the blood of the paschal lambs used to be poured (*q*) out at the foot of the altar: my opinion in this matter I will give you at large.

(*p*) See Bishop Patrick on Deut. xvi. 12.

(*q*) Reland. Antiq. Sacr. vet. Hebr. p. 323. confirms this opinion by saying, "In sacrificiis primogenitorum—et agno Paschali sufficebat, (uti Hebræi tradunt) sanguinem effundi ad fundamentum altaris." *i. e.* "In the sacrifices of the Firstlings (of the flock) and in the Paschal Lamb it was sufficient (as the Jews say), that the blood of them was poured out at the foot of the altar." This he observes in opposition to the custom of sprinkling the altar with it.

While

While the Israelites journeyed in the wilderness, they were not allowed to kill any beast though only for eating at home (and many they did not kill, I believe, because they had enough of other food, and had great occasion for their cattle for sacrifices) without first bringing the beasts *to the door of the tabernacle, to offer an offering (corban) unto the Lord*, and letting the blood be *sprinkled* upon the altar and the fat to be *burned*: this I gather from Lev. xvii. 3, 4, 6. compared with Deut. xii. 20. (upon which last see Bishop Patrick): I know, that this is denied by some, but after a view of all their reasons, I can see no other sense of the places compared together. Now in the sense that all beasts slain in this manner were sacrifices, I readily allow the paschal lamb to have been one; but they were not proper sacrifices on many accounts, especially because the solemn laying of hands upon the beast is not mentioned to have been practised on this occasion; the design of requiring them to be brought and killed at the door of the tabernacle, seems only to have been to prevent the Jews from offering sacrifices to devils or dæmons, and to secure that they should not eat the blood and fat of them, the fat as well as the blood being unlawful in all cases for the Jews to eat, as (r) Josephus informs us. But when the Israelites were in possession of Canaan, they at (s) least who lived at a distance from Jerusalem were released from this command, Deut. xii. 20, 21. (which would have been a very hard one indeed) and were allowed not only to eat any clean beast at home, but to kill it too there, provided they ate not of the blood, as is said, ver. 23. and of the fat, which Josephus says was unlawful. In consequence then both of this concession, and of that first part of the command which was not set aside by this concession, the Jews when they had got footing in Canaan, used to kill at home the beasts which were designed only for private or publick feasts or meals, and to pour out upon the ground the blood of them at home too; as for the fat, they being not to eat of it, it was probably burned in their houses: but there being a command

(r) Antiq. b. 3. ch. 11. “Ἐπίπλῃ τε καὶ ῥέματος ἀγνείῃ, καὶ προσκατείῃ, καὶ τῇ τῶν βοῶν ἀπέχεσθαι προεῖπεν.” sc. Moses.

(s) It seems to me, that the inhabitants in or near that city where the tabernacle or temple stood, were not released from the law in Lev. xvii. 3, 4, 6. by the favourable clause in Deut. xii. 21; for the words are, *If the place which the Lord God hath chosen to put his name there, be too far from thee, then thou shalt, &c.* Therefore in Jerusalem all beasts killed were, or ought to have been, brought into the temple, and there they should have been killed, and the blood of them poured out at the foot of the altar, and the fat of them burned upon the top of it: to this purpose Jansenius in his Commentary on the Pentateuch, at Deut. xii. 15. says, “Porrò lex de comedendis promissuè carnibus reperitur hic versu 21. ubi hoc additur, *si procul fuerit* (sc. *locus quem elegerit Dominus*); per quæ verba tacitè insinuat decens esse, ut qui non habitaverint procul ab illo loco, *i. e.* à templo, vel à civitate ubi templum vel tabernaculum fuerit, mactent illud animal coram tabernaculo, ut sic sanguis quasi effunderetur Deo, et adeps ei in altari offerretur.”

that

that the passover should be eaten only before the Lord in Jerusalem, and the males being obliged to go up thither to that feast, it is no wonder then, that the offerers observed the same rites about the paschal lamb, which in the wilderness were to accompany the killing of all cattle: they were present to the temple, as much as the Israelites were to the tabernacle in the wilderness; and therefore they might well think, that the reason of the law in Lev. xvii. 3, 4, 6. reached to their paschal lambs when brought up to Jerusalem; in consequence of this reasoning it was (I believe) that the blood of the paschal lamb was poured out at the foot of the altar, and probably the fat of it was burned in the fire upon the altar.

Thus I account for the pouring out the blood of the paschal lamb at the foot of the altar, while the blood of other beasts (slain not for sacrifice) was not poured out there, though the same commands in Lev. xvii. and Deut. xii. 21. reach to both alike: and from hence I conclude, that the sprinkling the blood being no otherwise commanded for the paschal lamb, than for all other beasts slain in the wilderness, this was no proper sacrifice, no more than the death of those beasts was; it may be called a *peace-offering* or rather a *thank-offering* in the sense that *they* were, but the rites attending these offerings and those called *peace-offerings* were different, as I have shewn in p. 420.

From what has been said, it appears that the passover cannot be "proved (as you say it may, p. 19.) to be a sacrifice from the place appointed to it being the same as "for other sacrifices;" which you gather from Deut. xvi. 2, 5, 6. compared with Deut. xii. 5. for if by *the place which the Lord shall chuse to place his name in*, be meant the tabernacle or temple, then it must be said, that the passover was to be roasted and eaten in the tabernacle or temple; for in Deut. xvi. 7. we read, *thou shalt roast and eat it in the place which the Lord thy God shall chuse*: but this being confessedly not to be done in the tabernacle or temple, it seems to follow, that the place mentioned in ver. 6. is the city at large, in which the tabernacle or temple stood. Besides, to your interpretation of the phrase it may be answered, that the same place was appointed for the Jews to bring all their beasts up to, when they were in the wilderness, and when they had occasion to slay them; and if this circumstance makes the paschal lamb a *sacrifice*, it will make all them so too; and it is a very poor low sense of the *sacrifice* to mean no more by it, than what every killing of a beast in the wilderness could not possibly and legally be without. In a word, I think, that the eating the passover in Jerusalem, was the only rite relating to the place that was peculiar to the passover; and that, when the males were come up to eat the passover there, then the law relating to all beasts slain in or near the city (where the temple was) took place, and made it necessary, that the lamb should be killed in the temple, and the blood poured out there, and the fat burned: so that this latter circumstance was no rite of the passover, as a passover.

Another

Another difference between the passover and sacrifices (as I said) is, that the passover was *dressed and eaten at home and in private houses*: by those, who lived in Jerusalem, it was eaten at home; by the males, who came up thither only for keeping the passover, it was eaten (not at home indeed) but in private houses: to this distinction, which I made, you answer, p. 23. that "the same was the case of other sacrifices, viz. " private peace-offerings, which in part were eaten both by men and women, and in " private houses in any clean place;" for which you refer to Lev. x. 14. But I think, that the case is far from being the same, because that text speaks only of *eating*, not of *dressing* (this is one difference;) and it speaks only of the place, where the priest's sons and daughters might eat the priest's portion: now my objection related to what the offerers were to do; they ate the passover and roasted it too at home, whereas in *peace-offerings* no part was allowed to be eaten by the offerers in private houses or out of the temple: after all, I am not satisfied, that by "*a clean place*," (mentioned in Lev. x. 14.) is meant "any clean place," as you express it: the LXX render the original by ἐν ἁγίῳ τόπῳ "*in the (or a) holy place*;" perhaps some part of the court of the tabernacle or temple, called "*a clean place*," or *holy place*, in opposition to what is said, ver. 12. *beside the altar*: for "*clean and holy*," καθαῖρος καὶ ἅγιος, are used as equivalent words in (a) the sacred and other writings.

From hence too it appears, that the passover's being called a *corban* (as you say, p. 19.) is no proof of its being a *sacrifice*; for every beast was to be offered a *Corban* unto the Lord, Lev. xvii. 4. when the Israelites were in the wilderness, though it was killed "*for the sake of feasting, not of worshipping*," ἐναχίας ἔνεκα, ἀλλὰ μὴ θρησκείας (as Josephus words it, p. 145, 9.) "*Corban* is a general word for all offerings, whether "*sacrifices or not*: every (b) *sacrifice* was a *corban*, it is true, but every *corban* was "*not a sacrifice*," for a gift (see Patrick on Lev. i. 2.) of any part of a man's substance offered to God is called *corban* in Mark vii. 11. and we find in Numb. vii. 3, 13, &c. that name given to waggons, and silver chargers presented for the use of the tabernacle, which yet were no sacrifices.

(a) See Numb. xxix. 36. and Lev. x. 10. and in Job i. 5. Isa. lxxv. 5. compare the Hebr. with the LXX. See also Philo, p. 579. who says, that "*in offerings for sin* the priests and their sons "*were not to eat them out of the holy place*," "ἀλλ' ἐντὸς ὁρῶν ἱερῶν ἐν οἷς καὶ καθαῖσις γέγονεν." And Josephus, p. 1291. edit. Hudf. says, "καθαῶν ἀπάντων καὶ ἁγίων." The priests daughters ate (I suppose) of their fathers portion of the sacrifices in some part of the temple or court of the tabernacle.

(b) These are the words of Abarbanel in the Preface to his Commentary on Exodus, ch. i. where he adds, "Ex quo existit ut quævis Zebach fuit Corban, quod in arâ adoleretur, & genus corbanim quoddam non fuit Zebach." "Hence it is, that every sacrifice was a *Corban*, because it "*was burned on the altar*, and there was a sort of *Corbans* which was not a sacrifice."

Nor does it appear (as you say, p. 19.) that the "passover was a *sacrifice* from the "end and use of it, which was to typify the grand sacrifice, and was therefore itself a "sacrifice:" for which you refer to 1 Cor. v. 7. but, as you have not answered what I had said on that text, I must still think, that no proof can be drawn from thence to shew, that the passover was a *sacrifice*, or typified the grand sacrifice; it might typify Christ's death, but abstractedly from its being a sacrifice or atonement for sin: and indeed how could the original passover typify it, when it was not expiatory, (as I shewed p. 421.) as Christ's death was? Much less then were the "commemorative passovers" a type of the grand sacrifice (and unless this be true, your argument fails you) for they were only feasts kept in memorial of the first; and therefore if the first was really a type of Christ's sacrifice, yet the second sort was not, it being at most only a memorial of that which was the type of the grand sacrifice.

I have but one remark more to make on this head, which is that in 2 Chron. xxxv. 13. it is said, "*They roasted the passover with fire, according to the ordinance; but the (other) holy offerings sod they in pots.*" The word *other* is neither in the Hebrew nor LXX. but seems to have been put in by our translators, who were conscious, that otherwise it would follow from this text, (as it really does follow) that the *passover* is here distinguished from the "*holy offerings:*" and it is well known, that the Jews reckon the passover among the "*less holy things,*" and distinguish them thereby from the "*most holy things,*" such as, "*holocausts, peace-offerings,*" &c.

Upon the whole then of this article, I think, that the rites peculiar to the *passover*, (as far as they relate to the lamb only) was only roasting it whole, and eating it before the Lord in Jerusalem (when the temple was built): the other rites it had in common with all beasts slain in the wilderness, for the sake of food only, or *ἐνεκα κρεωφαγίας* only. And therefore no argument can be drawn for making the *passover* a *sacrifice* from any resemblance of rites between the offering of this and sacrifices.

By way of corollary, I will subjoin this remark, that, if the *passover* was proved to be a sacrifice, viz. a *peace-offering*, yet this will not come up to your point, because *peace-offerings* were not *atonements for sin*: for no other sacrifice, than such as was *propitiatory* in the sense that Christ's death was (p. 25.) will serve your purpose; since you attempt to shew, that the *eucharist* is so a *federal rite* as to convey pardon (p. 1.) and Bishop Burnet, whom you profess to follow, says, that *the eucharist, though it may be called a sacrifice, yet still it is a commemorative sacrifice, and not propitiatory.*

(3.) But enough of this; your third position is, that "sacrifices were federal rites:" this I objected to, and followed you into Mr. Mede's discourse about them, giving you my reasons, why his do not satisfy me: but you undertake in your answer to make them good.

You

You say, that sacrifices were *always* federal rites; I say, that they *sometimes* were so, but not *always*; and I explain myself farther by saying that "a sacrifice is only then a federal rite, when it is offered up at the time of making a covenant;" and that "sacrifices in general to the Jews were only rites observed in virtue of and obedience to a covenant which required them."

But you defend Mr. Mede, whose definition of sacrifices, as "feasts of amity between God and man" is certainly false, as I could shew, if it were necessary on this occasion.

Mr. Mede's first argument you put into a syllogism: I am no great logician, but can see plainly, that his argument which is out of the form of a syllogism, and yours which is put in it, are not the same; for your minor is, "that salt which is called the salt of the covenant, is federal salt," where you substitute the words "is federal salt," instead of his words "is a symbol of the perpetuity of the covenant," which is a very different thing. Against his argument I was reasoning, and according to him the syllogism should (I think) be this:

Every sacrifice must have salt,
That salt is called the salt of the covenant,
i. e. a symbol of the perpetuity of it:

Therefore every sacrifice must have the salt of the covenant, or a symbol of the perpetuity of the covenant.

This is his argument put into form, and here is no proof, that sacrifices in general, or all sacrifices were *federal*: for the covenant here spoken of, is, not a covenant made every time that a sacrifice is made, but the *covenant of God* (Lev. ii. 13.) *i. e.* that covenant which God made with the Jews in Exod. xxiv. What you say then in p. 27. "if every sacrifice carries in it the symbol of a covenant, then every sacrifice is a federal rite," seems to insinuate, that by *a* covenant you mean a covenant made when the sacrifice was offered, which is not the sense of Moses's words, who speaks of *the* covenant, and means a particular one. Only the perpetuity of God's covenant with the Jews was signified or represented by the salt, which they were to use in all sacrifices: and therefore (as I said in my First Letter, p. 407.) the consequence of what Mr. Mede says is only this; that "not the whole sacrifice, but the salt only, was (not a covenant, nor even federal rite, but) a symbol or representation of the perpetuity of the covenant which God made with the Jews in Exod. xxiv." and this is very far from proving that sacrifices were *federal rites*, *i. e.* covenants, as you explain it, p. 29.

But you try to weaken this sense of the salt of the covenant, which Mr. Mede and I give to the expression, by supposing with Bishop Patrick (p. 29.) that "salt was the symbol of friendship, *i. e.* of a covenant between God and man, and therefore necessary in all sacrifices to denote that they were covenants or federal rites." If I allow this sense of the phrase, yet, if by the covenant be meant, not one made when

the sacrifice (which was salted) was offered, but that general one which was made between God and the Jews; then the only consequence will be, that in all sacrifices they were to use salt, as an emblem of the friendship, which God shewed to the Jews, when he covenanted with them in Exod. xxiv.

But I cannot part with Mr. Mede's explanation of "the salt of the covenant," for Bishop Patrick's, because Philo (I suppose) knew better than he the force of that eastern phrase, and he says, De Sacrif. p. 574. *ἐι δὲ ἅλεις σύμβολον διαμονῆς τῆς τῶν συμπαύτων· οἷς γὰρ ἂν περιπασθῶσι, διαλήρῃσι.* "Now salt is the symbol of the perpetuity of all things; for it preserves whatever is salted with it:" and to the same purpose speaks Diog. Laert. lib. viii. sect. 35. concerning Pythagoras's notions, *περὶ τῶν ἁλῶν, ὅτι δὲ παραλείπεσθαι πρὸς ὑπόμνησιν τῆς δικαίας· οἱ γὰρ ἅλεις πᾶν σώζουσιν ὃ, τι ἂν παραλείπωσι,"* &c. Thus too, a thing given by an everlasting covenant or grant, is said to be given in 2 Chron. xiii. 5. *by a covenant of salt:* and in Numb. xviii. 19. the same thing is expressed more fully, *given thee by a statute for ever, it is a covenant of salt for ever.*

But enough of this; for (understand what you will by the phrase) you can draw no proof from it to your purpose, unless you understand by the word covenant, not a covenant past (which is the sense of the phrase) but a covenant then making when the sacrifice was offered.

As to Mr. Mede's second, third and fourth arguments, you allow that they are only proofs, that *some* sacrifices were "federal rites;" but then you say, that this is a probable argument that *all* were. That conclusion I denied, and illustrated it by the instance of the eucharist as a test among us: to this you have made no reply, and therefore I still think the case the same. But pray, let me ask once more, whether, because it appears, that commonly, when covenants have been made, sacrifices have been offered; therefore it appears, that, when ever a sacrifice is offered, a covenant is made? If this be a consequence, I am much mistaken. I fear, that you mislead yourself by what you say in p. 29. "Mr. Mede's third argument from Ps. l. amounts at least to "this, that sacrificing and covenanting commonly go together." "Go together," pray in what sense? only in this, that where there is a covenant, there is commonly a sacrifice: but it does not amount to this, that where there is a sacrifice, there is commonly a covenant (which would indeed be something to your purpose, though not completely so): but this last does not appear from that Psalm, wherein, ver. 5. by the words *gather my ἁγίους saints together unto me, those that have made a covenant with me by sacrifice,* is meant the Jewish nation, the holy people, with whom God covenanted in the wilderness, as they covenanted then with God by offering the sacrifices mentioned in (c) Ex. xxiv.

(c) It is very observable that after all Mr. Mede's arguments on this head, he concludes concerning the eucharist in these words, "In a word, the sacrifice of Christians is nothing, but that "one sacrifice of Christ once offered upon the cross, again and again commemorated." P. 378.

You

You next (*ib.*) try to strengthen your position by referring to Exod. xiii. 9, 16. and Deut. xvi. 1, 2. but (as I said before) all these texts assert no more than, that the commemorative passover were signs and memorials to the Jews of their being delivered out of Egypt. If you can prove from them, that (p. 29.) “the redemption was a new tye, by which God bound himself as it were to be their God for ever, and that by the celebrating the passover the people bound themselves by this new tye to be his people for ever,” you will perform something beyond what I now think possible; for if this could be proved of the original passover (which it can not) your difficulty will increase, when you come to prove it of the commemorative ones, and to argue from thence that they were federal ones. As to 2 Sam. vii. 24. I had said that the text speaks only of God’s having thereby “confirmed to himself his people Israel to be a people unto him for ever,” and I added, “the redemption then was no covenant, but a confirmation of one, *i. e.* a proof that God intended to keep the covenant which he had made with Abraham,” &c. To this you reply, that “renewing a covenant is covenanting anew,” p. 31. which I grant; but this is no answer to me, unless by “confirming a covenant,” I meant “renewing it,” which I do not do; for it is plain, that by that phrase, I mean only God’s giving a “proof that he (*d*) intended to keep the old covenant,” a thing very different from renewing. But upon considering this text again, I find, that this “confirming is not ascribed to God on account only of his “redeeming” Israel, but of all that he did for them till they were in possession of Canaan, *viz.* for his “doing for them great things and terrible, for the land, before the people, which he redeemed to himself from Egypt, from the nations (Canaanitish) and their Gods:” compare this with the LXX. and if this text proves the redemption of the Jews to have been “a contracting or covenanting” (and therefore the passover to be a federal rite) then every thing, that God did for the Jews till they were seated in Canaan, was a “contracting or covenanting too,” and then there will be no want of covenants surely.

As for the distinction (which you think my words wanted) between a new covenant and a new act of “covenanting,” p. 31. by which “an old covenant is renewed,” (*ib.*) I must own, that I do not sufficiently understand it; but this I understand, that if a covenant be “renewed,” there is a “covenanting anew,” (as you say a little before;) and then the old one is cancelled or at least ceases to have effect, so far as the new covenant is a new one. “Many federal rites (you say) might be appointed for admission into or renewing an old covenant;” if so, then “renewing,” that old covenant is by your own confession “covenanting anew,” or making a new covenant; to the same purpose perhaps as the old, but still it is “covenanting anew:” what then

(*d*) See Le Clerc’s note on the place.

is the difference between a "new covenant and a new act of covenanting," when that "new act of covenanting," makes a new covenant? If you only mean, that these "new acts of covenanting" are a declaration of the parties, who have already covenanted, that they will perform each the conditions of the covenant as far as they relate to *him*; this I conceive is not "covenanting anew," nor is this any "new act of covenanting;" *e. g.* when two sovereign princes have made a treaty for themselves and successors, and one of them dies afterwards, it is usual for the successor of the deceased to send an ambassador to the surviving prince, and make a formal declaration that he will stick to the treaty made by his predecessor. But is this declaration a "new treaty?" "or any new act of treating?" Every writer upon the law of nations will shew the contrary: your distinction seems then to be ill grounded, and my argument will be a good one still (as you quote it, p. 31.) *viz.* "the covenant made with Abraham and his seed some hundreds of years before the passover, could not in the passover be reinforced by new federal rites and new federal acts, *i. e.* that is by such as amounted to "covenanting anew," for then the passover would have been a "new covenant." And therefore a "new covenant, and a new act of covenanting" are not to be distinguished.

You go on in p. 33. to say, that "when any person, who has once entered into covenant has by his transgressions forfeited his claim and title, he will want to repair and retrieve that forfeiture by new federal acts; this you apply to the eucharist in that and the following pages, asserting, that the covenant made with God in our baptism, must upon our sinning be renewed again in the eucharist, that we may "remain in covenant with God, and reap the benefits of it." To which I reply, that we were born in covenant with God as was before shewed in p. 418, &c: but that, if we only entered into the Christian covenant by baptism, yet in all publick treaties and in all private covenants (such as leases and indentures) when one party acts contrary to his stipulations, the other is not set at liberty, but only has a power by law or otherwise to compel the transgressor to perform his stipulations, and as soon as the transgressor shall think fit to perform his part, the other is obliged to his, and cannot recede from it on pretence that the covenant has been broken on one part. This is always true, except where express mention is made in the treaty or lease, that upon a violation of the conditions by one party, the other shall be absolutely set at liberty from his engagements: if you should say (as I think you will not) that such a proviso is, though not expressly mentioned, yet implied in the Christian covenant, I answer, that then the covenant, being once broken on man's side, it is at an end on God's side, and then there will be wanting such a new covenant for the sinner to enter into with God, as the former one was, *i. e.* such as Christ was the Mediator of, and he must act in that office, and pay the price for it over again every time that such a new covenant is to be made upon a man's

man's repenting and receiving the eucharist after he has sinned. All that a sinner can do with regard to the Christian covenant, the conditions of which he has violated, is to "declare before God (as I said, p. 409. of my first letter) that he looks upon himself " as included in the Christian covenant, and to resolve that he will, with God's grace, " punctually perform his share of the covenant for the future." This may be done at any time, but is at no time properer than when we receive the eucharist, because we then commemorate the death of Christ, which procured us this covenant; " but this " (as I said) is not any method of covenanting, or renewing the covenant, any more " than if the same declaration and resolution was made at any other act of religious " worship;" for both in the eucharist and in those other religious acts they are no more than " private verbal promises" (and that is sufficient if the covenant still subsists) and do not in the least belong (I mean essentially) to any of them, unless perhaps to repentance.

On this head I have but one thing more to observe; you say in p. 35. that " by my " argument one would imagine, that there could have been no occasion for Abraham's " seed to have been circumcised, after God had once fixed and settled the covenant " with Abraham and his seed:" I answer (agreeably to what I have shewn in p. 408.) that circumcision was only a sign or token of the covenant once fully and actually made with Abraham and his posterity: they were circumcised in obedience to God's command, who required them to carry about with them this token of their being included in that covenant. So that by my argument it was necessary for Abraham's seed to be circumcised as an act of obedience, though not as " an act of covenanting." Nor will this argument of mine (as you say, p. 35.) " if there be any force in it, conclude " against covenanting at all, or against God's dealing with men in the way of cove- " nant," for as (I have shewn, p. 417.) God may and has covenanted with mankind all at once, without successive federal acts between God and every particular man: therefore it may be proved, that God does not covenant with men in this latter way of successive federal acts, without the argument's concluding against God's having covenanted or being able to covenant with man in the former way. And there is not " the same reason for every man in succession to covenant with God, as there was for " the first man's doing it," (which you say, p. 35.) if the first man did (as I have shewn) covenant for all his posterity, or one man for all the human race.

(4.) I come now to the fourth and last proposition, *viz.* that, if the eucharist succeeded in the room of the passover, and the passover was a sacrifice, and sacrifices were federal rites, yet it would not follow that " the eucharist must therefore be a federal " rite;" the reason (which I gave, and which you have made no reply to) is this, " That one thing may succeed in the room of another, without resembling it in all its " circumstances:

“ circumstances : the passover feast was a feast kept in memory of a deliverance, and
 “ so is the eucharistical feast : that is enough to establish a resemblance between them ;
 “ if baptism succeeds (as you say it does) in the room of circumcision, yet I am sure,
 “ that it does not resemble it in all points, particularly that it is not necessary to baptise
 “ the infant on the eighth day.” To this, which I then said, and which is yet un-
 answered, I add, that the passover was to be celebrated but once in a year, and in one
 place only ; but the eucharist is not restrained either to one time or one place. Again
 the obligation of keeping the passover reached to the males only, that of the eucharist
 to both sexes ; and in many other instances it appears, that this differs from that as to
 some of the circumstances, and why then may it not as to the circumstance of cove-
 nanting ?

Upon the whole of this topick then, I cannot help doubting, whether any argument
 can be drawn from the passover, to prove, that the eucharist is a federal rite, and
 amounts to covenanting, as you express it.

Sect. 3. Your third topick to prove the eucharist a federal rite, is what St. Paul says
 in 1 Cor. x. 16, &c.

I had said, in entering upon my answer to this topick, that if your position about
 sacrifices being “ federal rites” should fail you (as I thought I had proved it to do)
 then there will be no authority of St. Paul for the eucharist’s being a “ federal rite,”
 from what he says in that chapter. You say, “ Yes, for that in p. 60, 61. of your
 “ reply to Dr. Sykes you endeavoured to prove your point independently of that ge-
 “ neral rule ;” but whatever you did in that place, yet in p. 87. (the place which I
 was examining) you expressly make it the medium for proving the eucharist to be a
 “ federal rite,” in these words, “ And if sacrifices in both cases were federal rites and
 “ amounted to covenanting, then we have St. Paul’s authority for esteeming the
 “ eucharist a federal rite, &c. And against this proof of yours I was arguing : but
 now you undertake to prove that the eucharist is a “ federal rite,” without the help of
 that medium ; and only by proving (p. 37.) that there is “ a real application of the
 “ benefits of Christ’s death in and by the eucharist ;” and then you say, that you come
 “ directly at your conclusion, without any previous proof of sacrifices being federal
 “ rites,” *ib.* But at what conclusion do you thus come ? is it at this, that the eucharist
 is a federal rite ? No certainly, not without the help of some other medium, in the
 room of what you have discarded here ; for where is the connexion between the
 eucharist’s being a mean, by which there is “ a real application of Christ’s death,” and
 its being a “ federal rite,” or covenant ; since nothing is more common than for fa-
 vours to be given, and received in other cases, without any “ covenant or federal act”
 passing between the parties giving and receiving ?

“ But

“ But your way of proving your point is this, p. 39. you say, that from St. Paul’s words; 1 Cor. x. “ it appears that the receiving the bread worthily, is partaking of the body of Christ; and the receiving the wine worthily is partaking of the blood of Christ; “ this in its literal sense is impossible; therefore the meaning is, partaking of Christ’s death and passion.” I agree that the “ literal sense is impossible;” but I cannot conclude, that therefore the meaning of the words must be no other than what you give to them; for there may be another figurative sense of them, *viz.* partaking of that bread which represents Christ’s body, and of that wine which represents his blood.

That this figurative sense is the true sense of St. Paul’s words, I prove thus :

This was plainly our Saviour’s sense, when at the institution he said, “ This is my body, and this is my blood;” for all protestants do, and, I think, all men of common sense should, allow the meaning of the words to be (as you explain them, p. 39.) “ this bread represents my body, and this wine my blood; and this action of breaking bread represents the breaking of my body, and this action of pouring out wine represents the pouring out of my blood:” and from hence I gather, that when St. Paul uses the words (“ body and blood of Christ”) concerning the eucharist, he did most probably mean them in the same sense as our Saviour did at the institution. You would avoid this conclusion by saying, that St. Paul “ explains the thing still farther, by observing that we partake of the breaking of his body, and the shedding his blood, *i. e.* of his passion, with the atonement made by it, and the covenant founded in it:” which you think was “ more obscurely insinuated by our Lord.” I think that it must be allowed, that, in an institution of this sort, Christ explained himself clearly, and left nothing only “ obscurely insinuated:” but to pass by that: let us see how our Saviour’s words can bear that “ obscurely insinuated” meaning, that meaning which St. Paul has “ explained farther.” “ This (bread) is my body”, *i. e.* represents my body, and the breaking of this bread represents my body broken; therefore the partaking of this bread broken is a partaking of that which represents Christ’s body broken: this is the only consequence which I can draw from the words. Let us try it now in your way of explaining the thing; “ this bread represents my body, therefore the partaking of this bread is the partaking of my body, *i. e.* of my passion, with the atonement made by it and covenant founded in it.” Do not you observe here a want of consequence? or rather that the terms are changed? the word “ represents” in the first part of the argument is dropped in the conclusion drawn from thence, and the words “ partaking of my body” are put in instead of “ partaking of what represents my body.” To come then at your conclusion, you have no other way than by saying, that Christ’s words, “ this is my body,” mean “ this is (literally is) my body (not my body literally, but figuratively) *i. e.* my passion with the atonement made by it and covenant

“founded in it.” But this sense you will not maintain (I am persuaded) because you have (as I before quoted) acknowledged, that by the word *is* in the institution is meant *represents*; and because the bread in the eucharist cannot possibly be understood to be Christ’s passion, &c. literally: and therefore if St. Paul meant by “partaking of the body of Christ,” what you think he did; he did more than “explain the thing farther,” he asserted more than what Christ had “obscurely insinuated,” for he asserted what not only was not and could not possibly be the meaning of Christ’s words, but seems directly contrary to or inconsistent with them: and therefore this cannot be St. Paul’s meaning, because you “allow that St. Paul by body and blood means neither more nor less, than our Lord meant in saying, *This is my body, and this is my blood.*”

That the sense of St. Paul’s words in 1 Cor. x. 16. is as I have represented them before, I farther prove from ver. 17. for there the apostle assigns a reason for what he had said in ver. 16. And this reason is no reason for your sense of “partaking of the body of Christ,” or at most for a part of it only: but it is a reason for my whole sense of it, *viz.* “partaking of the bread which represents the body of Christ: because the bread is one, we are all one body, for we are all partakers of that one bread.” You make indeed a slight objection against this, saying (p. 43.) that in ver. 17. the word for “partaking” is *μετέχειν*, not *κοινωνεῖν*, “so that the partaking here answers not to the partaking before mentioned.” I call this a “slight objection,” because you do not shew that there is any difference but of the words only, and because you clearly take away all difference of the sense by explaining *κοινωνία* “a partaking in common with others of the same thing,” which must be the sense of *μετέχειν*, if it has any at all.

For these two reasons I judge that St. Paul by “the communion or partaking of the body and blood of Christ” meant no more than “a joint partaking of the bread and wine in the eucharist, which were called by Christ his body and blood, because representative of them” (e).

And this appears farther from (what you indeed, in p. 38. offer as an argument in favour of your sense of the words) I mean from what St. Paul says in 1 Cor. xi. 26. “For as often as ye eat this bread and drink this cup, ye do shew (*καταγγέλλετε*, *annuntiat*, ye do proclaim not by words, but by your action, *i. e.* ye represent) the Lord’s death:” where the eating sacramental bread and drinking sacramental wine is only said to be “representative” of Christ’s death, not to be a partaking of the benefits of it. And therefore what St. Paul says so plainly here, ought to be a comment (I think) to explain his words in 1 Cor. x. 16.

(e) See a farther proof of this in Whitby’s note on 1 Cor. x. 21. under his second head.

But against all this you have one objection, which is indeed your principal one, often repeated and strongly insisted upon, *viz.* that to say, “the eating of the bread is partaking of the bread; and the drinking of the wine is partaking of the wine, is saying nothing,” p. 41.; and again, p. 43. “how flat is the sense! the bread which we break, is it not the joint eating of the bread? and if St. Paul meant so, why should he have changed the terms bread and cup, into other terms body and blood?” But if you had not overlooked my words in p. 413. you would have observed that they were not liable to this objection; for according to my scheme the question runs thus: “the eating of the bread in the eucharist is it not partaking of that bread which represents the body of Christ?” and so of the wine; for (as I there said) “to say that the wine is blessed, and to say that the wine which is blessed, is in the eucharist a memorial of Christ’s blood shed for us, are two very different things.” But since I find, that you do not readily conceive my meaning, I will explain this point farther.

Among the Jews (as I shewed in p. 423. of this letter) in all their publick festivals, it was a custom for the master of the house (when his guests were set down) to bless bread, and then break it and give a piece of it to every one at table; and so after supper to take a cup of wine, and having blessed it, and drank of it himself, to give it around for the guests to drink likewise: hence came the phrase of *κλάσις τῆς ἀρτης* (f), and hence that of *ποτήριον εὐλογίας* the cup of blessing, the same with the grace-cup, and which was their closing-cup. This ceremony among the Jews was ritual only; it was properly acknowledging God in his creatures, thanking and praising him for his goodness in vouchsafing to them the use of them: now to this ceremony our Lord annexed the commemoration of his death, requiring his disciples, when they broke that bread, to join, with their thanksgiving to God for the bread, a commemoration of his body broken on the cross; and when they drank that cup, to join with their thanksgiving for the wine, a commemoration of his blood shed or poured out for them.

St. Paul’s words then may be thus commented upon: you know that in the Jewish feasts they have always a “cup of blessing;” this *we* Christians have too in our feasts, but ours is more than the Jewish one is; ours is a partaking of wine not only blessed as theirs is, but set apart and sanctified to the remembrance of Christ’s blood shed: you know too, that in the Jewish feast there is always “bread broken” in a solemn manner; *we* Christians break bread too, but the eating the bread which we break, is more than eating bread, for which we give thanks to God; it is partaking of bread representing (by Christ’s appointment) his body broken for us.

(f) “The breaking of bread.”

In this light you see that the words "cup of blessing and bread broken" mean the same as they meant in the Jewish feasts, and less than what is said of them in the expression, *the communion of the body and blood of Christ*: for blessing the cup and breaking the bread was among the Jews only ritual and an act of thanksgiving; but when it was done among the first Christians, and had joined to it the remembrance of Christ's death, it was then sacramental: it was a partaking of bread and wine appointed to represent also Christ's body and blood.

Here then is a plain proof that my sense of "communion of the body and blood of Christ," does not make a *flat sense*, does not make St. Paul say *nothing*.

But you object farther in p. 41. that St. Paul in 1 Cor. xi. 27. says, "whosoever therefore shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord:" and you add, "who does not see that bread and wine here denote the outward elements, and body and blood the (inward) things signified?" I answer that bread and wine may here denote not the outward elements considered as signs, but as mere outward elements, such as they were in the Jewish way of drinking wine and breaking bread before mentioned: and then the words "body and blood of the Lord" will denote the outward elements, bread and wine, considered as signs of the body and blood of Christ, which they represent to the mind of the receiver. In this sense the Corinthians by "eating and drinking unworthily" of the mere outward elements, were guilty of irreverence and profaneness towards the elements considered as signs, and of consequence towards the "body and blood of Christ" signified by them; the profaneness done to the sign reaching to the thing signified: nor is it a sufficient reply to this, to say, that the cup here spoken of is the cup of the Lord, for so it properly is, Christ having appointed the "cup of blessing" among the Jews, for a rite to be observed by his followers with the addition of something sacramental to it (g). That St. Paul can mean nothing else here by the "body and blood of the Lord," appears plainly enough (I think) from ver. 29.

(g) But after all I must say, that the original Greek running thus, τὸ ποτήριον τῆς Κυρίου ἀναξίως, the words τῆς Κυρίου may as well be understood to be governed of ἀναξίως as of ποτήριον, and thus many of the Greek MSS. and fathers, both Greek and Latin, understood them (as Dr. Mills and Grotius inform us): and this construction which I am inclined to receive for several reasons, will quite destroy your argument founded on this text; for then no objection can lie against understanding by the "bread and the cup" the meer outward elements, as the Jews in their festivals blessed them or gave thanks for them. Erasmus on this text says, "In nonnullis Græcorum Codd. legitur τῆς Κυρίου ἀναξίως, ut Κυρίου utrolibet posset referri, panem Domini, vel panem in- dignè Domino. i. e. In some Greek manuscripts it is read ἀναξίως τῆς Κυρίου, so that the word Lord may be joined either to bread, or to the adverb unworthily."

" he

“ he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, “ not discerning the Lord’s body.” The guilt of the Corinthians consisted in that they did not διακρίνειν “ the Lord’s body,” that is, “ distinguish, or make a due difference “ between” that and something else : according to me, it was that they did not διακρίνειν distinguish between bread broken ritually only, and bread broken sacramentally, *i. e.* in representation of the “ Lord’s body :” but according to your sense of the words “ Lord’s body,” *i. e.* the benefits of his body broken on the cross, I do not see from what the Corinthians could διακρίνειν distinguish or discriminate it ; for there was nothing in their eucharists, but what was so unlike it, that there was no room for any possibility of a due distinction’s not being made in them : was the distinction to be made between the bread broken there, and the benefits of Christ’s death ? I do not see how they could manage so, as not to see the difference between such different things. Or was the distinction to be made between the corporally feeding on the outward element bread, and the spiritually feeding upon the benefits of Christ’s death ? This is the best account of the matter, but this is not consistent with St. Paul’s words ; for the thing which the Corinthians did not διακρίνειν distinguish from something else was the “ Lord’s body” itself, not the spiritually feeding upon it from some other sort of feeding. This text then seems decisive of the point now in question, *viz.* what is meant by “ the body of the Lord,” or “ the body and blood of Christ.”

And thus I think that all which you say about the four terms (p. 41.) is answered or obviated ; for in my sense of St. Paul’s words in 1 Cor. x. 16. two and two are exactly correspondent to each other, two as ritual and two as sacramental.

We come now to St. Paul’s examples ; and I begin with what concerns the “ table “ of devils or dæmons :” but you object against my translating δαιμόνια *Dæmons*, saying, p. 45. that “ the word never bears that sense in the New Testament that you “ know of :” but if you will consult Mr. Mede in p. 628, 629, 635, &c. you will find him proving that this must be the sense of the word δαιμόνια in 1 Tim. iv. 1. and Acts xvii. 18. and that it very probably signifies so in many other places. I find likewise Josephus (*i*) explaining δαιμόνια by πονηρῶν ἀνθρώπων πνεύματα (*k*), and I think that Sir Isaac Newton in his Chronology, p. 160, 161. has justly observed that the δαιμόνια mentioned in the Old Testament were only the ghosts of kings and heroes, deified after their death : I cannot therefore part with this sense of the word δαιμόνια, but must think that St. Paul by it meant not “ devils, but dæmons ;” though in truth much does not depend upon this translation.

(*i*) De Bell. Jud. lib. 7. c. 6.

(*k*) “ The spirits of wicked men.”

I asked how you can prove, "that there was a real intercourse between dæmons and their votaries, a conveying of blessings from them to their worshippers;" to which you give for answer, p. 45. that you "do not call them blessings; you apprehend that influences, influxes, possessions, &c. were common intercourses or communications between the devils and their votaries." But still I am not answered; for you must first shew, that in the heathen sacrifices there was a real intercourse of something (call it "blessings" or otherwise) which you do not do by telling me of "possessions and influxes of devils" upon men who were not in the act of sacrificing, and who were not tormented nor benefited thereby. But if (as I said) by δαιμόνια are meant "ghosts of deceased men," then the argument is still stronger against you, for between the dead and the living there is no intercourse at all, whatever there may be between living men and devils, or the fallen angels.

To my account of that chapter of St. Paul, I can add no more for the explication of my sense of it: but I shall clear what I have said on this head in my letter from some objections, which you make against some parts of it.

You object, p. 45. against my interpretation of κοινωνοὶ δαιμονίων "partakers with dæmons" (which is the same with "fellowship with devils" in our version) and you construe it "partakers of devils, *i. e.* becoming interpretatively limbs or members of the devil, in a sense analogous to Christians becoming members of Christ, by communicating with Christians at the Lord's table:" but as I do not understand, how a Christian becomes a member of Christ by communicating with Christians at the Lord's table (he shews indeed thereby that he *is* a member of the church of Christ, and he communicates because he *is* one already) so of course I cannot understand your translation of κοινωνοὶ δαιμονίων (as explained by your comment) to be a right one. That mine may be right appears from Matt. xxiii. 30. "We would not have been κοινωνοὶ αὐτῶν partakers with them in the blood of the prophets," and from Heb. x. 33. "partly while ye became κοινωνοὶ τῶν ἔργων ἀναστρεφόμενων partakers with them that were so used." But I will follow you partly in your own way, and give you another construction which Le Clerc follows, and which I think you will not reject, *viz.* "partakers of the sacrifices of dæmons;" and with this construction or interpretation your κοινωνία σώματος, αἵματος, and θυσιασθείας will very well agree. I put in the word "sacrifices," as it ought to have been added to the phrase in the next verse "partakers of the table of devils," *i. e.* of the "sacrifices" of their "table" or altar: so in chap. ix. 13. ἐκ τῶν ἱερῶν ἐσθίειν is to "feed of the things" (*i. e.* sacrifices) of the temple; and in Heb. xiii. 10. ἐκ θυσιασθείας φαγεῖν is to eat of the sacrifices of the altar. From this interpretation indeed it will not follow that St. Paul ascribes any share of the sacrifice to dæmons in the sacrifices offered to them; but it makes still more against your opinion,

opinion, if by *κοινωνία* nothing more be meant than the eating in common among the worshippers, without considering them as sharing any thing with the dæmons: and this sense, after all, I am inclined to think the true one of *κοινωνία* in all three cases.

Again you say, p. 47. "In truth the communicants in the idol sacrifices were joint partakers, with idolaters, of devils, in like manner as Christian communicants are joint-partakers, with Christians, of Christ." What they are only said to have been interpretatively," in p. 45. they are here said to have been "in truth," and therefore I less understand this than what you said before. That the communicants in both cases were partakers alike, I readily allow, because I think that they were no partakers at all in either case. The Christians were partakers of Christ: how? you will say, of the merits of his passion: this is sense, though not the truth of the case in the eucharist: but pray what did the heathen communicants partake of? what had the dæmons to communicate or apply to their votaries in their sacrifices, which is analogous to the merits of Christ's passion? Nothing that I know of; but of this I have spoken of above, and I need not repeat it again.

"In the Jewish peace-offerings (you say, p. 74.) the people that ate of them were joint-partakers with their brethren of the altar;" this is true, as I understand the words "of the altar," *i. e.* of the sacrifices of the altar; but not as you understand them, *viz.* "of him whose altar it was, *i. e.* of all the expiations and atonements made in those or any altar sacrifices;" (for as I shewed in p. 426.) no "expiation, no atonement for sin" was made in the "peace-offerings;" and in all offerings, where such expiation and atonement was made, the offerers and their friends had no share of the sacrifice given them to eat. Upon this article you observe farther, that "I allow there was a *κοινωνία* between God and the worshippers in the Jewish sacrifices, because God was supposed to have his share in the feast;" and you ask how I can stop there and imagine such eating and drinking was for eating and drinking's sake, and not significative of the strongest leagues of friendship and amity, not, in short, a federal union, or federal intercourse of blessings on one hand, and duties on the other, between God and the devout worshippers?" I answer to this, that as I said before, I am inclined to think, that by *κοινωνία*, when spoken of the Jewish and heathen sacrifices too, no consideration is had of the worshippers sharing any thing with God or the dæmons, but of their sharing only the sacrifices among themselves: but suppose that in the case of Jewish sacrifices God's share was a part of the *κοινωνία*, yet I can answer your question by saying that the worshippers ate and drank as an act of worship, with thanksgiving to God, and therefore "not for eating and drinking's sake," and there is no need for this act of eating and drinking to be "significative of any league of friendship" in any other sense than worship is, which does not
amount

amount to a federal union, but only to a testimony that there is a friendship or union between God and the worshippers, and that (if you please) founded upon a covenant, but a covenant formerly, not then made between them.

When you say, (p. 47.) that the "manna was spiritual meat, and the rock was spiritual drink," I believe you mistake St. Paul's notion of *πνευματικόν*, which seems to signify only (1) "given by God," as the "manna and water of the rock" certainly were: and if this be the sense of the word (as I have shewed in my note), then no argument can from hence be drawn to shew (as you say) that "this must be equally true of the passover typifying Christ."

You say, p. 49. that "the eucharist is feeding at God's table of meats and drinks first consecrated and offered up to him and then returned as it were back to his guests, to be received by them." In what sense the bread and wine are "offered up to God," I have shewed p. 17.; it is only in the sense, in which at all the Jewish feasts an acknowledgment was made to God by thanksgiving and prayer, for the use of those his creatures; but with this addition in the eucharist, that there a commemoration is added of the body and blood of Christ, broken and shed for us on the cross; this properly speaking is no "offering up" of the bread and wine to God, but only a thanking him for them; most certainly there is no "oblation" of the elements in our form of celebrating the eucharist: all that is offered is the money (in the office called the "offertory") given by the receivers: Mr. Mede indeed complains of the whole western church for not "offering" the elements; but he complains without reason; for ever since the receivers have each brought money instead of bread and wine, the "oblation" must of course be of the money, and not of the elements; and then it will follow that "God makes no return of them back to his guests:" and from thence it will not appear that *κοινωνία* is "exhibitive of a spiritual union and communion with God:" nor will any thing in the whole transaction be "mysterious," though it be "symbolical," because we clearly know both what the "sign" is and what the thing "signified." It was in another sense quite, (I think) that the ancientest sacred writers called the eucharist a "mystery," in such a sense as it would then well bear, though arising purely from their secret manner of celebrating the eucharist, not from the nature of the eucharist itself: nor is "the profaning this ordinance, (properly speaking) a profaning the covenant made by the death of Christ," (as you say immediately after); but a profaning the sacramental rite, which Christ ordained to be representative of his death, by which death the covenant was procured between God and man. And upon the whole of what you

(1) So in Rom. vii. 14. St. Paul speaking of the Jewish law seems to mean by *πνευματικός* not spiritual (as we render it) but "given by God:" and agreeably to this sense the *manna* is called "angel's food," Ps. lxxviii. 25. See Le Clerc's and Grotius's notes on this place.

have argued from this topick in St. Paul's 1 Cor. x. 16, &c, I do not yet see that there is any "communion" or partaking in the eucharist but a joint-partaking among the receivers of that bread and that wine which Christ called his body and blood, because he appointed them to be commemorative or representative of his body and blood.

I have now gone through your first chapter and have not (to my remembrance) left any material argument unanswered; and I am sure, that, if I have any where mistaken your meaning, I have done it unknowingly and innocently: this chapter is all that my first letter was concerned about, and therefore I will not pretend to enter into a distinct examination of your succeeding ones; but I will only subjoin a few short remarks upon them, which my first reading them over suggested to me.

CHAP. II. You here argue from "the analogy between baptism and the eucharist, to shew that God confers pardon and grace by the eucharist to every worthy receiver." p. 49.

But this arguing from analogy is an uncertain and (I think) a dangerous way of arguing; because it supposes a resemblance, before it proves one: for if they *do not* resemble one another, then they are not analogous, and they must in a fair way of reasoning be shewn to resemble one another, before it be taken for granted that there is an analogy between them. I know that divines have coined a technical word called "sacraments," and have put together a set of ideas which they think that baptism and the eucharist have in common; and so far they may be excused; but they often add to this technical word more ideas than baptism and the eucharist have really in common with one another: if they had been content to say, that by a sacrament they meant an outward or present action representing an inward or past action, then baptism and the eucharist would justly have passed under the common name of sacraments; for in baptism the outward action of washing the body clean represents the inward one of having a mind washed and cleansed from sin; and in the eucharist the present action of breaking bread and pouring out wine represents the past action of Christ's body broken and his blood shed upon the cross: in this the two sacraments have a common resemblance (and not a very strict one neither), but when we go beyond this, to argue from analogy is, I conceive, to beg the question.

But you quote several texts, p. 49. to shew "that baptism conveys, by divine appointment, both pardon and grace." They are eight of them in number; of these I cannot but observe that one, Acts ii. 38, 39. expressly joins "repentance" to "baptism," and so what is promised there seems to be promised, not to one, but both of them. That of John iii. 5. only means that without being "born of water and the spirit (without both of them) a man cannot enter into the kingdom of God", i. e.

become a Christian, profess Christianity: the texts in Rom. vi. 3, &c, and Col. ii. 11, &c, and Eph. ii. 1, &c, are, I think, quite foreign to the purpose, and relate to a circumstance of a very different nature: in John iii. 5. and Tit. iii. 5. what is there ascribed to "baptism" is not ascribed to that only, but to the "Spirit or Holy Ghost" too; and does not prove, that wherever there is "baptism," there the Holy Ghost is conveyed: and (to conclude this head) your quotation from 1 Pet. iii. 21. is full against your notion, as I have shewed before in p. 420.

I will only add on this chapter that what you say, p. 51. of "baptism's" succeeding to the Jewish "circumcision" is much more disputable, much less a clear point, than that of the eucharist's succeeding to the Jewish "passover:" for, you know, that many learned men are of opinion, that baptism succeeded to the custom of baptizing profelytes among the Jews; and this I could prove (I think) to be the truth of the case.

CHAP. III. Here you attempt to prove that "the eucharist confers both pardon and grace" by direct scripture texts, p. 55.

Your proof from St. Matthew has been sufficiently considered already.

Your other text is 1 Cor. xii. 13. "By one Spirit are we all baptised into one body, and have been all made to drink into one Spirit." Here I acknowledge that by one "Spirit" is meant the "Holy Ghost:" but I do not think that the "drinking" here spoken of means drinking in the "eucharist:" my reasons are as follows:

The Greek words are καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν, (m) which some commentators indeed (as you observe) understand of "drinking" in the eucharist: but many others are of the contrary opinion, and F. Simon, no bad critick, in his note upon the text thinks this a forced sense of the word ποτίσθαι. This I am sure of, that the word may be rendered by "receiving or being filled with," as in γάλα ὑμῶν ἐπότισα, & βρώμα: (n) and thus the metaphor of "drinking" is used for "hearing or receiving" Christ's doctrine in John iv. 13, 14. and vii. 37. This text then is no sure proof of your point.

Besides the MSS. Bærn. Greek and Latin, and Barb. 1. (as Dr. Mills informs us) with St. Chrysost. and Pseudo-Ignat. and the Syriack and other versions and fathers leave out εἰς, and then πνεῦμα must be governed of the verb ἐποτίσθημεν; in the same manner as in γάλα ὑμῶν ἐπότισα, the verb governs an accusative of the thing as well as of the person. Agreeably to this Le Clerc, Erasmus, Vatablus, L'Enfant, Whitby, and Calmet translate the words, leaving out the Greek preposition εἰς: on this account

(m) The Alex. MS. has καὶ πάντες ἐν σώματι ἐσμέν.

(n) I fed you with milk, and not with meat. 1 Cor. iii. 2.

therefore

therefore your argument drawn from this verse is a very precarious one; for if the passage should be (or only may be) rendered thus, "We have been all made to drink (or have all received) one Spirit," it will follow that drinking in the eucharist is not spoken of here.

What makes your sense of this verse still more uncertain is, that though the "bread" alone is sometimes spoken of, when both the species are meant, yet I do not remember that in any place of the New Testament the cup, or the wine, or drinking is mentioned alone, when the whole eucharist is intended.

And lastly the apostle's argument only relating to the "Spirit" or spiritual gifts which the Christians at Corinth received (which "Spirit" he tells them was one and the same, though its gifts were different), his argument is full as good, if the eucharist be not supposed to be meant here by "drinking." On this and the other accounts nothing can be certainly, nor (I think) probably concluded from that text in favour of the eucharist's being meant by "drinking;" and then your argument for the "operation of the Holy Spirit in and by the eucharist" falls to the ground.

You are pleased to observe, p. 57. that "in the close of my papers I seem to meet you more than half way, by saying (as I do) that I would not be thought to deny that in the eucharist there is a real assistance of God, and a real benefit which the worthy receiver partakes of; and this benefit may be conveyed to the communicant, not only as a natural effect of an act of religious worship, (which is all that some seem to allow), but supernaturally too, i. e. he may receive such benefits as flow not from the nature of the action, but from the grace and blessing of God the giver. This (you say) "contains as much or very near as much as you have been contending for;" and I am so desirous of not differing from a judgment so weighty as yours is, that I could heartily wish that I did not see any just cause still to divide us in opinion. For in this I apprehend that we still widely differ. You say (p. 63. and it is your general principle) that the "eucharist has graces and blessings annexed to it:" whereas all that I say is, that it *may* have them, conveyed to the worthy receivers, but not annexed to their worthily receiving. I thought that I had explained my meaning by adding, that the "Eucharist has these in common (I think) with other acts of obedience under the gospel," which shews, that I did not think these graces annexed to the eucharist, unless you will suppose that they are annexed to all acts of obedience, which you will not suppose, I believe. The assistance of God's Spirit is promised in general to all Christians, and therefore I think that in all acts of religious worship a devout Christian may expect it; but I cannot see from any thing that you have advanced, that he has a right or a reason to expect, that in the eucharist "pardon and grace" is annexed to the worthy receiving.

As to what you say, p. 63. concerning the necessity of the sacraments "maintaining their dignity, or all is lost," I entirely agree with you, and think (as you do) that this is "contending, as it were, *pro aris & focis*:" but to contend for the true nature and efficacy of them, is (I apprehend) not to contend "*contra aras & focos*." In my judgment nothing has occasioned the loss of that due reverence which is owing to the sacraments, so much as the making more of them than scripture has done, and representing them as mysteries, when they are plain religious actions: the unintelligible part of a sacrament is what the free-thinkers have chiefly made the object of their ridicule; but had the eucharist been represented, as I have represented it, it could never have been mentioned by infidels with disrespect, at least it would have given them no occasion for treating it with any.

You do me justice (I assure you) when you look upon me as being "seriously and heartily affected with whatever concerns the honour of God and religion," and in the instance of the eucharist, no one has preached up the necessity and use of it, or accustomed himself to the receiving it more than I have done, and design to continue (by the grace of God) to do: but having often found in the course of my ministry, that good christians, who had read some treatises on the eucharist, were disturbed in their minds upon their not finding all the effects of those graces, which they were taught from those treatises to expect, as annexed to the worthy receiving of the eucharist; I set myself to the work of examining, upon what authority of scripture that "annexing of graces" to the eucharist was founded: and having reason to think, that what you had offered on that head, did not come up to the point, I troubled you with my First Letter, as I do now with this Second: I am still, and ever shall be open to embrace truth, and to receive conviction, when I meet it: and it is my earnest request to you, that you will still entertain the same good-will and candour towards me, as you have hitherto shewed to, reverend Sir,

Your most obliged,

And most humble servant,

Dec. 20, 1730.

Z^r. PEARCE.



EPISTOLÆ

E P I S T O L Æ D U Æ

A D

CELEBERRIMUM DOCTISSIMUMQUE VIRUM

F—— V——

PROFESSOREM AMSTELODAMENSEM SCRIPTÆ.

AUCTORE ZACHARIA PEARCE.

Quarum in alterâ agitur de Editione Novi Testamenti à Clarissimo BENTLEIO
fufceptâ, omnesque ejus, adhuc in lucem emiffæ, Conjecturæ de facro Textu
examinantur.

In alterâ verò multæ de corruptis (uti videntur) Epiftolarum Novi Testamenti
locis conjecturæ, jam primum editæ, proponuntur.

E D I T I O S E C U N D A.

L E C T O R I.

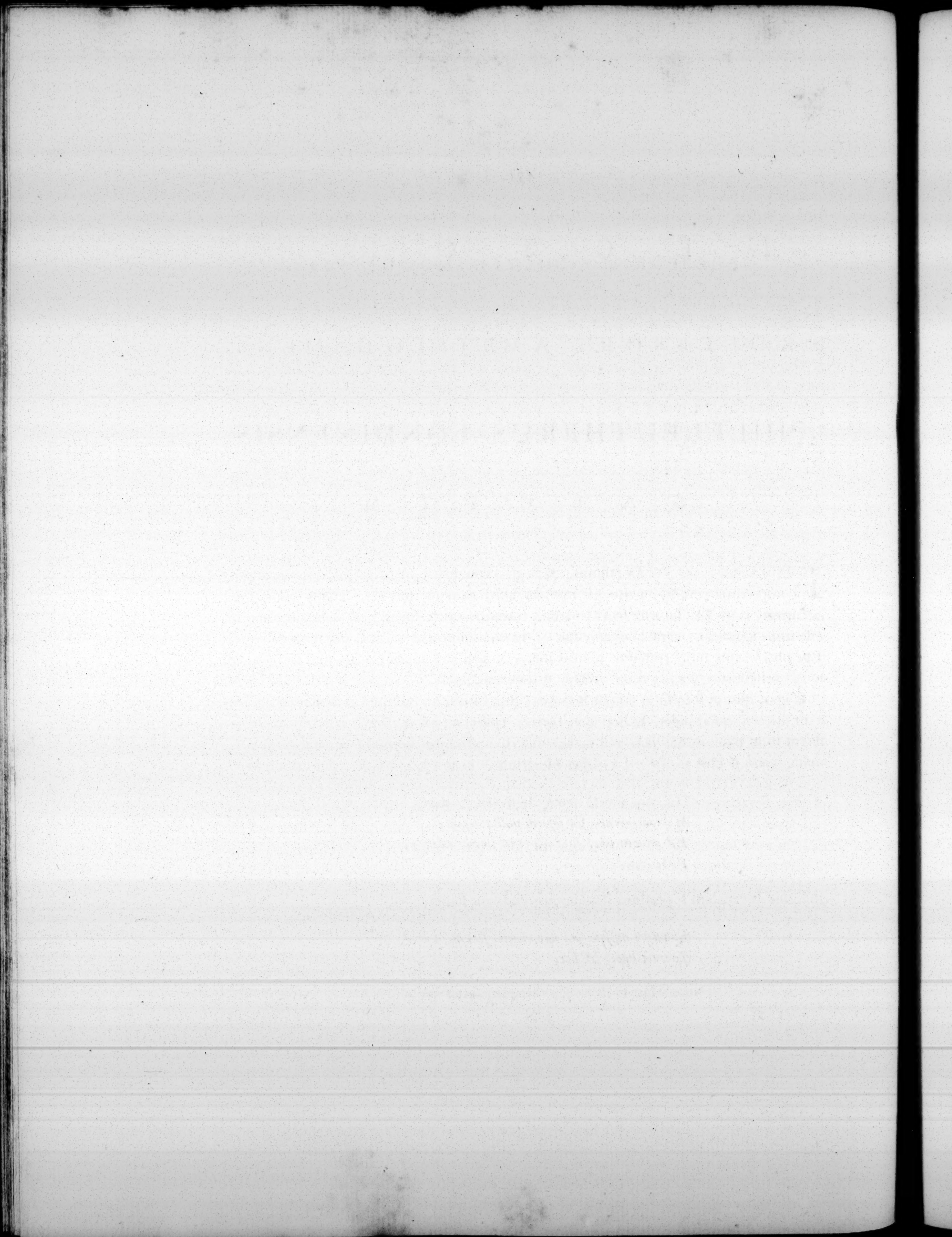
EPISTOLÆ hæ, quas tibi in manus do, Lector benevole, quem parentem habuerint, verè possum dicere me prorsus nescire : itaque, quo more apud nos Infantes, nullis cognitis illorum parentibus, publicè aluntur ; eo etiam has Epistolas incerto patre natas profero, ut communi curæ sint, publicique in tutelam tradantur. Si quid in illis legendis invenies, quod probari possit ; si quid verisimile ibi novumque idem occurrat, sit precor Auctoris (ut pro ignoto supplex fiam) levioribus peccatis venia ; mihiq̃ue interim non minùs faveas, qui doctorum quorundam auctoritate inductus, has Epistolas typis imprimendas curaverim. Jubent illi quidem (nec ego is sum, qui tantis viris adversari audeam) ut Lectores hîc in principio de duabus rebus dignis observatu moneam. Primum enim, inquiunt, notandum est harum Epistolarum Scriptorem passim Clarissimi Bentleii famæ consulere : nihil hîc simultatis, nihil non gratiæ potiùs speciem fert : de illius scriptis solùm, non de ipso, quæstio instituitur ; ut prorsus hoc amici videatur cum amico certamen : Non omnia Auctor hic putat sibi in scriptis suis licere ; nec minùs laborat, ut, in quo laudandus est Bentleius, satis laudetur, quàm ut, in quo vituperandus (seu potiùs monendus) sit, sciat se errâsse, propriisq̃ue suæ gloriæ terminis, ne longiùs excurrat, circumscribatur. Aliud est denique de quo te monitum velim ; nempe has Epistolas, quamvis pluribus abhinc mensibus scriptas, non ante in publicum prodire, quàm futurus ille Novi Testamenti Editor magnam & amplam satis ad opus suum sustentandum subscribentium (ut vocant) copiam sibi comparâset. Jam post tantum temporis elapsum nihil hinc, vel ex quovis contra se scripto libro detrimentum capturus est : quocirca his Epistolis forte monitus esse potest, læsus certè non potest. Si igitur binæ hæ Epistolæ hoc assequantur boni, ut Criticorum ille facilè princeps suas de Novo Testamento conjecturas minori cum fiduciâ, saniori verò cum judicio efferat ; nemo fanè, ne ipse quidem Bentleius, si ad veritatem indagandam penitus se accingat, iis, quæ hîc legit, irascetur. Auctorem earum quod attinet, (quantum ex ejus scriptis licet conjicere) video illi non ingratum fore, si illud magni Bentleii opus omnes literatos fautores habeat, suumq̃ue ipse munus ita expleat, ut dignum prorsus tot tantisque fautoribus videatur.

Hæc solùm, Lector, in præsens dicenda habeo : vale igitur, & utrique nos, Ego in libros accuratè imprimendos, Tu verò utiliter legendos, sedulò incumbamus.

D. H. in marg. significat Decan. Hare.

W. Job. Wainwright, Jurisperit.

C E L E-



CELEBERRIMO DOCTISSIMOQUE VIRO
 PROFESSORI AMSTELODAMENSI
 PHILELEUTHERUS LONDINENSIS

S A L U T E M.

L ITERAS tuas, Vir Doctissime, perlegi, quibus me ab Amstelodamiâ salutatum nuperrimè voluisti; sentioque me illo affici gaudio, quo Meis etiam bonis soleo occurrere, cum Te diuturnâ febris levatum, tuamque valetudinem jam plenè confirmatam esse mihi significas: veræ hoc amicitiae est, te non solum curare, Ipse ut salvus sis, sed ut Ego ob id lætus sim; rectèque judicas me, qui semper, animus tuus quid agat, velim scire, velle etiam, corpus tuum rectène valeat, intelligere.

Rogas, quo in loco sit apud nos Britannos Res Literaria: cui quid respondeam? pudet enim dicere, quod piget, te hortante, tacere: fatendum est tamen scientiarum illam veterem sitim paulum hîc jam restinctam videri, nostrosque homines plerumque divites malle quam doctos audire: Laudasne Horatium? bene est, inquiunt; scitè enim dixit,

*O Cives, Cives, quærenda pecunia primum:
 Si quadringentis sex septem millia desunt,
 Est animus tibi, sunt mores & lingua fidesque,
 Plebs eris.*

Poscísne Juvenalem? protinus illaudatum illud non finunt,

*Quantum quisque suâ nummorum servat in arca,
 Tantum habet & fidei.*

[Notas Margini illatas suo exemplari auctor ipse adjecit.]

Juvenemne aliquem ad arduum quoddam aut Philologiæ aut Philosophiæ opus edendum hortaris? Instat subito & respondet, quid inde commodi, subductis omnibus impensis, ad me venturum est? Scilicet ea argenti cupido, quæ olim Bibliopolis solum, nunc ipsis Auctoribus insedit; gloriaque, illa rerum bene gestarum merces, aut in nullo aut certe in infimo loco à nostris hominibus stultè prudentibus habetur.

Huic Literatorum vitio nuperrimus Actio num nostrarum (ut vocant) fluxus & refluxus ortum dedit: in Australi mari naufragia passi sumus gravissima; Pecuniarum enim & Scientiarum simul jacturam fecimus, nec rarior ex illâ tempestate dives, quàm doctus enatavit. Sed huic querelæ finem facio; vestras enim provincias eadem mali labes infecit, eodem modo (auditum loquor) apud vos publica fides ægrotat; de communi igitur morbo fatiùs puto tacere, quàm nos invicem, amantes patriæ, dolore afficere.

Vehementer oras, ut literis significem, *quid de futurâ Bentleianâ Novi Testamenti editione sentiam*. Equidem Viri illius Doctissimi Celeberrimique & ingenio & industriæ & eruditioni magnæ faveo: nihil ferè ab illo vulgare, nihil humile, nihil non reconditum prodit: unum illum agnosco veteres illos Criticæ gentis primarios, Scaligeros, Stephanos (addámne & vestros Vossios?) non solum pari laude secutum esse, sed ampliori etiam nonnihil obscurâsse.

De suo opere edendo Proposita fidens evulgavit, quanquam nec æris sui tenacior, nec à sacris scripturis alienior ætas hîc cuiquam docto contigit: parat typos, chartam, atramentum, omnia nitidissima, & ex diversis Europæ regionibus quovis pretio comportanda: tres aureos pretium sui Testamenti statuit, quorum unus jam in manu Editoris relinquendus est, cæteri, receptis duobus in folio voluminibus, numerandi: sapienter fanè (ut opinor) hanc cautam aggressus est viam, quandoquidem prudentis non est, in tam immenso laboriosoque opere limando, & Famæ suæ & Pecuniæ simul periculum adire.

Opus ipsum quod spectat, multum ejus Industriæ tribuimus, aliquid de Inventionis gloriâ detrahimus. Optimos quosque Græcos codices scriptos, quibus ad suam Editionem formandam usus est Millius, iterum examinandos curavit: quatuor vetustissimos, Editoribus adhuc omnibus ignotos, aut per se, aut per amicos suos accuratè contulit, & ex pluribus quàm triginta MSS Latinis, omnibus ferè ad septimum seculum assurgentibus, variantes Lectiones collegit: hisce adminiculis credibile est illum, præsertim omnes variantes Lectiones Græcas cum Latinis conferentem, posse nobis ubique fere purissimum textum exhibere. Sed hoc non satis habet: plus de se fidens promittit: spondet se nobis & Origenis exemplar Græcum, & Latinam versionem ab Hieronymo castigatam ad verbum pene daturum: nempe ille sibi jam valdè persuasit, in illiusque animo fixum immotumque sedet, Hieronymum Latinas sui temporis versiones ad Origenis aliquod exemplar accuratum & illustre per omnia aptâsse, imò & ipsum ordinem verborum
(tanquam

(tanquam qui in eo mysterium latere censuerit) ita instituisse, ut in Græco Codice Origeniano, suoque Latino castigato paria paribus semper responderint. Hoc Cl. Bentleius fidentius opinor, quàm tutius affirmat. Vulgatæ versionis (vel versionum, siquidem plures ille fuisse contendit) ante Hieronymi tempus factæ Auctores fatendum est plerumque verbum de verbo reddidisse, etiam ordinem verborum in Græcis Manuscriptis occurrentem servasse. Huic opinioni nemo sanè est, qui adhuc repugnavit, saltem qui non victas manus dabit, cum aut codicem Novi Testamenti Claromontanum Græcum & Latinum, aut antiquas illas Ignatianarum Epistolarum, aut Irenæi operum versiones inspexerit: nimis in hac re fidi fuere veteres Interpretes, Græca omnia Apostolorum & Patrum, vel cum periculo Latinitatis, accuratè reddentes. Sed hoc Cl. Bentleio non sufficit: notum scilicet hoc & vulgare est: quærit aliquid, quod sibi soli in laudem cedat: Hieronymum vult non invenisse, sed fecisse ordinem verborum; non solum Latina exemplaria sensûs, sed etiam ordinis, causâ reformasse: ille suam sententiam tuetur verbis ipsis Hieronymi in Epistolâ quadam de optimo genere interpretandi, ubi sic se habent, *Liberâ voce profiteor me in interpretatione Græcorum, absque sacris scripturis, ubi & ordo verborum mysterium est, non verbum è verbo, sed sensum exprimere de sensu.* His Hieronymi verbis nititur Bentleius: sunt autem, qui opinantur verba *absque sacris scripturis ubi & ordo verborum mysterium est*, non esse Hieronymi: vocem enim (a) *absque* pro *nisi* in nusquam, inquirunt, apud Latinæ linguæ peritos invenies. Sed demus id Bentleio, verba esse genuina; nihil, vel hoc concessio, suo figmento profuturus est. Apertè enim nos docet Hieronymus in Epistolâ ad Damasum huic versionis castigatæ præfixâ, se, *iis solum, quæ sensum videbantur mutare, correctis, reliqua manere passum esse, ut fuerant*: hinc negat se *undâ aliquâ in re* id fecisse, quod ibi se solitum facere universè affirmat: verbane igitur illa generaliter enunciata plus valebunt ad nos docendos, quo animo fuisset Hieronymus in castigandâ vulgatâ versione, quàm hæc, quæ in principio ejus operis posita sunt, quæque ejus tunc temporis sententiam, cum castigaret, plenè declarant? Putandum est, scilicet, aut Hieronymum, post castigatam illam versionem, sententiam suam mutasse; & judicasse, cum jam senior effet, etiam ordinem verborum in S. S. mysterio non carere, contra quàm antea, cum Epistolam ad Damasum scripserit, judicasset: aut (quod mihi verum videtur) duo hæc Hieronymi loca sibi non male conciliari posse; de eo enim solo loquitur in Epistolâ à Bentleio citatâ, quod facere solet *in interpretatione sacrarum scripturarum*: num vero Hieronymus in N. T. Interpretis functus est munere? Nemo sanus hoc dicit: Latinam versionem castigavit, non novam fecit. Esto igitur; Interpretis officium censuit esse in S. S. etiam ordinem verborum servare, num sequitur illum censuisse idem faciendum esse sibi, cum solas reformantis partes sustineret? Equidem opinor Hieronymum in illis verbis suam V. T. juxta LXX interpretationem respexisse;

(a) See Ker's Observs. Inv. absque.

hanc enim & Augustinus & Ruffinus *interpretationem* vocant : Patet igitur ex solâ illâ Hieronymi Epistolâ suo Latino Exemplari præfixâ cognoscendum esse, quid ipse in illo emendando fecerit. Neque hæc, vir doctissime, dico, ut opus Bentleianum improbem (quod & arduum esse scio & utile futurum spondeo;) sed ut ipsum redarguam fese in hac parte nimis effluentem, magnique laboris gloriâ non contentum, inventi cujusdam ex Hieronymi scriptis sibi primum occurrentis gloriam appetentem.

Hæc satis de MSS. Bentleii ejusque textûs emendandi modo : conjecturas de locis corruptis nulliusque codicis auctoritate sanandis quod attinet, eas in Prolegomenis fusiùs daturus est. Manuscriptorum lectiones veras in Textum inducere, cujusvis ferè hominis est; Manuscriptorum ex vestigiis incertis quasi certa colligere, mediocris Critici est; sed *sine cortice* (ut aiunt) *nare*, nullisque codicibus adjutum, solâ divinandi facultate & ingenii acumine sustentatum posse obscuris lucem dare, corruptis medicinam, Cl. Bentleii solius est, aut ejus etiam qui huic nostro perquam simillimus est. Sed in hac Critici officii parte, quæ conjecturâ solâ nititur, non omnia semper vel doctissimis viris satis ex sententiâ procedunt : incerta sunt omnia, nihil fixum ratumque esse potest : satis feliciter rem attingit, qui aliquid, quod probari posset, attulit : quapropter liberum sit, oportet, judicium Lectoris, nec Critico conceditur suas conjecturas tanti facere, ut nolit Oraculum Apollinis aliquid verius pronunciâsse. Scaligerum memini in Epistolâ quâdam ad amicum scriptâ locum Sancti Matthæi conjecturâ emendâsse, itaque ob id ipsum jactanter triumphâsse ut diceret, *eum qui in posterum de verâ loci Lectione dubitaret, aut stultissimum aut improbissimum esse oportere*. Hanc tantam arrogantiam (quod enim lenius nomen huic levitati tribuendum est?) nemo est tam patiens, tam omnia ad aliorum arbitrium referens, ut æquo animo ferat, ut eam non vel maximo cum fastidio videat : eoque magis, quia multis (mihi certè, ut ego me vel stultitiæ vel improbitatis infimulari patiar) non placet ista Scaligeri conjectura. Simili modo si suos Lectores alloquatur Bentleius, non iis usus est benevolis, non amicis. Verasne proferet conjecturas? eæ per se ipsæ placebunt : sin quid falsi ferat, adhærescet maximè hominum fastidiis error vanitati conjunctus. Equidem in illo arbitror esse & acumen Criticum & Eruditionis copiam : sed (liberè dicam quod sentio) ex iis quæ adhuc ab illo vulgata cognovi, mihi videtur feliciori quidem calamo profanos, quàm sacros auctores emendâsse. Horatium innumeris prope in locis perpolivit, Menandri Philemonisque reliquiis multum & lucis & sanitatis restituit, sed ea quæ in codicibus sacris tentavit, Bentleii somniantis speciem præ se ferunt. Quatuor aut quinque sunt (nec plura, opinor) loca Novi Testamenti, quæ sparsim in operibus ab illo editis sananda suscepit : in his omnibus mihi videtur conjecturas (dicamne?) ignarè fecisse, vir omnium eruditissimus; an imperitè, vir omnium in critico munere versatissimus? Equidem in illo conjiciendi vim admiror, nonnihil desidero diligentiam : est enim ubi temerè festinanterque nimis judicium suum protulit; est ubi formulas loquendi in Novo Testamento occurrentes ad puriorum auctorum Græcorum inscite

infcitè voluit accommodare: uterque hic Error editori sacrorum librorum minimè convenit, uterque tamen Cl. Benteio videtur infedisse: scilicet jamdiu Criticæ artis Primarius audivit; hinc suâ auctoritate fretus, omniaque fidenter suctus efferre, veris non rarò falsa commiscuit; adde quòd in legendis optimis auctoribus Græcis insenuit; hinc Judæorum Græcè loquentium phrascs, cùm eas non puras videt, genuinas esse non censet: nec videtur id observatum habere (quod certè N. T. tractantem decet) sensum vocum Apostolicarum ex Hebræo fonte petendum, Græcamque linguam Evangeliorum & Epistolarum non modò diversam, sed penè aliam esse ac illam Demosthenis & Platonis.

Vin' tu igitur, vir doctissime, ut paucas illas magni Benteii conjecturas ad examen revocem? sententiam ejus de singulis primum afferam, deinde quid ego contrà habeam, explicabo; utrius nostrum melius se defendit opinio, tu ipse sine aut odio Benteii, aut amore mei judica: nihil de verâ ejus laude soleo detrahare, nihil tamen falsæ ei tribuendum velim. Sed propositum sequor.

1. §. In 1 Tim. vi. 3. occurrit 'Εἰ τις ἐτεροδιδασκαλεῖ, καὶ μὴ ΠΡΟΣΕΡΧΕΤΑΙ ὑγιαίνει λόγοις τοῖς τῷ Κυρίῳ ἡμῶν, &c. Cl. Benteius (in quodam opere suo, quod nomen Phile-leutheri Lipsiensis præ se fert) suspicatur legendum προσέρχεται, vel προσέρχεται, vel potius προσέρχει, multaue affert loca N. T. ubi προσέρχειν in hoc sensu usurpatur. Non equidem dubito quin, si D. Paulus scripsisset προσέρχει, bonâ & eâdem notâ locutione usus esset: liberè etiam agnosco προσέρχεται in hoc sensu Apostoli Græcis aliis scriptoribus ignotam esse. Sed de Græcâ phrasi Hebræizantium hîc quæstio est: προσέρχεται propriè significat *accedere ad aliquid*, sed in N. T. & in LXX versione non rarò accipitur pro *adherere ei*, *ad quod quis accessit*, exempla hujus sensûs nulla adhuc allata esse Benteius affirmat, ad ea igitur afferenda me accingo.

In Syrac. cap. 1. com. 28. legimus, Μὴ ἀπειθήσης φόβῳ Κυρίου, καὶ μὴ ΠΡΟΣΕΛΘΗΣ αὐτῷ (sc. φόβῳ Κυρίου ut docet com. 30.) ἐν καρδίᾳ δισση: & iterum com. 30. Ἀποκαλύψει Κύριος ταὶ κρυπτὰς, ἃ ἐν μέσῳ συναγωγῆς κατέβαλες σε, ὅτι ἐ ΠΡΟΣΗΛΟΘΗΣ φόβῳ Κυρίου, καὶ ἡ καρδία σε πλήρης δόξης. Hæc à Syracide dicuntur Judæis, qui ab ipforum incunabulis accefferant ad Mosäicam legem (quam vocat hic *timorem Domini*:) de iis igitur continuandis in eâ Religione, non de accedendis ad eam, loquitur sapiens hujus libri author: rectèque poteris reddere προσέρχεται τῷ φόβῳ Κυρίου *adherere timori domini*.

In N. T. Act. cap. x. com. 28. legimus, Ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ ΠΡΟΣΕΡΧΕΣΘΑΙ ἄλλοφύλῳ. Hîc si velis verba ἢ προσέρχεται delenda esse, quoniam in versione Syriacâ non apparent, utpote quæ locum sic exprimit, *non est permittum homini Judæo, ut se adjungat homini alienigenæ*, tum mihi concedendum est vocem προσέρχεται in textum Manuscriptorum irrepsisse è margine, ubi posita fuisset ad exprimendum sensum vocis κολλᾶσθαι: meoque argumento fidem facit, quòd in primâ Ecclesiæ ætate voces istæ idem significare viderentur. Sin velis retinere (ut retinenda puto) verba ἢ προσέρχεται, necesse est, ut recipiamus eum verborum sensum quem profert versio

Coptica

Coptica aut ambulare cum. Mihi enim nequeo persuadere, Apostolum, cujus verba hæc sunt, putâsse sibi aut ulli Judæo non licuisse ad homines alienæ gentis accedere: certè iis adhærere, & se conjungere, & cum iis ambulare nefas fuit; sed, non concessâ licentiâ ad eos accedendi, quâ fieri potuit ut quisquam Profelytus esset, aut ut commerciorum negotia bene se haberent?

Inspiciamus porrò Heb. cap. x. com. i. ubi occurrit Ὁ νόμος ἐδέχθη δύνασθαι τὰς ΠΡΟΣΕΡΧΟΜΕΝΟΥΣ τελειῶσαι. Quid? de accedentibus ad Legem credibile est Apostolum loqui, an de iis qui jamdiu sub Lege fuerant, & qui legem etiam tum observârunt? Judæos cultores spectat omnis hæc Apostoli oratio; mihiq; videtur idem velle per οἱ προσερχόμενοι in hoc commate, quod in sequenti vult per οἱ λαλῶντες, sc. eos qui se Legi Mosâicæ addixerant, eique adhærebant, qui colebant Deum sacrificiis juxta normam divini cultûs à Möyse institutam.

Tribus igitur his exemplis fretus vulgatam Lectionem tueor, Bentleiumque censeo paululum errâsse, cum sensum vocis προσέρχου in hac ad Timotheum epistolâ non ex idiomate Hebræico, sed ex Atticorum scriptorum elegantia colligeret.

2. §. In Jacobi cap. v. com. 6. legimus, καὶδικάσαίτε, ἐφονεύσαίτε τὸν δίκαιον. ΟΥΚ ἀντιτάσσειν ὑμῖν. (a) Si vice ΟΥΚ (inquit Cl. Bentleius sub nomine Phileleutheri Lipsiensis) aliquis Manuscriptus exhiberet ΟΚΣ, i. e. ὁ κύριος, locus hic, qui semper Commentatoribus molestiam exhibuit, tandem clarus cæterisque cohærens invenietur. ἐφονεύσαίτε τὸν δίκαιον. ὁ κύριος ἀντιτάσσειν ὑμῖν. interfecistis justum: dominus se vobis opponit: sic ille legit, suamque conjecturam firmare vult verbis pene iisdem Jacob. iv. 6. & 1 Pet. v. 5. Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσειν. Sed mihi nihil videtur mutandum: cum enim per τὸν δίκαιον liceat intelligere Christum (sic vocatur in Matt. xxvii. 19, 24. in Luc. xxiii. 47. in Act. iii. 14. & xxii. 14. & præcipuè in Act. vii. 52. ubi eadem pene, quæ hic, verba legimus, Περὶ τῆς ἐλεύσεως τοῦ δικαίου, ἧς νῦν ὑμεῖς προδότες καὶ φονεῖς γεγέννησθε.) cum, inquam, justus ille est Dominus noster Christus, non video cur ΟΥΚ in ΟΚΣ ideo vertendum sit, ut ὁ κύριος in textum admittatur; sensus enim vocis κύριος ineft in voce δίκαιον: quòd si displicet aut Tibi aut Bentleio particula οὐκ, clausulam efficiens negantem; facillè hujus particulæ negantis vis tolli potest, si punctum interrogandi ad finem sententiæ sic ponas, καὶδικάσαίτε, ἐφονεύσαίτε τὸν δίκαιον. ἢ ἀντιτάσσειν ὑμῖν; condemnastis, interfecistis justum; annon ille vobis se opponit? Hoc est, Num ille Christus, ille Justus, quem, nullâ inventâ mortis causâ, cruci affixistis, non vobis suis interfectores nunc, quum in cœlis est, resistit? num non vobis, Divites, exitium modò adventurum parat? Vos igitur (convertit enim orationem Apostolus ad Christianos in com. 7.) vos, qui Christi cultores estis, patientes fitis usque ad adventum Domini illius Justi, qui in Hierosolymæ excisione jam appropinquanti & se & vos de

(a) W. Quid si, conjecturis omissis, recipiatur Lectio Steph. Cod. 9. ἀντιτασσόμενον

communibus hostibus vindicabit. Hoc sensu opinor Apostolum locutum esse : num igitur Bentleii conjectura, an mea melius loco convenit ? imò annon dici potest, me nihil omnino mutasse, cum puncta in veteribus manuscriptis nulla sunt ; sed ad cujuslibet Editoris mentem apposita sunt, ad meam etiam mentem eodem jure nunc apponenda ?

3. §. In Judæ epistolâ, com. 18. sic se habet textus, Ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖλαι, καὶ αἱ τὰς ἑαυτῶν ἐπιθυμίας πορεύμενοι τῶν ἈΣΕΒΕΙΩΝ. (a) Vice ἀσεβειῶν mavult Cl. Bentleius in prædicto loco legere ἈΣΕΛΓΕΙΩΝ, cupiditatum lascivarum & obscænarum. Ita enim, inquit, habemus, in 1 Pet. iv. 3. ποτεπορευόμενοι ἐν ἀσελγείαις, ἐπιθυμίαις. Et in 2 Pet. ii. 18. ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις. Hunc locum inquinatum esse faciliè illi assentior, sed de medendi viâ totus ab eo discedo. Videamus enim Tu & Ego, (liberè quidem, quoniam hoc est Amici cum Amico commercium Epistolicum) de cupiditatibusne obscænis, an de Impietate propriè dictâ loquatur Apostolus. De his, inquit Judas, prophetavit Enochus dicens, Ἰδὲ ἦλθε Κύριος ἐν μυριάσιν ἀγγέλων αὐτῶν, ποιῆσαι κρίσιν καὶ πᾶν τὸν ἄνθρωπον, καὶ ἐξελέγξει πᾶν τὸν δίκαιον τῶν ἔργων ἈΣΕΒΕΙΑΣ αὐτῶν ὧν ἤσκησαν, καὶ πᾶν τὸν ἀσεβῆσαν τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοὺς ἀμαρτωλῶν ἈΣΕΒΕΙΩΝ. De iis, sc. qui negant Dominum nostrum Jesum Christum, com. 4. de iis, qui dominationem spernunt & majestatem blasphemant, com. 8. & de iis, qui murmuratores sunt, querulosi, secundum desideria sua ambulantes, & os eorum loquitur superba, mirantes personas quæstus causâ, com. 16. Proximè autem sequitur Ὑμεῖς δὲ, &c. q. d. Vos autem, fratres Christiani, horum hominum impiorum exempla evitate, & reminiscimini Apostolum Petrum vos olim de impio hoc hominum genere monuisse, idque futurum multo ante prædixisse. Numquid igitur hîc Judas de lascivis & obscænis hominibus sollicitus est ? nihil minus, opinor : de impiis solis, i. e. de iis qui se Deo & humanæ auctoritati opponunt, hîc oratio est. Sed si rem non attigit Doctissimus Bentleius, quid Ego de hoc loco statuat forsitán rogabis : Equidem cogito (nihil enim certi habeo) voces τῶν ἀσεβειῶν omittendas esse, quia D. Judas hîc citat verba Apostoli Petri in Epist. 2. cap. iii. & com. 3. ubi sic se habent, ἐλεύσονται ἐπ' ἐσχάτῃ τῶν ἡμερῶν ἐμπαῖλαι, καὶ αἱ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορεύμενοι : vides verba τῶν ἀσεβειῶν non esse in illo Petri loco, unde nos Judas monet se sententiam citare : sentioque jam tandem versionem Copticam meæ conjecturæ favere, quia in illâ binæ hæ voces penitus non apparent. Fieri potuit, ut, cum Judas (æquè ac Petrus) per ἐπιθυμίας voluerit significare voluptates impias, aliquis in margine manuscripti apposuit τῶν ἀσεβειῶν ad vocem textûs explicandam : unde in textum ipsum postea irrepsit ea marginis vox, ut sæpe alibi in SS contigisse, ex iis quæ in meis Commentariolis jam diu notata fero, possum fortè vel reclamantibus persuadere.

(a) IV. Quid obstat, quo minus retenta construamus ἐπιθυμίας τῶν ἀσεβειῶν.

Sed ad aliud transeo.

4. §. In Galat. iv. 24, 25, 26. vulgò legimus, Ἀυταὶ γὰρ εἰσιν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρεος Σινᾶ, εἰς δεξιάν γεννώσα, ἥτις ἐστὶν Ἀγαρ. Τὸ γὰρ Ἀγαρ, Σινᾶ ὅρη ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, (a) δελεῖται δὲ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέραι ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Cl. Bentleius in Epistolâ quâdam ad Millium scriptâ, (b) & Johannis Malalæ chronico affixâ sic locum hunc emendat— ἥτις ἐστὶν Ἀγαρ· τὸ δὲ Ἀγαρ συστοιχεῖ τῇ νῦν Ἰερουσαλὴμ, δελεῖται γὰρ μετὰ τῶν τέκνων αὐτῆς, &c. scilicet conjecturâ omittit voces Σινᾶ ὅρη ἐστὶν ἐν τῇ Ἀραβίᾳ, utpote olim margini Manuscriptorum appositas ad explicandum quo in loco esset mons Sina: in cæteris autem mutationibus habet optimos Manuscriptos consentientes. Sed hæc tanti viri conjectura mihi (fateor) non se satis probat: non ignoro locum, ut se hodie habet, non posse aut defendi aut explicari: conjecturâ sine dubio opus est: sed quam Cl. Bentleius protulit, ei nequeo assentiri. (1°) enim vox δὲ post vocem συστοιχεῖ adest in omnibus antiquis Versionibus, & in omnibus optimæ notæ MSS. (2°) quid significet (c) τὸ Ἀγαρ, (a) non video: si de Agare muliere loquitur Apostolus, scripsisset opinor, ἡ δὲ Ἀγαρ: fin de monte aliquo Agarîs nomen gestante, tum nullo sensu videtur dictum, eum montem συστοιχεῖν τῇ νῦν Ἰερουσαλὴμ. (3°) ut se habet conjectura Bentleiana, vox αὐτῆς in fine com. 25. referri non potest ad Ἀγαρ in principio com. 25, quia neutrius generis est: sed referenda est ad vocem Ἰερουσαλὴμ, quod est contra mentem apostoli, ut mihi & plerisque Commentatoribus videtur. Nequeo enim mihi persuadere, Apostolum aut cogitasse, aut voluisse dicere Gentem Judaicam in servitute esse: miserrimè serviebant Arabes ab Agare oriundi, sed Judæi etiam tum temporis jactabant se suis legibus frui, suisque Regibus parere, vid. Joan. viii. 33. ut igitur hîc dicit Arabas servos esse, sic in fine com. 26 cùm dicit Saram matrem esse omnium nostrum, sine dubio innuit neminem posse Judæos esse liberos negare. (4°) Si hujus magni Critici conjecturâ omittamus Σινᾶ ὅρη ἐστὶν ἐν τῇ Ἀραβίᾳ, & postea δὲ, ne sic quidem totus locus vitio carebit: cum enim Apostolus dicit com. 24. Μία μὲν, nihil est, quod ei respondeat: de uno fœdere cùm locutus esset Apostolus, filet prorsus de altero: certè nullibi sequuntur ἑτέροι δὲ, vel si quæ aliæ sunt voces, quæ antitheton & redditionem (ut vocant) sententiæ exprimant. Non satis igitur medicam manum huic loco Vir Eruditus attulit: currente nempe calamo hæc scripsit; saniora, si quid spatii sibi ad meditandum dedisset, forsitan scripturus.

(a) D. H. Aut τὸ γὰρ, aut lege τῇ γὰρ συστοιχεῖ ἡ νῦν, &c. vid. Apocal. xxi. 2.

(b) Vide finem ejus Epist. ad Millium de Joanne Malela.

(c) W. Deest in Baroc. Pet. ii. Roe ii. Cod. Al. apud Curcellæum.

(d) W. Vid. Steph. Thesaur. to. 3. col. 987 C, & Millim in locum.

Rogásne jam, quid Ego ipse de hoc loco fanando sentiam? Equidem vix ausim dicere: ubi Cl. Bentleius malè, Egóne ut sperem me posse bene? Egóne ita animosus, ut cùm doctissimi viri moles has dejecerim, ipse aliquid fidens velim extruere? sed si tentanti, nihilque proficienti mihi ignosces, faciam (ut in formulis est) *quibus sciam poteróque*. Age igitur, da te mihi non solum Judicem, sed Amicum, ut iis, quæ forte judicium tuum non probet, Amicitia tua facilem veniam concedat. Totum locum sic legendum opinor. *Ἄνθρωποι γὰρ εἰσὶν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δεξιάν γεννώσα, ἥτις ἐστὶν Ἀγαρ (ΤΟΔΕ ΓΑΡ (a) Σινᾶ ὄρος ἐστὶν ἐν τῇ Αραβίᾳ, συστοιχεῖ δὲ τῇ Ἱερουσαλὴμ) δεξιῇ γὰρ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ΑΠΟ Ἱερουσαλὴμ ἐλευθέραι ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.* Quod sic veritas licet. *Hæc enim sunt duo fœdera: unum quidem à monte Sina ad servitutem generans, quod est Agar (hic enim (sc. mons) Sina mons est in Arabiâ, & conjunctus est Hierosolymâ), servit enim cum filiis suis: hoc autem (sc. fœdus) ab Hierosolymâ est libera (sc. fara), quæ est mater omnium nostrum.* Primò cum Cl. Bentleio lego δεξιῇ γὰρ (non δὲ) ad fidem omnium optimorum Manuscriptorum & Versionum. (2º) vice τὸ γὰρ Ἀγαρ: legendum cenfeo τόδε γὰρ: MSS. enim Clar. & Ger. & Alex. & versio Coptica habent τὸ δὲ Ἀγαρ, alii τὸ γὰρ Ἀγαρ: vulgat. autem, & Hesychius in Lev. xix. uti etiam Hieron. Ambros. & tractatores Latini omnes omittunt Ἀγαρ ante Σινᾶ: unde vestigia veræ Lectionis videor sequi, cùm τόδε retineam, censeamque illud Ἀγαρ corruptè ex voce γὰρ natum fuisse. (3º) omitto vocem νῦν quæ fuit inter τῇ & Ἱερουσαλὴμ, quia versiones Arab. & Syr. eam omittunt: equidem arbitror illam hîc additam temerè ab aliâ quàm Apostoli manu fuisse, ut voces τῇ νῦν Ἱερουσαλὴμ meliùs opponantur vocibus sequentibus ἢ δὲ ἄνω Ἱερουσαλὴμ. (4º) pro ἢ δὲ ἄνω Ἱερουσαλὴμ legendum velim ἢ δὲ ἀπὸ Ἱερουσαλὴμ: levis est fanè mutatio, nam in primis illis temporibus o semper ferè pro ω scriptum fuit, ut in vetustissimis tum MSS. tum marmoribus videmus. Quod si legamus ἀπὸ, optimè, opinor, commata 24 & 26 sibi invicem respondebunt: ut in sequenti schemate facile videbis.

Com. 24.

Μία μὲν
ἀπὸ ὄρους Σινᾶ
εἰς δεξιάν γεννώσα
ἥτις ἐστὶν Ἀγαρ

Com. 26.

Ἡ δὲ
ἀπὸ Ἱερουσαλὴμ
ἐλευθέραι ἐστὶν
ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

Secundum fœdus, hoc est Evangelium, bene dicitur ab Hierosolymâ datum fuisse; quia id ibi primum Christus suis discipulis communicavit: eodem igitur modo hoc ab Hierosolymâ datum fuit, quo vetus illud à monte Sina: & hoc ipsum dicit vaticinium illud Mic. iv. 2. Zech. xiv. 8. Luk. xxiv. 47. Isai. ii. 3. *Λόγος κυρίου ἐλεύσεται ἐξ Ἱερουσαλὴμ.* (5º) illa verba τόδε γὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Αραβίᾳ, συστοιχεῖ δὲ τῇ Ἱερουσαλὴμ

(a) D. H. Non usitata plurafis scripturis. Sed vide p. 17. lin. 15. 22. P.

VOL. II.

3 O

in

in Parenthesi inclusi; quia ea mihi videntur addita fuisse, ut Galatæ cognoscerent, quo in loco, quâ in orbis regione iste Mons Sina stetisset: vocem igitur *συσσιχηῖ* reddidi *conjunctus est*, ut eam reddit Vulgata versio; cui simile est, quod habet versio Arabica, *conterminus est*: nempe Judæa montibus continuis plena est; quapropter Sina mons â rubro mari incipiens, & perpetuo dorso versus montem Sionem se extendens, dici potest *conjunctus* esse Hierosolymæ, (a) præsertim cùm ii, quibus hoc dicitur, in longè diffitis terræ regionibus habitent. Interim dubito, hæne voces in Parenthesi inclusæ, ab Apostoli, an ab aliis manu venerint: videntur quidem olim extitisse in margine, ut annotationi essent voci *Σινῶ* in com. 24, & inde paulo post in textum temerè adductas fuisse: Sed omnes & versiones antiquæ & Manuscripti eas retinent: quapropter, me auctore, non ejicientur: præsertim cùm sensum totius loci aut nihil, aut parum certè turbant, si modò credas Apostolum voluisse Galatis Asiæ incolis notum facere, quo in loco situs esset mons ille Arabicus Sina, unde Judæis primum illud fœdus per manus Moyfis datum fuisset.

Hanc meam conjecturam si non probes, at est certè aliquid in Benteleianâ quod tibi displiceat: memento, quæso, me huc timidè accessisse, nihilque certi de me promississe: tam enim corrigi quàm corrigere volo, nec veritatem minùs amplector ab aliis, quàm à me ipso deprehensam.

5 §. Restat adhuc alius N. Test. locus, non quidem à Cl. Benteleio malè emendatus, sed malè, opinor, explicatus: in concione enim quâdam (optimâ fanè & dignâ Auctore) habitâ ab illo illustri Critico coram Academia Cantabrigienfi bene monet ille vocem *πολλοι*, cùm sibi præfixum habet articulum *οἱ*, passim ferè in N. Test. significare non *multos*, sed *maximam partem*, aut *omnes*: hoc verè observatum est in Rom. v. 15, 19. in Hebr. ii. 10. & ix. 28. (b) & alibi. At in 2 Cor. ii. 17. (quod illi Concionis subiectum fuit, cujusque gratiâ hoc observârat) non rectè mihi videtur Lectoribus velle persuadere, voces *οἱ πολλοι* significare aut *maxima pars* aut *omnes*. De solis Christianis doctoribus ibi loquitur Apostolus; qui enim cauponantur verbum Dei, qui id quæstus causâ corrumpunt, non alii esse possunt, quàm qui id prædicant. Tunc igitur, mi charissime, censes D. Paulum hanc tantam corruptelæ notam velle aut omnibus, aut (c) plerisque tunc temporis Evangelii prædicatoribus inurere? absit, hoc ut vel Ego & Tu, vel Benteleus ipse (modò rem attentè cogitet) dictum ab Apostolo credat: nulla ætas, nulla, inquam, multo minus prima illa Ecclesiam ita contaminatam vidit: hæc nec Christiani est, nec ad Christianos vox & oratio: multi, fatemur, non tamen omnes

(a) D. H. Aquâ distat 300 m. p.

(b) In utroque loco deest Articulus. D. H.

(c) Corinthiis. D. H.

suâ etiam tum prædicandi licentiâ abusi sunt: hos solos Apostolus notat; reliquam verò, & eam longè majorem, partem Christum verè prædicâsse & novit ille, & in multis suarum Epistolarum locis agnovit.

Habes, vir amicissime, quid sentiam de iis quæ in N. Test. adhuc ausus est Cl. Bentleius: singulatim ejus conjecturas ad examen revocavi, meumque hujus judicio, fidentior forte quàm decuit, opposui: illius gloriæ tantis laboribus partæ nec invideo nec obesse volo: neminem novi, qui ad hoc tam arduum opus conficiendum aut ingenio, aut doctrinâ, aut MSS sit instructior: sed si nimium arroganter omnia velut certissima præferat, in suspensionem erroris etiam ea, quæ veri sint simillima, adducet: sin quid indiligenter tractet, suæque apud literatos auctoritati nimium tribuar, fieri non æquum est, ut quæ ille otiosè scripserit, nos etiam otiosè legamus. Quare illum leniter fideliterque à suis necessariis monendum velim, ne quid desidiosè, ne quid properè, ne quid sine subactò judicio in sacris libris emendandis statuatur: monere enim, priusquam inceperit quis, satius est, quàm culpæ, postquam finierit: hoc inimici est fortasse, illud certè amicissimi.

Sed vereor ne longior sim, quàm aut res postulat, aut patitur Epistolarum ratio: me commendatum velim celeberrimo—quo & amico & medico olim apud vos ægrotans usus sum: magni ille & suos & suorum opiniones facit, quare meâ cum bonâ veniâ has illi literas communicabis. Brevi, quæso, mihi rescribas quid tu de his & aliis rebus sentias, quidque apud vos novi aut in Re Politicâ aut Literariâ agatur: Vale, memorque esto mei, qui sum (interjecto licèt mari) animo tibi semper præsens, & devinctissimus.

Dabam Londini Calendis
Decembr. 1720.

A D E U N D E M

E P I S T O L A A L T E R A.

GAUDEO equidem, Vir Amicissime, meas literas tibi in manus tutò venisse, easque, quas mihi rescribere dignatus es, ad me tam brevi delatas esse : unum hoc me dolet Vos iisdem, quibus Nos, fortunæ vicibus jactari : Vestræ enim gentis calamitates (Nostris heu ! simillimas) iis coloribus depingis, tantâ cum eloquentiâ & patriæ simul amore luges, ut eas mihi videor non solùm audire, sed cernere ; non solùm cernere, sed iis interesse : bene igitur de literatis meruit Wetstenius vester, cujus prælum (ut ais) tam otioso licet & alieno tempore non feriat, sed in Ciceronis operibus ornatè & accuratè (ut tantum scriptorem videri decet) edendis laborat : semper enim Hunc amavi, optimum & Oratorem & Philosophum : semper hunc in manu, penè etiam in mente habeo : equidem dubito, plùsne ille rhetoricæ figuris, an argumentorum pondere valeat ; magisne nos moveat, an doceat ; aptiôrne sit ad delectandum ornatu, an veritate eorum quæ dicit. Mihi sanè tantoperè placet, ut alii (nec mediocres ipsi auctores) minùs incipiant placere : unum hunc existimo Romanæ Eloquentiæ patrem, unum sanioris philosophiæ magistrum, unum rerum & ab aliis & à se gestarum dulcem eundemque perspicuum enarratorem. Semper illum legens mihi loquentem videor audire : totus in illo sum, nec ad alias cogitationes me traduci faciliè patior. Cùm ad ea, quæ scripsit, animum adverto, in conspectum Consularis illius viri arbitror me venisse, revereorque, tanquam præsentis, tum gravitatem hominis & sapientiam, tum ingenium & doctrinam. Si quid vitiosi habet Ciceronianum scribendi genus (ut sunt nonnulli, qui ei prolixè nimis omnia enunciata exprobrant) non solùm patienter, sed & lætè in illo verfor, nec tam felicem omnium rerum exornatorem citò à me dimitto. Diutiùsne loquitur ? diutius me delectat : res easdem diversis verbis, sed ornatis omnibus, exprimit : nec id idem faciliè appelles, quod alio prorsus modo tam bellè depictum videmus. Volo, fateor, volo in optimis scriptoribus aliquid se nimium profundat : si in iis est, unde aliquid amputandum sit, tamen fœcunditas illa quæ laborem legentis auget, auget certè

certè & voluptatem. Cùm igitur hoc animo in illum Scriptorem sim, cùm mihi semper in deliciis sit, nec ille majorem in scribendo voluptatem perceperit, quàm ego in illo legendo; bene intelliges, quas & quantas gratias habeam Clarissimo nostro Bentleio, qui tantum de Cicerone, Ciceronisque amantibus meruit in suis ad Tusculanas disputationes Emendationibus. Illas sæpe perlegi, sæpius etiam perlecturus; in illis enim & eloquenti Oratori dulcedinem, & gravi Philosopho ratiocinandi perspicuitatem passim ferè restituit. Quot, quantisque Orationis morbis & argumentandi vitiis jam levatus est egregius iste Scriptor? quàm sui similis jam intellectui legentiam patet? quàm per omnia prope tandem videtur voluisse esse etiam iis, qui non sunt eruditissimi, familiaris? Sed de Cicerone iisque, quorum ope jam emendatior prodit, fati est: ad tuas literas redeo.

Dicis te valdè ea probare quæ contra magni Bentleii conjecturas in superiori meâ Epistolâ attulerim: unum tamen excipis, quod tibi non ita sanum videtur. Si quid peccârim, excusationem paratam *habeam*; velim enim credas me facilitate potius quàm aliâ ullâ culpâ meâ in eum sermonem incidisse, tibi que, magis ut Amicitiam meam quàm Me ostentum, hortanti non defuisse. Sed quid est id, quod in dubium vocas? quid est, quod tibi penè cum assentandi suspicione meum judicium probanti non fati placet? Nempe ais te meis rationibus penitus adductum esse, ut arbitrareris Clarissimum Bentleium Gal. cap. iv. Comm. 24, 25, 26. ad examen non fati revocâsse; meamque conjecturam te magni voluisse facere, si exemplo aliquo probâssem post μία μὲν alibi in fine sententiæ ἢ δὲ secutum esse. Quid si nusquam hoc occurrit loquendi genus? Nihilne *semel* (ut vocant) *dictum* legimus in sacris scripturis? Tu quidem (quâ scientiâ es) non ignoras, vir charissime, Judæorum Græcâ linguâ utentium morem esse, aliter sæpe loqui, quàm se exprimunt Isocrates & Xenophon, aliter quàm Atticæ elegantiae ratio videtur postulare: in optimis Græcis scriptoribus post μία μὲν habes ἑτέρα δὲ, in sacris verò Evangelistis & Apostolis post μία μὲν occurrit sæpissime μία δὲ: sed & ἢ δὲ vice ἑτέρα δὲ posterioribus hisce non inusitatum videtur: cùm enim in Marc. xiv. 19. & Joan viii. 9. dicitur, Ἔτι καὶ εἷς, vox καὶ (vocali omisâ propter sequentem vocalem, & literâ τ in θ mutatâ propter asperum spiritum vocis sequentis εἷς) mihi sanè, ut multis aliis, videtur posita esse pro καὶ, & id etiam pro duabus vocibus καὶ εἷς; cum hoc (inquam) inter multos Lexicographos facilè constet, opinor equidem Apostoli Pauli verba, quæ occurrunt in Rom. xii. 5. Ὁ δὲ καὶ εἷς ἀλλήλων μέλη sic interpretanda esse, *alter autem & deinde alter sui invicem sunt membra*. Habes igitur hoc in loco voces ὁ δὲ oppositas voci εἷς: nec deest alius etiam locus, quo confirmari possit hanc loquendi formulam Judæis Græcè loquentibus non ignotam esse: in tertio enim Maccabæorum libro sic scribit Historicus ille (quisquis fuit, quanquam Judæi alicujus in Alexandriâ habitantis id opus fuisse videtur) ὁ δὲ καὶ εἷς (sic enim censeo legendum, non ὁ καὶ εἷς δὲ) τῶν φίλων σκυθρωπῶς ὑπεκρίων,

ὑπερῶν, &c. *alter autem & deinde alter amicorum mæsto vultu clam evanescens, five se subdu-
cens, &c.* Quo igitur modo in duobus hisce exemplis ὁ δὲ præcedit vocem εἰς, eodem
etiam sequi potest: nec aliter Apostolus noster in epistolâ ad Galatas loqui putandus est,
cùm dixit μίος μὲν & deinde ἡ δὲ, quàm istius Maccabæorum libri Auctor, & ipse D.
Paulus se exprimunt, quum hâc locutione ὁ δὲ καὶ εἰς utuntur.

In fine tuarum literarum me hortaris, ut quas meas de sacris scripturis Conjecturas
habeam, in medium proferam: nempe dixeram in superioribus literis me multa in *Com-
mentariolis meis jam diu notata servare*: Equidem deprehensum me video, meisque verbis
quasi irretitum: instas enim iterum atque iterum ut ea ex scriniis temerè nimis educam,
quæ ibi jam diuturno eodemque tuto domicilio fruuntur. Sit neganti mihi, precor, ve-
nia; des hanc excusationem tuum judicium non quidem reformidanti, sed reverenti.
Quid enim? si mihi mea nonnihil placeant, tibi fortasse non item: laboro de meâ apud
te existimatione; nolim tibi aut ineptus aut inscitus videri: cur igitur vis me tantum
amicitiæ tribuere, ut velim ei etiam cum famæ dispendio servire? Non sum Ego unus
ex Criticorum illustrium numero; nervi me tentantem deficiunt, sentioque tum acumen
ingenii, tum eruditionis copiam mihi multum deesse. Quid igitur faciam, quò me ver-
tam, nescio: tibi enim vix libet obsequi petenti, ut id agam, in quo insolens esse videbor;
minus autem libet istam orationem defugere, quò tuæ preces me inclinant & quodam-
modo impellunt: tu apud me vales non auctoritate solùm, sed etiam voluntate; meum-
que est semper ad id opus descendere, quod significas te Velle à me susceptum esse:
quanto igitur magis, cùm jubes, omnique tuâ auctoritate pugnas, quo minùs hoc onus
tam arduum, quàm periculosum mihi impositum effugiam? Hoc igitur ingredior ad ea,
quæ vis, fidentiùs, quòd spero me visumiri, si non gravatè, certè non libenter, tuo magis
judicio inductum, quàm meo studio, hunc sermonem instituere. In Epistolis solis Apo-
stoli Pauli cæterorumque Apostolorum jam versabor, quæ de reliquis Novi Testamenti
partibus corrigendis conjeci in aliud forsân tempus dilaturus. Imò ne corrupta ea Epi-
stolarum loca, quæ Manuscriptorum ope emendari possunt, libet jam tractare: nihil non
prorsus meum proferam, nihil quod non conjecturâ solâ nititur. In tres autem classes
meas emendationes (seu potiùs incertas conjecturas) tribuam: quarum prima continebit ea
loca, ubi verba quædam in textum temerè recepta fuisse mihi videntur; secunda ea, ubi
mutatus ordo verborum, sensum (ut conjicere est) mutavit: tertia ea, ubi Apostolorum
verba jam diuturnitate temporis in alia prorsus corrupta & vitiosa videntur abiisse. In-
terim te præmonitum velim, me nihil certi, sed conjecturas tantùm proferre: non is
sum, qui mihi ita placeo, ut non me sæpius videam errantem, ut non semper putem hu-
manum esse, imprimus verò Meum esse, errare. In scripturis sacris (dicam equidem
quod sæpe mecum cogitavi, semperque aliis cogitandum censeo) etiam qui certissimam
emendationem protulerit, si idem eam certissima esse declaret, impudentiæ nomen vix
effugiet,

effugiet. Ubi enim probi & verecundi animi indicia quærimus, si non in iis, unde omnis nostra pendet, à quibus omnis nostra, tanquam rivulis, deducitur Religio? Ad divinum verbum legendum, multo magis emendandum, oportet Criticos humiliter cautèque accedere: hîc audere est peccare, arrogantem se gerere est impium esse: tanti enim res momenti non sunt levi (ut aiunt) manu movendæ: nec modestus Christianus potest esse idem audax Criticus: sed jam tempus est ut singula illa loca Epistolarum proferam, ubi voces, una aut plures, in textum temerè receptæ esse mihi videntur.

1. §. Rom. i. 31. Ἀσυνέτες, ἀσυνθέτες, &c. forte delenda est vox ἀσυνέτες, qui enim carent intelligentiâ, improbi non sunt: at dices fortè vocem ἀσυνέτες posse significare eos qui libenter sunt insipientes: esto; sed notandum est Paulum sic argumentari; quia ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, com. 21. ideo Deus eos tradidit ποιεῖν τὰ μὴ καθήκοντα com. 28. Deinde Paulus com. 29, &c. plurima genera hominum contra Ethicam agentium memorat. Num igitur censet ἀσυνέτες ab illo inter malè agentes recenferi?

Rom. ii. 28. Οὐδὲ ἡ ἐν τῷ φανερῷ, (a) ἐν σαρκί, περιτομή. Voces ἐν σαρκί puta additas fuisse in margine Manuscriptorum, ut interpretamento essent vocibus ἐν τῷ φανερῷ: bene exprimunt sensum loci, sed in textum ipsum non opus est, ut recipiantur, cùm eodem jure hîc deesse possint, quo defunt in superiore parte sententiæ.

Rom. viii. 21. Ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δεθείας, (b) &c. Voces ἡ κτίσις non esse ab Apostoli manu profectas conjicio: additæ videntur olim fuisse in margine, ut ostenderent ad quod substantivum vox αὐτὴ referri deberet. Si com. 20. includas in Parenthesi, com. 19. sic cum 21. conjungitur, Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τῆς Θεῆς ἀπεκδέχεται (τῇ γὰρ μάταιότητι ἡ κτίσις ὑπετάγη, ἔρχεται, ἀλλὰ διὰ τὸν ὑποτάξαίην) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἐλευθερωθήσεται ἀπὸ τῆς δεθείας, &c. Vides, opinor, jam satis per se claram esse sententiam, sine hoc (quod marginis esse cenfeo) vocum additamento.

Rom. xiv. 13. Τὸ μὴ τίθεναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον. (c) Delendæ sunt forsitàn hæ duæ postremæ voces: mihi quidem videntur è Glosâ huc venisse, videoque tandem eas versionem Syriacam omisisse: bene exprimunt sensum vocis πρόσκομμα, (d) ideoque (puta) margini Manuscriptorum veterum appositæ erant. Cur non idem hîc contigisse suspicemur, quod certè contigit com. 21^o hujus capitis? Cùm enim ibi vulgò

(a) D. H. Voces ἐν τῷ φανερῷ potius delendæ.

(b) W. Tacitè ostendit Apostolus jam alium aliquem præter istam creaturam liberatum esse, nempe Christum, de quo ver. 17. quemque hic è Creaturæ numero eximit: quod si est, καὶ αὐτὴ ἡ κτίσις emphasim quandam habebit, ideoque ἡ κτίσις loco non movenda est.

(c) Vid. Rom. ix. 33. D. H.

(d) W. Quid si hæ voces inter se differunt? quod manifestum esse Beza ait, idque unâ cum Grotio & Crellio ex contextu aliisque locis probatum dare conatur.

legimus,

legimus, μηδὲ ἐν ᾧ ὁ ἀδελφός σε προσκόπτει ἢ σκανδαλίζεται, ἢ ἀθροενεῖ, MS Alex. version-
esque Copt. Syr. & Æthiop. necnon Orig. & Augustinus delent omnia post vocem
προσκόπτει, utpote in textum temerè adducta ex margine, ubi bene interpretamenti usi-
bus serviebant.

Rom. xv. 15. (a) Ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ.
Quid est, quod illis in mentem velit venire Apostolus? (b) filet prorsus hâc in re Pau-
lus, hiantique similis est ejus sententia. Quod si deleas vocem διὰ, bene intelliges quo
sensu hæc verba protulit divinus scriptor: sic opinor vertendum esse locum, *ut vobis in
memoriam revocans gratiam, quæ mihi data est à Deo.* Hoc est, audaciùs ego vobis scripsi,
quia vos memores feci me Dei gratiâ missum esse, ut inter Ethnicos evangelium præ-
dicarem. Verbum ἐπαναμιμνήσκω regit binos casus Accusativos, quo modo ἀναμιμνήσκω
in 1 Cor. iv. 17. Ὅς ὑμᾶς ἀναμνήσκει τοὺς ὁδούς με τοὺς ἐν Χριστῷ. Video versionem Copticam
delere vocem διὰ, & vertere ὑπὸ τοῦ Θεοῦ *per Deum*: forte nonnulli codices olim legebant
& διὰ τοῦ Θεοῦ, & ὑπὸ τοῦ Θεοῦ, alterâ harum lectione vel supra lineam vel in margine
notatâ: unde fieri potuit, ut lectio varians διὰ tandem in textum ipsum & in alienam
prorsus textûs partem reciperetur.

1 Cor. i. 12. Ἐγὼ μὲν εἰμι Παύλῳ, ἐγὼ δὲ Ἀπολλῷ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστῷ. Ignoscésne
mihi opinanti ista verba ἐγὼ δὲ Χριστῷ delenda esse? Equidem nihil affirmo, sed de verâ
loci lectione multum dubito: omnes certè Corinthii Christiani se discipulos Christi
profeffi sunt: hic communis illorum etiam, qui in diversa studia abierunt, magister fuit:
de iis opinor solis, per quos Christum didicerant, ipsi inter se disceptabant: putâsne par-
tem aliquam eorum jactâsse se didicisse à Christo, partem verò se non à Christo, sed à
Petro, aut Paulo? Nequeo sanè intelligere, quâ fieri potuit, ut cùm unus ex Corinthio-
rum numero se discipulum Christi nominârat, alter se opponeret, jactaretq, se discipulum
cujusdam Apostoli fuisse. Quòd si delere liceat verba ἐγὼ δὲ Χριστῷ, omnia sana, omnia
planè enunciata invenientur. Sensus enim erit: Corinthii nonnulli gloriati sunt se di-
dicisse Christi evangelium à Paulo, nonnulli à Petro, nonnulli ab Apollo: omnes eun-
dem Christum didicerant, sed unus Paulum suum doctorem prætulit cæteris, alter verò
Petrum pluris fecit, quàm aut Apollo aut Paulum. Hanc meam conjecturam sequen-
tia verba videntur firmare; sic enim in com. 13. interrogat Paulus. Μεμερισται ὁ Χριστός;
q. d. habétne Christus diversos Apostolos, qui contraria opera agunt? An non idem est
Christus, quem Apostoli, five Paulus, five Petrus, five Apollos, prædicant? Si qui tum

(a) W. q. d. Paulò liberius scripti monitorem identidem agens vobis Apostolatu meo fretus.
Habes eundem usum hujus verbi cum solo accusativo apud Demosthenem, v. Thesaur Steph.
itemque verbi ἀναμιμνήσκω. D. H. retine & vide Rom. i. 12.

(b) Omnia quæ in hac epistolâ præcepit.

Corinthi

Corinthei erant qui se discipulos Christi vocabant, opinor iis Apostoli quæstionem *divisive est Christus* non convenire : quia hi Christum adeò non dividebant, ut eum solum se secutos profiterentur : bene verò se habet Apostoli quæstio, si eos tantum respicit, qui se singulorum Apostolorum nomine insigniri voluerint. Adde quòd D. Paulus in hujus Epist. cap. iii. com. 22. ad hunc ipsum locum videtur alludere : dicit enim, Ἐγὼ Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς ὑμῶν ἔσιν· ὑμεῖς δὲ Χριστοῦ : hic numerat tres magistros, à quibus se appellarent Corinthii ; de Christo verò utpote quarto filet : solum illum memorat tanquam ad quem & Apostolici & nostri omnes labores referri debeant. Sed multo magis meæ conjecturæ favet id, quod in 1. Clementis Epistolâ, cap. 47. scriptum invenio, Ἀναλαβέτε τὴν Ἐπιστολὴν τῆ μακαρίης Παύλου τῆ ἀποστολῆς· Τὸ πρῶτον ὑμῶν ἐν ἀρχῇ τῆ εὐαγγελίης ἔγραψεν ; ἐπὶ ἀληθείας πνευματικῶς ἐπέσειλεν ὑμῖν περὶ αὐτοῦ τε, καὶ Κηφᾶ, καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιῆσθαι. Hic Sanctus Clemens ad ipsum, quem tractamus, locum Pauli respicit : tres illos doctores Corinthiorum nominat, diffensionesque ab iis, qui se horum discipulos jactarent, factas memorat ; de iis verò, qui se Christi discipulos vellent esse, prorsus nullum est verbum ; eorum tamen (ut par est credere) mentionem fecisset, si in ipsius temporibus voces ἐγὼ δὲ Χριστοῦ pro parte sacri textus haberentur.

1 Cor. xii. 28. Ἐπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀνιλήψεις, κυβερνήσεις, γένη γλώσσων. Ad voces ἀνιλήψεις, κυβερνήσεις explicandas quis commentator non fidens accessit ? Quis est tamen ferè, quem non in iis videmus frustra sudare, ne dicam nugari ? Sunt qui, ut hæc verba explicent, duo in Ecclesiâ constituunt officia ab Episcoporum, Presbyterorum, Diaconorum officiis diversa : sunt autem qui his verbis designari volunt duo ex illis notis & indubitatis in Ecclesiâ officiis. Ego interim voces ἀνιλήψεις & κυβερνήσεις diu in suspectarum numero posui ; fortasse huc irreperunt è margine, ubi appositæ erant utræque ad explicandam duobus modis vocem δυνάμεις : Vox δυνάμεις (quæ significat hîc *miracula*) nonnullis, puto, olim videbatur significare *auxilia*, ut in 2 Cor. xii. 9. unde forte scripserunt in margine codicum ἀνιλήψεις, quæ vox hunc sensum habet in Act. xx. 35. Nonnullis verò olim videbatur significare *imperia*, ut significat in Rom. viii. 38, (a) unde eam forte explicarunt per marginalem vocem κυβερνήσεις. Ex incertâ scilicet significatione vocis δυνάμεις binas has voces in margine natas opinor : & ex margine in textum facilis fuit hîc, ut alibi, transitus. In eaque magis sententiâ sum, cum video Apostolum nostrum in com. 29, 30. omnes partes hujusce com. 28. repetere, exceptis his duabus ; quas tamen, vix dubito, quin si ille in com. 28. scripsisset, in com. 30. denuo aut iisdem, aut idem significantibus verbis protulisset.

(a) D. H. Significatur ordo quidam Angelorum.

2 Cor. i. 4. Ἐἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τὰς ἐν πάσῃ θλίψει. Delendam censeo vocem πάσῃ, quæ mihi videtur huic loco malè hære, & ex superiore parte sententiæ huc adductam fuisse: *ut nos possemus consolari illos qui sunt in omni afflictione*, imò cur non & illos qui sunt in aliquâ, qui ex unâ solâ parte miserabiles sunt? Legas modò locum, & hanc meam suspicionem non temerè natam forsitan agnosces.

2 Cor. ix. 8. Ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν. Hic etiam suspicor vocem ἔργον ex margine codicum in sacrum textum incidisse; quod cò vehementiùs suspicor, quò magis hanc vocem video mentem Apostoli evertere: *ut in omni semper omnem sufficientiam habentes abundetis in omni bono*, quid? opere: opinor Apostolum non hoc velle; sed *in omni* quod vocatur fortunæ bono, sc. in omnibus divitiis. Nempe hic Paulus hortatur Corinthios, ut largi sint ad pauperes Judæos facultatibus suis sublevandos, docetque Deum posse eos ita ditare, ut omnibus opibus abundant. Sic sacri scriptores sæpe per τὸ ἀγαθόν divitias propriè dictas significant (a) ut in Eph. iv. 28. cùm tamen sæpius voce ἀγαθὰ utuntur, ut in Luc. xii. 18, 19. & Gal. vi. 6. Quod cùm ignorarent Librarii, aut siqui alii indocti, vocem ἔργον videntur vel supra lineam vel in margine posuisse ad supplendum id, quod ipsi sensum fuisse vocis ἀγαθόν crederent. Com. 9 & 10. in Parenthesi inclusa, & com. 11. huic loco connexum hanc meam conjecturam firmat; ibi enim patet Apostolum loqui, ut hic in com. 8. de divitiis, non de operibus bonis. Videoque jam versionem Copticam mecum consentire, cui (ut plerumque solet) forsitan respondisset MS. Alex. nisi in toto hoc capite infelicitè defecisset.

2 Cor. x. 11. Οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν (b) ἀπόντες, τοῖς τοι καὶ παρόντες τῷ ἔργῳ. Voces δι' ἐπιστολῶν mihi quidem videntur interpolantis manûs indicia habere: patet enim ex com. 9, & 10. Paulum de Epistolis suis loqui: quocirca bene hinc abesse possunt: at cùm per vocem λόγῳ (non observatâ simul voce ἀπόντες) liceret intelligere aut vocem loquentis, aut verba scribentis, aliquis forsitan adjecit δι' ἐπιστολῶν, ut non alium quàm posteriorem hunc sensum vox λόγῳ haberet.

Eph. ii. 5, 6. Ἡμᾶς συνεζωοποίησε τῷ χριστῷ, χάριτί ἐξ ἐσσωσμένοι, καὶ συνήγειρε, &c. Ni multum fallor, voces χάριτί ἐξ ἐσσωσμένοι delendæ sunt: ex principio com. 8. in hunc locum, tanquam alienam possessionem, injuriâ videntur venisse: lege totum locum, & invenes, opinor, quàm nitorem & ordinem sententiæ turbent hæ voces, diffociantes verba συνεζωοποίησε & συνήγειρε ejusdem temporis, & per copulativam καὶ sibi conjuncta. Tandem video Chrysostomum has voces, ut omittendas censueram, omisisse.

(a) D. H. τὰ ἀγαθὰ, non ἀγαθόν. Vide suprâ.

(b) D. H. omnino retine, & vid. 2 Thess. iii. 14. W. hæc per μίμνησιν efferri videntur, consule com. 10.

1 Pet. i. 11. Ἐρευνῶντες εἰς (a) τίνα ἢ ποῖον καιρὸν ἐδήλας τὸ ἐν αὐτοῖς πνεῦμα χριστεῖ. An non satis fuit dicere εἰς τίνα καιρὸν, omiffis vocibus ἢ ποῖον? Equidem sic arbitror: cum vero vox τις incertæ sit sæpius significationis, aliquis videtur adjecisse ἢ ποῖον, ut vox τις non alium quàm *quale* sensum hîc haberet. Porro hanc meam conjecturam firmant versiones Syr. & Copt. quæ unum solum verbum interpretatæ sunt.

2. §. Sed de iis satis dixi, quæ mihi videntur sacris N. T. libris addita esse; quibus in locis ordo verborum ita mutetur, ut ea nullum præ se sensum, aut incommodum sanè ferre opiner, jam dicturus sum.

Rom. xiii. 4. Θεὸς γὰρ διάκονός ἐστιν, ἐκδικῶ εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. Hoc ordine puto voces legendas, Θεὸς γὰρ διάκονός ἐστιν εἰς ὀργὴν, ἐκδικῶ τῷ τὸ κακὸν πράσσοντι; in principio enim com. dixerat Apostolus Θεὸς γὰρ διάκονός ἐστιν εἰς τὸ ἀγαθόν; ut igitur paria paribus respondeant, in fine com. εἰς ὀργὴν conjungi debet cum voce διακονῶ. Quid tibi velit ἐκδικῶ εἰς ὀργὴν, prorsus nescio; sed in novo hoc verborum ordine, & sanum sensum & Græcè loquendi rationem agnosco. Addamne ad fidem meæ conjecturæ faciendam, versionem Arabicam non aliter ordinem verborum instituisse, & MSS. Clar. & Ger. εἰς ὀργὴν post ἐκδικῶ omiffisse?

1 Cor. xiv. 18, 19. Ευχαρισῶ τῷ Θεῷ με, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πένε λόγους διὰ τῆ νοός με λαλῆσαι, ἵνα καὶ ἄλλες κατηχήσω, ἢ μυρίες λόγους ἐν γλώσσῃ. Neminem bonum scriptorem censeo voce μᾶλλον cum casu Genitivo in hoc sensu usum esse: certè nullibi hanc loquendi formulam invenies aut in LXX aut in N. T. Adde, quòd θέλω ἢ pro malo mihi ne Græcum videtur (b): memini, fateor, codicem Romanum LXX sic locum Osee cap. vi. com. 6. exhibere, ἔλεῖ θέλω, ἢ θυσίαν; sed ibi in MS. Alex. meliùs legitur, non ἢ, sed καὶ ἐ, ut propriè significat vox Hebraica *Velo*: ad eundem modum omnes veteris Testamenti versiones locum Osee interpretatæ sunt; nec aliter eum Christus in Evangelio Matthæi citavit. His rationibus adductus sic totam sententiam refingendam velim: Ευχαρισῶ τῷ Θεῷ με, πάντων ὑμῶν γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πένε λόγους διὰ τῆ νοός με λαλῆσαι —, μᾶλλον ἢ μυρίες λόγους ἐν γλώσσῃ. Nunc sana sunt, opinor omnia: sensus facillè apparet, nihilque contra leges Græcæ linguæ peccatur: Meæ certè conjecturæ favent MS. Mag. 1. (c) & versio vulgata: vocem enim μᾶλλον in com 18. penitus ommittunt, quo modo etiam Ambrosius & Scholiastes sub nomine Hieronymi: porro omnes veteres versiones habent *potius* ante quàm in com. 19. Sed & versio Æthiopica (utut aliis in locis valdè corrupta) veram

(a) D. H. forte εἰς solùm delendum.

(b) W. παντὸς μᾶλλον quod Turnebus vertit *omnium maxime*, Platonis est.

(c) D. H. Sed habet margo. Mill.

hujus loci lectionem vidit, cum vocem μάλλον in com. 19. per *potius* redderet, & in com. 18. prorsus omitteret.

2 Cor. v. 5. Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τῆτο, Θεός. Nullibi in N. T. vocem κατεργάζεσθαι cum accusativo casu personæ invenio : nec significat hæc vox (id quod profensu loci exhibent versiones) *fecit* aut *condidit*. Equidem sic opinor verba ordine disponenda, ὁ δὲ κατεργασάμενος εἰς ἡμᾶς αὐτὸ τῆτο, Θεός. Sic Græcæ linguæ ratio servatur : etenim κατεργάζεσθαι (a) εἰς ἡμᾶς est *operari in nobis* : notum est enim omnibus penè literatis præpositionem εἰς pro ἐν sæpissime usurpari solere ; eodem igitur modo, quo hîc, locutus est D. Paulus ad Rom. vii. 8. ubi legimus, ἡ ἁμαρτία κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. MS. Alex. deficit hoc in loco ; sed versio Coptica (ei passim ferè respondens) eo, quo velim, modo verba ordinat, sic enim locum interpretatur, *Qui autem hoc operatus est in nobis, ipse Deus est*.

2 Cor. xii. 6. Φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκέει τι ἐξ ἐμῶ. Ut se jam habet sententia, vereor ne non Græce satis loqui videatur Apostolus. Quid enim significat λογίζεσθαι εἰς τίνα ? mihi quidem parum placet hoc loquendi genus, non alibi in N. T. occurrens, nec sanum satis sensum exhibens. Hîc igitur etiam ordinem verborum mutandum esse censeo, ut sic se habeat sententia ; Φείδομαι δὲ, μή τις ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει εἰς ἐμὲ, ἢ τι ἀκέει ἐξ ἐμῶ. *Abstineo autem, ne quis me existimet supra id quod videt in me, aut supra quid audit ex me*. Familiare est, & usitatum Paulo dicere λογίζεσθαι τίνα *judicare de aliquo, existimare aliquem*, ut videre est in 1 Cor. iv. 1. & alibi : neminique ferè docto ignotum esse potest voces βλέπει εἰς ἐμὲ significare, *videt in me*. Denique versiones Vulg. Copt. & Æthiop. ita olim legisse videntur, interpretantur enim præpositionem εἰς, non ante verbum λογίσηται, sed post verbum βλέπει. Porro pro ἀκέει τι quod in vulgatis editionibus extat, lego τὶ ἀκέει, sic enim ordinem servat versio Vulgata, & redit *aliquid audit* : sed per τι (b) hoc in loco non credo significari *aliquid*, sed *quid*, seu *id quod*, voce ὑπὲρ subintellectâ ; quasi dixisset Apostolus ὑπὲρ ὃ βλέπει εἰς ἐμὲ, ἢ ὑπὲρ τι ἀκέει ἐξ ἐμῶ : ut jam vulgò se habet ordo verborum, relativum τι redundat, ne dicam sententiam conturbat.

Eph. iii. 18, 19. Ἵνα ἐξισχύσῃ καὶ λαλῆσθαι, σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μήκος, καὶ βάθος, καὶ ὕψος. γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τῷ Χριστῷ. (c) Cujus, velim scire, rei latitudinem & longitudinem, profunditatem & sublimitatem, cupit Apostolus Ephesios comprehendere ? ipse sanè non dicit, videtur igitur hiatu laborare sententia. Adde quod ὑπερβάλλουσα τῆς γνώσεως non satis Græca est locutio, cum

(a) W. ἐλεοῖ κατεργάζεσθαι, τίνα καλεῖ σε εἰς δεῖπνον. Xenoph.

(b) W. Vide Slichthingium in locum.

(c) D. H. Si quid exciderit, putem esse τῆς δυνάμεως. Vide Eph. i. 19.

ὑπερβάλλουσα nullibi, opinor, casum Genitivum regat: (d) quod si regere possit, non video, quid significat γινῶναι τὴν ἀγάπην ὑπερβάλλουσαν τῆς γνώσεως: (e) num hortatur Apostolus eos cognoscere ea, quæ ipse confitetur cognosci non posse? num hoc dicit quis scriptor sanus, ne dicam divinus? Quod si locum substantivi τῆς γνώσεως mutemus, fortasse omnia, quæ dura & rudia jam videntur, evanescent: sic autem legendum conjicio. ἵνα ἐξουσίῃ καὶ λαλῶσαι, σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλεόν, καὶ μῆκος, καὶ βάθος, καὶ ὕψος τῆς γνώσεως γινῶναι τε τὴν ὑπερβάλλουσαν ἀγάπην τῇ χριστῷ. Meæ huic conjecturæ videtur favere versio Syriaca, quæ (quamvis non legit τῆς γνώσεως post ὕψος) omittit tamen eam vocem post ὑπερβάλλουσαν.

Eph. iv. 28. Μᾶλλον δὲ κοπιᾷτω ἐργαζόμενος τὸ ἀγαθὸν (f) ταῖς χερσίν, ἵνα ἔχη μετὰδιδόναι τῷ χρεῖαν ἑχόντι. De hac phrasi ἐργάζεσθαι ἀγαθὸν χερσὶ multum dubito. Usitatum est, scio, sacris scriptoribus dicere ἐργάζεσθαι τὸ ἀγαθὸν facere id quod bonum est: usitatum est etiam dicere ἐργάζεσθαι ταῖς χερσίν laborare manibus: sed hæ duæ loquendi formulæ non alibi unâ conjunguntur: Legimus, fateor, in Joan. vi. 27. Εργάζεσθε τὴν βρώσιν operationem cibo impendite: qui locus huic, de quo agimus, non multum dissimilis esse videtur: sed cum hîc video vocem χερσίν additam vocibus ἐργάζεσθαι τὸ ἀγαθὸν, nequeo multum in vulgatâ lectione acquiescere. Certè versiones Vulg. Syr. Copt. & Æthiop. alium ordinem verborum habent, nempe ponunt ἀγαθὸν post χερσίν, (g) unde sic forte legenda est & distinguenda sententia; μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος ταῖς χερσίν, τὸ ἀγαθὸν ἵνα ἔχη μετὰδιδόναι τῷ χρεῖαν ἑχόντι: potius autem laboret operans manibus, ut habeat opes, unde tribuat illi quem necessitas premit. Et loquitur Apostolus Paulus in 1 Cor. iv. 12. & 1 Thes. iv. 11. verbis iisdem, quibus hîc, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν, nullo addito accusativo casu post participium ἐργαζόμενοι: Porro τὸ ἀγαθὸν (ut paulo suprâ dixi in 2 Cor. ix. 8.) significat opes sive divitias, (h) has enim Ephesios hîc hortatur Paulus sequi manibus, non virtutes Christianas. Nec obstat meæ conjecturæ, quod τὸ ἀγαθὸν præcedat conjunctionem ἵνα, quia sæpissime hoc fit in N. T. ut ex Eph. iii. 17, 18. aliisque multis locis videre est.

3. §. Quid ais tandem, mi vir? nimirumne me in his ineptiis meis effutiendis putas? Tu me precibus huc impulisti; tibi, ut placerem, hanc scriptionem exorsus sum: quocirca jam, quicquid tædii nostra affert oratio, id omne tibi æquo animo ferendum est. Ad alia enim transeo, quædam prolaturus loca, ubi voces, non additas, non ex unâ parte sententiæ in alteram adductas, sed prorsus corruptas & vitiosas esse suspicor. Libet sanè

(d) W. Vide Steph. Thesaur. tom. 1. col. 708. B. ὑπερβάλλειν τῷ θεῷ. Aristot. Ethic.

(e) Sc. humanam. Elegans est Oxymoron. D. H.

(f) D. H. Bene opponitur rei malè partæ furtis, vide Tit. iii. 14.

Vide L'Enfant, in Eph. iv. 28. P.

(g) W. Quod prorsus omittit Clem. Alexandr. Pædag. lib. iii. cap. 12.

(h) D. H. Nusquam quod video; sed semper τὰ ἀγαθὰ in eo sensu. Vide p. 474.

experiri quid possim in iis emendandis, ubi nulli Manuscripti quidquam fani videntur exhibere; ubi ex me ipso, non ex codicibus, veritas promenda est, si quidem veritatis aliquid conjecturâ assequi valeam. Reminiscere enim me *non Oedipum esse, sed Davum*. Nihil (ut Critici loqui amant) *certo certius* affero, nihil *meo periculo legendum* volo: sed velut homo unus è multis, si quid novi in textu sacro videor invenisse, id in incerti loco deputo: fin id novi mihi plus solito arridet, fit probabile, fit verisimile; nihil verò meum dignor glorioso illo *Fixi Certique* nomine.

2 Cor. vi. 12. Ὁυ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν. Dura quidem & inelegans videtur hæc locutio: quid enim significat, *arctamini in vestris visceribus*? (a) ego fanè per verba στενοχωρεῖσθε ἐν ἡμῖν puto Apostolum hoc velle: magnam possidetis animi nostri (b) partem, nostrum cor dilatatur ad vos recipiendos & amore ingenti fovendos: qui si sensus sit Apostoli, quomodo intelligenda sunt quæ sequuntur, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν? quid? num arctabantur Corinthii in suis ipsorum visceribus? i. e. num non se ipsi multum diligebant? Porro Apostolus in com. 13. ab iis petit τὴν αὐτὴν ἀντιμισθίαν, i. e. mercedem ex æquo respondentem: quid est verò, quod respondet amor Pauli in Corinthios, nisi amor Corinthiorum in Paulum? Velim igitur sic locus legatur, & στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρέμεθα δὲ ἐν τοῖς σπλάγχχοις ὑμῶν: Pulchrum jam Antitheton vocum est, & sensus Apostoli facile se explicat. In præcedenti com. dixerat, *Cor nostrum dilatatur* sc. ad vos admittendos & amore prosequendos; tum pergit dicere id quod prioris sententiæ consequens est, *non arctamini in nobis; sed nos arctamur in vestris visceribus*, nempe quia illorum corda seu viscera non item dilatabantur; quare in com. 13. sic concludit τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς: quæ verba meæ conjecturæ (c) multum favent: quia, ut cùm Apostolus dixerat com. 11. ἡ καρδία ὑμῶν πεπλατύνεται, addidit hoc velut consequens, & στενοχωρεῖσθε ἐν ἡμῖν; sic cùm in com. 13. sic præcipit Corinthiis, τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, videtur non aliud antè dixisse, quàm (στενοχωρέμεθα) se arctari in eorum visceribus: & hujus quidem lectionis vestigia adhuc in versione Copticâ servantur, bis enim ibi occurrit vox *affligimur* loco *affligimini*.

Phil. i. 3, 4. Ευχαρισῶ τῷ Θεῷ με ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν (πάντοτε ἘΝ ΠΑΣΗ ΔΕΗΣΕΙ ΜΟΥ (d) ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιέμενος) Ἐπὶ τῇ κοινωνίᾳ, &c. Mihi hunc locum expendenti omnia ferè turbata videntur: quid enim hoc, ἐν πάσῃ δέησει τὴν δέησιν ποιούμενος? aut hoc, μετὰ χαρᾶς δέησιν ποιούμενος? aut hoc ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν? Equidem multum vitii huic loco opinor hære, quem conjecturâ ductus sic velim legendum,

(a) D. H. Quo minus nos intra animos vestros recipiatis.

(b) V. Phil. i. 17. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς.

(c) W. Vide Bezam, i. l. qui eundem sensum ex lectione vulgatâ elicere conatur.

(d) D. H. Fortè hæ voces abundant.

Εὐχαριστῶ τῷ Θεῷ μὲν (ἐπὶ πάσῃ τῇ δέήσει μὲν πάντῃς ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν μνείαν ποι-
οῦμενος) ἐπὶ τῇ κοινωνίᾳ, &c. MSi hujus meæ Lectionis quædam vestigia exhibent; sed
sensus loci magis me movet, quàm istæ in MSis extantes reliquiæ. Vocem εὐχαριστῶ
cum ἐπὶ τῇ κοινωνίᾳ conjungo, cæteris in parenthesi inclusis: & Apostolum puto velle
dicere, se gratias Deo agere, quia Philippenſes huic suas divitias communicârunt, ut
Judæis inopiâ laborantibus ministraretur. Si mea conjectura recipienda est, huic geminus
propè erit ille locus Pauli in 1 Theſſ. i. 2. Εὐχαριστοῦμεν τῷ Θεῷ πάντῃς περὶ πάντων ὑμῶν,
μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν. Et ille etiam in Epist. ad Ephes. i. 16.
Audax nimis essem, si hanc conjecturam, ita à vulgatâ Lectione abhorrentem, præstare
vellem; sed (liberè dicam quod sentio) hæc tam ad mentem Apostoli videtur accedere,
quàm ab auctoritate vulgatæ lectionis recedere.

Phil. i. 23. Τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ εἶναι. Dubito, an Græcè
dici possit ἐπιθυμίαν εἰς τὸ ἀναλῦσαι, videóque præpositionem εἰς deesse in MSS Clar. &
Ger. & apud Chrysostomum; unde sic sententiam libet refingere, τὴν ἐπιθυμίαν ἔχων τῷ
ἀναλῦσαι, καὶ σὺν χριστῷ εἶναι: *habens desiderium revertendi*, &c. Veteres pleræque Versiones
reddunt ἀναλῦσαι *dissolvi*; sed activum verbum propriè non reddi potest cum sensu passivo.
Cum nautæ olim ad aliquem portum advenirent, navigium ad littus funibus ligabant:
cùm verò postea tempus redeundi adesset, solvebant iterum funes, & sic retro fereban-
tur: hoc ipsis vocabatur ἀναλύνειν; unde hæc vox (ad alias res translata) significat aut ex
itinere terrestri *reverti*, ut in Luc. xii. 36. aut à terrâ ad cælum morte *reverti*, eo sensu,
quo dicitur *Spiritus Eccles. xii. 7. redire ad Deum qui dederat illum*. Quod autem ad con-
jecturam meam attinet, observandum est mutationem τὸ in τῷ levissimam, seu potius
nullam esse; in vetustissimis enim tum MSS, tum Marmoribus ο pro & sæpissimè, pene
dixeram semper invenimus.

Phil. ii. 13. Ο Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν. Tene nil
moveret istud ὁ ἐνεργῶν τὸ ἐνεργεῖν? equidem arbitror D. Paulum nunquam hoc modo locu-
tum esse: quamvis nihil adjumenti ad veritatem inveniendam nobis commodent MSi,
tamen conjecturâ ductus sic locum legendum opinor: Ο Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν
καὶ τὸ θέλει καὶ τὸ ἐπιτελεῖν.—*Est ut velit, Est ut perficiatis*. Num sensus aliquid huic
simile non postulat? num hæc conjectura non firmari videtur ab eo, quod iisdem pene
verbis dicit Paulus in 2 Cor. viii. 11. ἵνα, καθὼς περ ἡ προθυμία τῷ θεῷ, ἔτω καὶ τὸ (forte
τῷ) ἐπιτελεῖν ἐκ τῷ ἔχειν? ibi enim voces θέλει, & ἐπιτελεῖν sibi invicem opponuntur. Imò
hoc ipso in loco, de quo agitur, versiones Copt. & Syr. reddunt Græcum verbum per
perficere, quod est ἐπιτελεῖν, non ἐνεργεῖν. Versio autem Vulgata habet, *Deus est, qui ope-*
ratur in vobis Est velle Est perficere: unde illam credibile est olim legisse ἐπιτελεῖν; vix enim
illa redidisset idem verbum ἐνεργεῖν in priore loco per *operari in*, in posteriore verò per
perficere.

1 Tim. iv. 3. Κωλυόντων γαμῆν, ἀπέχεσθαι βρωμάτων. quæ verba sic redduntur in Bibliis Anglicis, *prohibentium uxores ducere, & jubentium abstinere à cibis*. Scilicet nōrunt nostri Interpretes ex negativâ voce in primâ parte sententiæ affirmativam in alterâ posse educi, ut sæpe aliter fit, præsertim in 1 Cor. xiv. 34. Sed hoc, quod verum esse fateor tum in prophanis tum in sacris scriptoribus Latinis & Græcis, in hoc commate locum non potest habere: semper enim vox ἀλλὰ *sed* aut exprimitur, aut subintelligitur in medio sententiæ, cum ex negantis formulâ vox positiva eliciatur, ut in illo 1 Cor. xiv. 34. dicitur Ὁὐκ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλ' ἐνποτασσεσθαι: Sed in hoc Epistolæ ad Timotheum loco vox ἀλλὰ nec legitur, nec subintelligi potest, quia postrema pars sententiæ alia est, sed non contraria priori. Si conjectura placeat, ego sanè sic in MSS scriptum velim legere, κωλυόντων γαμῆν, καὶ ἀπεχομένων (a) βρωμάτων: *prohibentium uxores ducere, & facientium abstinere à cibis*. Hanc, quam tibi offero, conjecturam ut aliquantulum firmem, notandum est versiones Syr. Copt. Arab. & Æthiop. interpretatas esse vocem καὶ: deinde cū versio Syr. exhibet *prohibentes nubere & abstinentes à cibis*, versio autem Arab. *prohibentes matrimonium & amoventes cibos*, utræque mihi videntur legisse καὶ ἀπεχομένων, quæ vox forte in ἀπέχεσθαι postea ab ignaris temerè mutata est, ut copulativa καὶ similes modos conjungeret. Porro reddidi ἀπεχομένων *facientium abstinere* (b), quia hoc ipsum vult versio Arab. per *amoventes*, & quia ἀπέχω significat *averto* in Odyss. ó. Νῆα ἐκὼς νήσων ἀπέχειν — & apud Plutarch. de defectu Oraculorum οὐδὲν ἀπέχει *nihil prohibet, quin*: & sic videtur ἀπέχειν significare in Matt. vi. 2. & ἀπέχεσθαι in 1 Theff. iv. 3.

1 Pet. i. 2. Κατὰ πρόγνωσιν Θεῶ πάρος ἐν ἀγιασμῷ πνεύματος, Εἰς ὙΠΑΚΟΗΝ ΚΑΙ ΠΑΝΤΙΣΜΟΝ (c) αἵματος Ἰησοῦ Χριστοῦ. Fallor si in his verbis nihil lateat vitii: cur enim istud καὶ copulat ὑπακοήν & πάντισμόν? Verè dicitur sanctos electos esse secundum præscientiam Dei *ad obedientiam*, non autem, opinor *ad asperisionem sanguinis Jesu Christi*. Sed si quis dicit eos electos esse *per sanctificationem Spiritus, & per asperisionem sanguinis Jesu Christi*, verè hoc dicitur: Asperfio enim sanguinis Christi non finis, sed causa electionis istius est. Hæc motus ratione libens rescripserim, κατὰ πρόγνωσιν Θεῶ πάρος ἐν ἀγιασμῷ πνεύματος εἰς ὑπακοήν καὶ πάντισμῷ αἵματι Ἰησοῦ Χριστοῦ; sc. ἐν ante πάντισμῷ subintellecto: Hoc arbitror Apostolum voluisse dicere, videoque tandem versionem Æthiopica nihil ab hæc meâ conjecturâ discedere.

Sed *de tabulâ* (ut aiunt) *manum*, ne longior sim in iis rebus, quas nec meum est eo acumine ingenii (quo solent doctiores Critici) tractare; nec multi homines, iique literati, sed nimium sacris libris timentes, à doctissimis tractandas facilè concedunt. Incerta (inquiunt) omnia ii faciunt, qui adeò suis conjecturis indulgent: at verò nos, si veritas

(a) Vide Millium.

(b) D. H. Ubi in isto sensu sumitur?

(c) D. H. Forte *per* vel *ad* suscipiendam obedientiam & asperisionem, &c.

ipfa spectanda est, incerta non facimus, sed invenimus : aliud certe volumus, nempe ex tenebris lucem proferre, & efficere, ut puriora & castigatiora prodeant Apostolorum scripta. Nisi velint dicere divinam providentiam ita sacris literis semper invigilasse, ut nulla iis aut ab inscitia scribentium aut ab audacia Hæreticorum profecta vitia infederint. Quod si quis hoc dicat, pii magis est sententia, quam sanè de his rebus judicantis. Etenim nemo tam sine oculis legit, tam in literis sacris & profanis hospes est, ut non multa videat, quæ olim corrupta jam optimorum MSorum ope emendantur. Quod ad N. T. attinet, multis in locis MS Alex. codex iste & vetustissimus & integerrimus textum puriorem nobis exhibet, quam eum exhibuerant antea vulgares editiones : imò solus hic aliquando vitio vacat, suamque lectionem, in cæteris MSS non inveniendam, tum ob lucem sententiæ hinc datam, tum ob rationem Græcæ linguæ servatam commendat. Finge igitur illum MS ex aliquâ parte deficere (ut deficit certè in 2 Cor. à cap. iv. com. 13. usque ad ejusdem Epistolæ cap. xii. com. 7. & alibi;) putasne illum nihil fani & ab aliorum MSorum lectionibus diversi potuisse exhibere, si nullo infelici defectu laborasset, si cætera illa prædictæ Epistolæ capita nobis ob oculos posuisset? Quod si non unum MS, sed multos eâ vetustate & integritate simul insignes haberemus, num non censes aliquas, quæ etiam nunc sacris libris videntur ineffe, maculas horum sero licet auxilio ablui potuisse? Est igitur, est conjecturis non temerariis suis adhuc locus : nec incertum ille textum N. T. reddit, quisquis fano vir judicio & ingenio acerrimo orationis vitia primum detegit; dein, ut ad urendum aut secandum medici, sic ad hoc castigandi genus cautè scienterque accedit.

Hanc non mihi, sed Criticis dandam veniam puto : quid enim Ego possum, quem multitudo varietasque (ut scis) negotiorum pene conficit; cui, si non natura & doctrina, certè tempus liberque à potioribus mihi curis animus deest? Illa semper optabiliora duxi, quæ ad sapientiam humanam, multò verò magis divinam, pertinerent : semperque statui altioris esse animi verum excogitare & civilia omnia officia ritè instituere, quam in syllabis vocularum hære, quam ad verisimillimas emendationes descendere. Nostorum potius morum vitia, quam aliorum scriptorum corrigamus; hinc & labor summus est & palma nobilissima : sed ne hoc feliciter facientem decet superbia : quonam igitur animo feremus Criticorum turbam (ut vulgò solet) sua studia maximis laudibus, aliena summis contumeliis prosequentem? Suam Critici artem exerceant; si quis solito melius quid afferat, laudem meretur, laudem igitur habeat, dummodo non tantam sibi arrogat, quanta severioribus utilioribusque studiis debetur. Equidem tantum absun, ut me, aut alium aliquem, his levioribus (prope dixeram nugis) natum existimem, ut continuifsem me jam ab his conjecturis efferendis, ni tua voluntas auctoritasque, utraque apud me multum valentes, eas ex scriniis meis manibusque quodammodo extorssissent. Vale igitur, & quantum de judicio meo in his rebus detrahas, id omne amicitiae meæ studioque summo tibi obsequendi tribuas.

Dabam Londini
Idibus Januarii, 1720.

F I N I S.

VOL. II.

3 Q



E R R A T A.

Page

- 406. l. 3. *for* זבת *read* זבח
- 423. n. l. 5. *for* בוצט *r.* בוצע
- ib. n. l. 6. *for* בוצט *r.* בוצע
- 426. l. 16. *for* ἐξιλάσασθαι *r.* ἐξιλάσκεισθαι
- ib. l. 17. *for* ἐξιλάσασθαι *r.* ἐξιλάσκεισθαι
- ib. l. 28. *for* ἐξιλάσασθαι *r.* ἐξιλάσκεισθαι
- 429. n. l. 6. *for* χαριζόμενος *r.* χαριζομένης
- ib. n. l. 9. *for* περιχαρείας *r.* περιχαρείας
- 430. l. 8. *for* two *r.* too
- 431. n. l. 5. *for* Lord God *r.* Lord thy God
- 438. l. 14. *dele* that is
- 443. l. 30. *for* remembrance *r.* remembrance

Page

- 444. l. 5. *for* remembrance *r.* remembrance
- 465. l. 12. *for* (sc. fara) *r.* (sc. Sara)
- ib. n. l. ult. *for* pluralis *r.* phrasis
- 466. n. l. 1. *for* Aquâ *r.* A quâ
- 467. l. 10. *for* tribuar *r.* tribuat
- 469. l. 8. *for* legentiam *r.* legentium
- ib. l. 16. *for* ostentum *r.* ostentem
- 470. l. 23. *for* visumiri *r.* visum iri
- ib. l. 35. *for* imprimus *r.* imprimis
- ib. l. ult. *for* certissima *r.* certissimam
- 472. n. l. 1. *for* scripti *r.* scripsi
- 479. l. ult. *for* redidisset *r.* reddidisset

